- ΕΣΟΤΕΡΙΚΟΣ -

KNOW-THY-SELF

AS

ETERNAL SPIRIT

FEBRUARY 2013

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THERE WAS NEVER A TIME WHEN I DID NOT EXIST, NOR YOU - NOR WILL THERE BE ANY FUTURE IN WHICH WE SHALL CEASE TO BE.

-SRI KRISHNA, THE BHAGAVAD-GITA

$\mathbf{E}\mathbf{\Sigma}\mathbf{O}\mathbf{T}\mathbf{E}\mathbf{P}\mathbf{I}\mathbf{K}\mathbf{O}\mathbf{\Sigma}$ (ELEUTHERIOS)

Perfect Wisdom

LIBERATOR OF THE SOUL

Every person has full knowledge of ultimate truth contained within...the soul needs only to be spurred to conscious reflection in order to become aware of it.

Socrates

"THERE IS ANOTHER REALM THAT IS NON-CONTIGUOUS (NOT CONNECTED) WITH THE MATERIAL REALITY, A REALM OF FORM WHICH ACTUALLY ACCOUNTED FOR THE FORM IN WHICH MATERIAL REALITY MANIFESTED."

-PLATO

VENTURE INWARD

Meditation is one of the greatest arts in life - perhaps the greatest, and one cannot possibly learn it from anybody.

That is the beauty of it. It has no technique and therefore no authority.

-J. Krishnamurti

It is our sincere intention that the information presented in this text will inspire, encourage, serve and support those individuals whose efforts are dedicated to changing the course of human destiny from what it has become, to what it should be.

Spiritual and religious life in the world today has become a confusing mixture of dying traditions and radical novelties, distortions of Truth, Reality and God range from the incorrect translations made by honest, sincere and dedicated individuals who lack only a personal transcendental, spiritual, religious or mystic experience to those who seek control by the promise of power, material wealth and victory, the parasitic (in the name of a famous teacher, a new system or revolutionary technique) to those who prey on fear or loneliness, and finally those who practice outright extortion. Our research provides an extremely deep and profound understanding into the common transcendental ESSENCE of all genuine world teachers, including D.T. Suzuki, Eckhart, Emerson, Franklin Jones, Jesus (an Avatar), Krishnamurti, Lao Tzu, Michel de Nostradame (Nostradamus), Mohammed, Moses De Leon (original Kabbalah), Moses, Ni-Hua Ching, Plato, Radhakrishnan, Ramana Maharshi, Siddhartha Gautama (the Buddha), Socrates, W. Shakespeare, Yogananda and many others. Hopefully, with a new and truthful foundation the human race will return to its true occupation of being human (allied with humane) and learn to bring forth and manifest its inherent natural divine condition.

Have comments or opinions?

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No questions please.

THE

SCIENCE, UNITY AND ESSENCE

OF

ALL SPIRITUAL, RELIGIOUS AND MYSTIC EXPERIENCES

Transcending the Limited Camera: The Bright Reality Prior to "Point of View"

The event of the camera registering an image on a piece of film replicates the human idea of what it is to see: The light of the "outside" world enters through a small aperture and is registered on a light-sensitive material. Thus, both the camera and the human being are mechanisms for registering reality from a particular "point-of-view" in space-time. The camera - like the human being - is a "point-of-view machine." Thus, the process of making photographs, concepts and naming reflects the nature of the human event, of human experiencing.

The human individual in the midst of reality is like a camera in a room - perceiving everything from a fixed "point of view." But what does the room really look like? The room can be viewed from every possible "point of view" in space-time - not merely from any particular "point of view," or even a finite collection of "points of view." Therefore, no "point of view" can reveal the room, or reality itself, because every "point of view" is limited and essentially self-referring.

Reality itself always already exists. Reality itself is what exists PRIOR to "point of view," before any individual "point of view" constructs its version of presumed "reality."

"Point of view" is the essence of ego-life: The apparently individual being presumes that he or she is a particularized "point," or an organized "point of view," in space-time. And that "point" is "made" by contracting from the condition of totality - and, indeed, by contracting from even every mode, form, or condition of conditional existence. Therefore, the camera is a precise mechanical equivalent of the ego - because it, too, functions as fixed "point of view."

-Franklin Jones

THE PRIOR UNITY OF ALL HUMAN BEINGS

It could be said that all human lifetimes are a "Quest for the historical self" - their own indisputable, defined, real existance.

It is the use of the body (senses), brain (field of the mind), the fundamental purpose of which is to "generate" the sense of separate existence (the individual"I") over against everything and eveyone.

Neither experience nor memory nor the sensations of the physical body actually define a separate entity. The "I" is a fiction, a lie - and "reality" becomes self-evident only when the activity of the "indivualized self" ("I") is transcended.

Our sense of separation from the rest of creation is always a misperception (original sin) since it implies that something exists other than "eternal existing consciousness - energy" (The generating, organizing and desolving process of "Living Energy" or G.O.D.).

WHEN THE POWER OF LOVE BECOMES GREATER THAN THE LOVE OF POWER THERE WILL BE PEACE.

- UNKNOWN

Foreword

'Truth is a pathless land'. Man cannot come to it through any organisation, through any creed, through any dogma, priest or ritual, not through any philosophical knowledge or psychological technique. He has to find it through the mirror of relationship, through the understanding of the contents of his own mind, through observation and not through intellectual analysis or introspective dissection. Man has built in himself images as a fence of security - religious, political, personal. These manifest as symbols, ideas, beliefs. The burden of these images dominates man's thinking, his relationships and his daily life. These images are the causes of our problems for they divide man from man. His perception of life is shaped by the concepts already established in his mind. The content of his consciousness is his entire existence. This content is common to all humanity. The individuality is the name, the form and superficial culture he acquires from tradition and environment. The uniqueness of man does not lie in the superficial but in complete freedom from the content of his consciousness, which is common to all mankind. So he is not an individual.

Freedom is not a reaction; freedom is not a choice. It is man's pretense that because he has choice he is free. Freedom is pure observation without direction, without fear of punishment and reward. Freedom is without motive; freedom is not at the end of the evolution of man but lies in the first step of his existence. In observation one begins to discover the lack of freedom. Freedom is found in the choiceless awareness of our daily existence.

Thought is time. Thought is born of experience, of knowledge, which are inseparable from time. Time is the psychological enemy of man. Our action is based on knowledge and therefore time, so man is always a slave to the past.

When man becomes aware of the movement of his own consciousness he will see the division between the thinker and the thought, the observer and the observed, the experiencer and the experience. He will discover that this division is an illusion. Then only is there pure observation which is insight without any shadow of the past. This timeless insight brings about a deep radical mutation in the mind.

Total negation is the essence of the positive. When there is negation of all those things which are not love - desire, pleasure - then love is, with its compassion and intelligence.

- J. Krishnamurti

People commonly call their experience from day to day "reality": whether it is the physical reality of bodies and activities, the emotional reality of feelings and relationships, or the mental reality of thoughts and knowledge. It is presumed that what is "real" is what is perceived and experienced from the "point of view" of the "camera-self". People do not generally feel they have a great deal of control over the fact that they experience things from this "separate-self" perspective.

This reality -- of limited conventional experience -- is what is called "conditional reality", with a lowercase "r". This is because it is conditioned by experience and dependent on the condition of a separate "point of view". None of the elements of this so-called "reality" are native to REALITY Itself -- conditional "reality" is only an overlay, or an illusory presumption.

In fact, in reaction to the perception of being associated with a separate "self-position", everyone literally creates this entire so-called "reality", moment by moment, through a comprehensive and chronic contraction of attention and life-force at every level of existence (physical, emotional, mental, and even the root-level of presuming to be a "self"). All presumption of separateness - and even of bondage - is an illusion.

Foreword

All seeking (or ego-effort, based on the presumption of separateness, and even bondage) is a false (or Truthless) path, without The Foundation of Reality (or Truth) Itself.

Therefore, you presume a separate "self", a psycho-physically separate persona (or ego-"I") -- and all your "problems" (and all your seekings) arise on that basis.

Such is the activity of "ego" -- and as long as that activity is operative, it rules every aspect of life. The current state of global crisis -- relative to the Earth itself, the destruction of the non-human world, and all the conflicts between the Earth's human inhabitants -- is the devastating result of the universal commitment of human beings to the "point of view" of separate and conditional reality.

To know REALITY Itself requires an absolute shift from the "point of view" of conditional reality. The Inherent View of REALITY is not that of a separate, individual self -- and, therefore, by definition, the individual self, or ego, cannot make that Realization occur. In fact, there is no action or technique that can make that Realization occur. There is no earnest aspiration or well-intentioned practice of body or mind that can break through the ego-limit of conditional reality. Only the profound and true response to the Intervention of Reality Itself can break the ego-spell. Reality Itself--instead of the contraction into separate self--must be "Located" and "Known", at every level of the being.

- F. Jones

The working-presumption of "PRIOR UNITY" - rather than the search for unity - is the right and true context for all human exchanges. If there is the working-presumption of "PRIOR UNITY", then ego-surrendering cooperation and tolerance make perpetual human peace. If there is no working presumption of "PRIOR UNITY", then human interactions become a mere game of competitive egos. And that competitive game is, now, on the verge of destroying humankind and the Earth itself - even at every level of ordinary, and natural, and economic, and political, and, altogether, social life. That competitive and, at last, constantly confrontational ego-game is a struggle that inevitably occurs in every context of presumed non-unity and separateness - thus producing a situation in which everybody is trying to dominate everybody else. That relentlessly competitive and confrontational situation is a lunatic-asylum game that, ultimately, threatens the very survival of life on Earth...

People commonly presume unity to be a positive value. But they are typically thinking of unity as something to be "worked toward". "Working toward" unity is not what I am talking about. I am talking about "PRIOR UNITY". I am talking about people entering into a dialogue that is based on the working-presumption of "PRIOR UNITY", and non-separateness, and zeroconfrontation, and global indivisibility, and the absolute Law of unbreakable peace - rather than a status quo based on the ego-based presumption of separateness, and conflict, and competition.

- From "Not Two is Peace" by F. Jones

Foreword

Consciousness is subtle eternal energy, it is not created by the physical body or brain organ nor does it cease to exist when the physical "machine" dies. Consciousness, as energy, follows the "Law of energy conservation" i.e. it cannot be created nor destroyed but only changed to a different "expression". Consciousness or the living energy force is the foundation of all living human beings and is the same and is equal in each human. Only the outer physical body and brain programming with memory make each human being "appear" to be different. Consciousness is the "original" source and "sense" of "self awareness" or "self existing". It is the same in each human being therefore each human being is actually part of all other human beings and in a "universal truth" there is only "one* being" materializing and manifesting "itself" as the many human beings on the earth. This is our PRIOR UNITY.

*Note: This is how "telepathy" works as each person is always connected and part of a single universal consciousness or universal mind, and to each other.

Not Two is Peace Introduction

It is now common knowledge that the Earth-system is fast deteriorating into a degraded and unsustainable condition from which there may soon be no going back. The human world is threatened by an ever-widening gap between the rich and the poor, unbridled exploitation of resources, an energy crisis, food shortages, overpopulation, and increasing areas of social breakdown, political oppression, and armed struggle. In the face of all this, the global human system is becoming dysfunctional - incapable of managing itself to establish and maintain integrity. Human society is a chaos of separate institutions, both public and private (nation-states, ethnic and religious groupings, intergovernmental organizations, civil society organizations, multi-national corporations), all doing their own managing in their own jurisdictions, with only partial reference (if any reference at all) to the interdependence of the whole. The result is the growing imbalance and conflict that threatens to become terminal for humankind and the Earth.

- 1. PRIOR UNITY and self-management must coincide with one another one cannot merely communicate the idea of PRIOR UNITY and have it change anything, any more than one can give speeches about stopping global warming and get a result.
- 2. So the principle of PRIOR UNITY must have governing force. It must be a literal control over the system. It must take the "stave" out of the "wheels" of the system to generate the results that are intended or desired from the big-picture perspective.
- 3. When you eliminate the input, or "stave", that is creating chaos, then the system re-unifies the Earthworld, doing what it needs to restore its balance. This means that various kinds of input that are creating chaos or dis-unity in the Earth-domain have to be eliminated by responsible choices on the part of the human collective.
- 4. Everything that human beings do should have a focus in this Global Cooperative Forum, including every kind of industry and government. Everything will then be interconnected, and there will be a systems method for dealing with the global system altogether.
- 5. It would be a principled process not merely a power-game played between competing factions. Competition and mutual opposition would be brought into order by this larger-systems means, which must be institutionalized, and, thus, be in a position to control the excesses.
- 6. There is a Universal Conscious Force That Is Indivisible, egoless, Acausal, and Absolute. And everything is arising as an apparent modification of That.

Foreword

GLOSSARY OF TERMS AND PHRASES

(From Not Two is Peace)

- **Acausal** Neither caused nor causing; therefore, existing beyond (or prior to) the realm of duality in which the law of "cause and effect" is operative.
- **All-and-All** The totality of conditional (or ordinarily appearing) existence both as the "sum of its parts" and as an undivided whole. He defines lowercase "all" as indicating "the collected sum of all presumed-to-be-separate beings, things, and conditions", and uppercase "All" as indicating "the All (or the undivided totality) of conditional existence as a whole".
- **body-mind-complex** Each human being is a "complex" of fundamental faculties. Those fundamental faculties include body and mind, and also emotion and breath.
- Conditionally manifested reality / Reality Itself The distinction between two meanings of the word "reality". (1) reality as we ordinarily perceive it and participate in it as "conditionally manifested reality". The "ordinary reality" is the complex effect of all kinds of causes. Thus, the "ordinary reality" can manifest only in accordance with whatever conditions are the case. Therefore, because the "ordinary reality" is dependent on conditions, or "conditionally manifested". (2) In contrast to "conditionally manifested reality", "Reality Itself" (with capital letters). Reality Itself is not in any sense dependent on conditions. In other words, Reality Itself is utterly "Non-conditional". Reality Itself is the "One and Only Self-Nature, Self-Condition, and Self-State" of every thing and every being in the universe.
- Conscious Light Reality (Itself) is "Conscious Light". The two essential characteristics of Reality are Awareness (or Consciousness) and Radiance (or Light). Furthermore, Conscious Light is the essential Nature (or the "One and Only Self-Nature, Self-Condition, and Self-State") of every thing and every being in the universe.
- **diaspora** The "diaspora" ("dispersion" or "scattering") of humankind all over the earth, over the course of many thousands of years, has resulted in the establishment of different cultures and philosophies. But no matter what cultural or even racial differences have appeared, humankind is still a single species.
- "difference" The presumption of fundamental "difference" as the essential fault that characterizes the unliberated human ego. The core of this presumption is the primal notion that "self" is separate from "everything and everyone else". That primal notion is described as the "root" of all human suffering and dilemma.
- **ego / ego-"I"** The ego is an activity, and not an entity. The activity of egoity is the "self-contraction", or the presumption of separate and separative existence. When the term "ego-'I", places the "I" in quotation marks it indicates that it is in the "so to speak" sense (by means of the quotation marks) that, in Reality, there is no such thing as the "I", even though it appears to be the case in ordinary experience.
- **end-time** The end-phenomenon of human ego-culture and the loss of the connection to Reality Itself and not any traditional religious myth associated with this term.

Foreword

- **Enlightenment** The actual Realization of Reality Itself, or Truth Itself Which Realization is Inherently Full of Light. The word "Light" in hyphens (as in "En-Light-ened") is to emphasize the root-meaning of the word.
- **everybody-all-at-once** The "all-at-once collective" of humanity which is not a collection of separate individuals, but the force of humankind as a collective whole, based in the fundamental presumption and truth of prior unity. (The "SELF AWARENESS" is the same in each human being therefore there is only "ONE" consciousness materializing and manifesting itself as ALL human beings).
- **face-to-face** Humans all over the earth are now "face-to-face" with one another, in that no one exists in an isolated tribe or culture. There is now a single world, transformed by worldwide communication, economic interdependence, and the potential of global warfare.
- "know" This word (and its variants, such as "knowing" and "knowledge") in quotation marks, indicates that the ego's characteristic presumption of separation between the "knower" and that which is "known" makes it impossible to know anything as it really is. Capitalized "Know" and "Knowledge" indicate a wordless, direct Realization rather than any form of knowledge based on the illusion of separation between "subject" and "object".
- "late-time" (or "dark" epoch) The terms "late-time" and "'dark' epoch" to describe the present era, in which doubt of anything at all beyond mortal existence is more and more pervading the entire world, and the "self"-interest of the separate individual is more and more regarded to be the ultimate principle of life.
- **lose face** To "lose face" is to allow one's vulnerability and one's shortcomings to be seen, without the apparent protection of a powerful or influential image.
- **mummery** The dictionary defines "mummery" as "a ridiculous, hypocritical, or pretentious ceremony, observance, or performance". The term "mummery" is used to describe all the activities of ego-bound beings, who are committed to the false view of separation and separativeness.
- "Narcissus" / "Narcissistic" "Narcissus" is a key symbol of the un-enlightened individual as a "self"-obsessed seeker, enamored of his or her own "self"-image and egoic "self"-consciousness.
 - He is the ancient one visible in the Greek myth, who was the universally adored child of the gods, who rejected the loved-one and every form of love and relationship, and who was finally condemned to the contemplation of his own image until, as a result of his own act and obstinacy, he suffered the fate of eternal separateness and died in infinite solitude.
- "neighborhood-wars" The term "neighborhood-wars" describes the destructiveness of the ego (or the presumed separate "self") at all levels of human endeavor not just the conflicts between nations and ethnic groups but in the most intimate scale of human interaction (the "private wars of Everyman"). This term comes from The Mummery Book.
- Non-Dual Inherently indivisible, and, therefore, never composed of "two" (or "self" and "not-self").

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- "Perfect Knowledge" The direct, tacit Realization of the Indivisible Unity of Reality Itself prior to any presumption of separation between "knower" and "known". "Perfect Knowledge" contrasts with all forms of ordinary "knowledge" which are based on the presumption of an irreducible separation between "knower" and "known", or "subject" and "object".
- **Perfectly Subjective** In the phrase "Perfectly Subjective", the word "Subjective" does not refer to "the inward experience of an individual". Rather, it points to Reality Itself the True Source (or "Subject") of all apparent experience, which exists prior to any apparent individual "self".
- "point of view" In Reality, every ordinary "point of view" is an illusion because all ordinary "point of view" is founded in the presumption of the separate existence of "I".
- **psycho-physical** The human being is not a purely physical phenomenon, but a phenomenon with both physical and psychological/psychic dimensions.
- **Real God** The term "Real God" is referring to Reality or Truth Itself, rather than any conventional anthropomorphic idea of God as "Creator".
- **save face** To "save face" is to try to "look good", or cling to an image of invulnerability and superiority in order to avoid being exposed as flawed or threatened.
- **scientific materialism** The predominant philosophy and worldview of modern humanity, the basic presumption of which is that the material world is all that exists. In scientific materialism, the method of science, or the observation of "objective" phenomena, is made into a philosophy and a way of life that suppress the native human impulse to Realize Reality Itself.
- "self" / not-"self" The two categories of egoic illusion: that which one identifies with ("self"), and everything else (not-"self"). "self" in quotation marks (or written with a lowercase s) to indicate that the presumption of a truly separate entity is an illusion generated in response to the fact of bodily existence.
- "self"-contraction The fundamental presumption (and activity) of separation. Also called "ego", or "ego-'I"".
- **Self-Nature, Self-Condition, and Self-State** While pointing out that there is no such thing as a separate egoic "self", this phrase indicates that Reality Itself is the true "Self" (capital "S") of all existence.
- "tribalism" The terms "tribal" and "tribalism" refer to the ego in its collective form.
- **Witness** The natural "Position" of Consciousness Itself is to Stand as the Mere Witness of all that arises, Prior to egoic "self"-identification with the body-mind-complex.

Foreword

The "image" of God that has been "created" by the major world religions does not exist and never has. The G.O.D. that is being discovered by science and research in the fields of consciousness (eternal energy which follows the law of energy conservation), quantum physicics(and the DNA "helix" which is materialized light (string theory) is the real G.O.D. and future of humanity

*Note: The scientific understanding today is the same understanding of the ancient wisemen, only the terminology is different.

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The greatest achievement in life for any human being is the attainment of the state, or condition of Divine-Self-Realization. This means to KNOW-THY-SELF as Eternal Spirit. This superior state is one's true and natural state. This superior state is known by many names. A few of them are: heaven, satori, nirvana, tao, kingdom of god, samadhi, virtue, arete (Greek), cosmic consciousness and many more. (See chapter 40. ENLIGHTENMENT for more names.)

In this age of scientific materialism, INNER EVOLUTION is not practiced, recommended or even understood to be a part of a natural healthy life.

Sense is distinct from KNOWLEDGE (intuition). By sense, things are always changing. By KNOWLEDGE (SELF-realization with intuition) we become aware and experience something changeless and eternal.

-Plato

∴ 2. Acupuncture

The ancient Taoist "cosmic scientists" discovered through their highly developed insight that there is essentially one primal cosmic energy. In the stillness of the unmanifest aspect of the universe, the primal cosmic energy expresses a state of oneness. As it extends itself in the process of creation, its movement causes the polarization of the one primal energy, giving birth to duality. The polar aspects of the effects thus created were designated as yin and yang. Yin and yang have many translations, such as the two sides of positive and negative, expansion and contraction, construction and destruction, masculine and feminine. Yin and yang are not two separate energies or activities. The activity of one is inherently contained within and created by the other. For example, a symphony is composed not only of musical sounds, but the silent pauses between the sounds are also intrinsic aspects of the composition. In the English language, the contradictory sense of positive and negative is strong. But in the Chinese way of thinking yin and yang unite themselves, and through this union the existence of all things is made possible. If one side is excessive, its state of balance is lost, thereby creating the possibility of destruction.

Nature is energy. The entire world is composed of formed and unformed energy. Even space is made up of different kinds of energy. Energy is simply all there is. Although conceptually we talk about fields of energy, capacities of energy and forms of energy, classifying and categorizing them as different matters, in reality the entirety of nature is one energy, one life. We are small lives. This is the basic understanding of the ancient developed ones.

In the physics of the worlds, ether or functional energy is the senior and most subtle of the gross elements, which also include solid, liquid, fiery, and gaseous substances (the ancient esoteric elements of earth, water, fire, and air). Ether, the most subtle state of gross or material appearance, is the all-pervading element of the physical universe, analogous to space itself. The etheric dimension of force or manifest light pervades and surrounds our universe and every physical body. It is the field of energy, magnetism, and space in which the lower or grosser elements function. Thus, your "etheric body" is the specific concentration of force associated with and surrounding-permeating your physical body. It serves as a conduit for the forces of universal light and energy to the physical body.

In practical terms of daily experience, the etheric aspect of the being is our emotional-sexual, feeling nature. The etheric body functions through and corresponds to the nervous system. Functioning as a medium between the conscious mind and the physical being, it controls the distribution and use of energy and emotion. It is the dimension of vitality or Life-Force. We feel the etheric dimension of life not only as vital energy and power and magnetic-gravitational forces, but also as the endless play of emotional polarization, positive and negative, to others, objects, the world itself, everything that arises.

"Prana" is a Sanskrit term meaning "life-energy" or life-force. In yogic esoteric teachings, "prana" is also a specific technical name for one of a number of forms of etheric energy in the bodily being. The term here more generally, in reference to the whole dimension of living energy that pervades and sustains the physical and vital processes of Man. Thus, "prana" is the manifest life-energy. It is an aspect of the Transcendental Current of Life, which is All-Pervading, but also Eternal - but manifest or "pranic" energies are only temporary phenomena of the Realm of Nature.

The whole universe is a big nuclear reaction furnace in which energy transformations are constantly taking place. Non-being becomes being. Being becomes non-being. This results from the constant transformation, sublimation, evolution, or devolution of energy. Through objective understanding, one can see that it is necessary to make subjective effort to consciously adjust oneself in order to achieve and maintain harmony, balance and progressive evolution. The whole human body, like the universe, is also like an alchemical furnace in which energy changes and transformations are continually taking place.

We can make our body into a small workshop of the universal process of energy transformation by subtly adjusting our own internal energies. In this way, we may gain the self-mastery necessary to dissolve our apparent physical bondage. When certain terms and environmental conditions are present, specific results must appear. This is the basis of all experimental science. As far as the human external form is concerned, since it is already completely formed, we are limited in our ability to change and improve it. However, everyday, even every minute, the inside of the body is constantly working and changing.

∴ 2. Acupuncture ∴

The energy produced within us has three manifestations: physical essence, as gross energy; mind, as refined energy; and spirit, as subtle energy. These correspond with the three general manifestations of universal energy. They are essentially one energy, existing in grosser or finer states. The normal order of energy development is from the lower to the higher. The energy arrangement of a highly evolved being is for the spirit to control the mind, and the mind to control the physical energy. However, the opposite order predominates in the majority of the world's creature, with physical desire controlling the mind and the mind overpowering the spirit. Consequently, much confusion abounds and man-made disasters are prevalent.

Spirit is the manifestation of high energy as heaven within us. Our physical essence, which produces our vital power, is the physical energy in our body, which represents the earth. Our mind can develop in the time/space context to make social relationships and things of that nature. This is the human level of existence, the human energy structure. The human body is a combination of heaven or "spirit", human being or "mind," and earth or "body" in one great unity, an exact microcosm of the harmonious universe. It can be a small workshop of the subtle power which operates as the subtle performer of the universe.

The purpose of meditation is to refine our energy. It is to refine desire to become wisdom, refine physical essence to become mental power, and ultimately, to refine one's high level mental power to become spirit. This spirit can unite with the immortal divine nature of the universe. One can achieve immortality by using one's own spirit to thrust through the illusion of duality of the physical realm and thereby unite with the eternally unfolding universe.

Established by Congress in 1992, The National Center for Complementary and Alternative Medicine conducts and funds research to determine the effectiveness of alternative and nontraditional health-care practices, such as acupuncture, homeopathy, hypnosis, herbal medicine, and biofeedback. It funds ten specialized offices throughout the United States that investigate the use of alternative treatments for specific diseases and health conditions. The center does not endorse alternative therapies; it encourages discussion between practitioners of alternative medicine and traditional medical professionals. The center distributes information about alternative and complementary medicine to the public, media, and health-care professionals.

Acupuncture

National Institutes of Health

Consensus Development Conference Statement

November 3-5, 1997

NIH Consensus statements and State-of-the-Science statements (formerly known as technology assessment statements) are prepared by a non-advocate, non-Department of Health and Human Services (DHHS) panels, based on (1) presentations by investigators working in areas relevant to the consensus questions during a 2-day public session; (2) questions and statements from conference attendees during open discussion periods that are part of the public session; and (3) closed deliberations by the panel during the remainder of the second day and morning of the third. This statement is an independent report of the panel and is not a policy statement of the NIH or the Federal Government.

The statement reflects the panel's assessment of medical knowledge available at the time the statement was written. Thus, it provides a "snapshot in time" of the state of knowledge on the conference topic. When reading the statement, keep in mind that new knowledge is inevitably accumulating through medical research.

This statement was originally published as: Acupuncture. NIH Consensus Statement 1997 Nov 3-5; 15(5): 1-34.

∴ 2. Acupuncture

Introduction

Acupuncture is a component of the health care system of China that can be traced back for at least 2,500 years. The general theory of acupuncture is based on the premise that there are patterns of energy flow (Qi) through the body that are essential for health. Disruptions of this flow are believed to be responsible for disease. Acupuncture may correct imbalances of flow at identifiable points close to the skin. The practice of acupuncture to treat identifiable pathophysiological conditions in American medicine was rare until the visit of President Nixon to China in 1972. Since that time, there has been an explosion of interest in the United States and Europe in the application of the technique of acupuncture to Western medicine.

Participants

A non-Federal, non-advocate, 12-member panel representing the fields of acupuncture, pain, psychology, psychiatry, physical medicine and rehabilitation, drug abuse, family practice, internal medicine, health policy, epidemiology, statistics, physiology, biophysics, and the public. In addition, 25 experts from these same fields presented data to the panel and a conference audience of 1,200.

Evidence

The literature was searched through Medline, and an extensive bibliography of references was provided to the panel and the conference audience. Experts prepared abstracts with relevant citations from the literature. Scientific evidence was given precedence over clinical anecdotal experience.

Consensus Process

The panel, answering predefined questions, developed their conclusions based on the scientific evidence presented in open forum and the scientific literature. The panel composed a draft statement, which was read in its entirety and circulated to the experts and the audience for comment. Thereafter, the panel resolved conflicting recommendations and released a revised statement at the end of the conference. The panel finalized the revisions within a few weeks after the conference. The draft statement was made available on the World Wide Web immediately following its release at the conference and was updated with the panel's final revisions.

Conclusions

Acupuncture as a therapeutic intervention is widely practiced in the United States. While there have been many studies of its potential usefulness, many of these studies provide equivocal results because of design, sample size, and other factors. The issue is further complicated by inherent difficulties in the use of appropriate controls, such as placebos and sham acupuncture groups. However, promising results have emerged, for example, showing efficacy of acupuncture in adult postoperative and chemotherapy nausea and vomiting and in postoperative dental pain. There are other situations such as addiction, stroke rehabilitation, headache, menstrual cramps, tennis elbow, fibromyalgia, myofascial pain, osteoarthritis, low back pain, carpal tunnel syndrome, and asthma, in which acupuncture may be useful as an adjunct treatment or an acceptable alternative or be included in a comprehensive management program. Further research is likely to uncover additional areas where acupuncture interventions will be useful.

Acupuncture has been used by millions of American patients and performed by thousands of physicians, dentists, acupuncturists, and other practitioners for relief or prevention of pain and for a variety of health conditions. After reviewing the existing body of knowledge, the U.S. Food and Drug Administration recently removed acupuncture needles from the category of "experimental medical devices" and now regulates them just as it does other devices, such as surgical scalpels and hypodermic syringes, under good manufacturing practices and single-use standards of sterility.

2. Acupuncture

Over the years, the National Institutes of Health (NIH) has funded a variety of research projects on acupuncture, including studies on the mechanisms by which acupuncture may produce its effects, as well as clinical trials and other studies. There is also a considerable body of international literature on the risks and benefits of acupuncture, and the World Health Organization lists a variety of medical conditions that may benefit from the use of acupuncture or moxibustion. Such applications include prevention and treatment of nausea and vomiting; treatment of pain and addictions to alcohol, tobacco, and other drugs; treatment of pulmonary problems such as asthma and bronchitis; and rehabilitation from neurological damage such as that caused by stroke.

The degeneration of the body is accelerated when one's inner true SELF becomes so identified and associated with the physical body-brain that it (the true spiritual self) forgets that it is a universal being and becomes dependent on the physical body-brain and senses for information. This contraction of the universal SELF (Soul, Holy Spirit, The Inner You) from the universal state of mind to the limited psychological personality state of be-ing causes the body (Gross Energy) to be cut off and distorts its natural alignment to the etheric and astral dimensions (Subtle Energy). In ancient text this subtle supporting energy was called MANNA, or the Bread of Heaven; PRANA, from Hinduism; ETHER from the Greek; and CHI from Taoism.

True acupuncture is not the research and study of energy "IN" the body, but is the research and study of energy "AS" the physical human body.

Energy

The Subtle Essence of All Creation

Vital energy or chi, as the ancient developed ones in the Integral Way referred to it, is formless, elusive and without tangible qualities, yet it is the subtle breath of life which permeates and vivifies the entire universe. We live in an environment of energy which envelopes and permeates us. Just as a fish is unmindful of the fact that it lives in water, we too are unaware of the vast, inexhaustible sea of energy which supports our lives. Chi gives birth to life; it is the generative force of the whole universe. The natural environment functions as the cosmic womb in which all manifestations of the universe are conceived and brought forth. Everything that exists in the universe is a manifestation or projection of that energy, in grosser or finer states, higher or lower frequencies of vibration. In order to gain mastery over our lives, it is necessary to have a basic understanding of the nature of energy and cosmic principles of energy manifestation which influence us.

The principles which govern the energy formations and activities of the universe as a whole are the same principles which apply to any single part of the universe. From the smallest cell or atomic particle described in biology or physics, to the events of human history, even to the movement of the galaxies through space, all existence is regulated by the same cosmic principles. This includes all things regardless of their degree of completeness or incompleteness, or whether they die or exist eternally. Thus, by understanding the cycles of energy movement and evolution which occur both internally and externally, we gain insight into the very nature of the entire universe. By the same token, through studying the nature of the external universe, we gain insight into our own true nature. By familiarizing ourselves with the laws of nature, we may reconnect with our own true nature and thereby attract and evoke the response of positive universal energy.

Ancient sages described the movement and cyclic phases of energy evolution through the polar combination of yin and yang and the wu-hsing. The yin/yang system provides a basis for the analysis of all phenomena into complementary groups. The wu-hsing, which is frequently referred to as the five element system or the five forces is a schema used to describe cyclic processes into five temporally and qualitively distinct parts.

The Yellow Emperor's Internal Book is the collection of ancient life knowledge in relationship to nature. It contains two parts: Su Wen, the first part, describes the natural foundation of life. Ling Shu, the second part, discusses knowledge specific to acupuncture. Su Wen, as the foundation, covers a broader scope.

🍩 2. Acupuncture 🖇

If the formula E=MC2 means that EVERYTHING with mass is energy, does this also include the human body with all of its internal organs including the brain?

Note: In every dictionary, the word MEDITATE is always "allied" with the word MEDICAL, i.e., to cure or, a remedy.

∞3 Adam & Eve ∞

Genesis is symbolic, a metaphor and cannot be taken by as a literal interpretation. The "Tree of Life" is the human body. The spinal cord is like an upturned upside down tree with man's head and hair as its roots, and afferent and efferent nerves as branches. The "tree" of the nervous system bears many enjoyable fruits or sensations or sound, sight, smell, taste, and touch. In these man may rightfully indulge, but he was forbidden the experience of sex, the "apple" at the center of the body (in the midst of the garden). The serpent represents the coiled up spinal energy (kundalini) that stimulates the sex nerves. Adam is reason and Eve is feeling. When the emotion or Eve-consciousness in any human being is overpowered by the sex impulse, his "reason" Adam succumbs.

-Sri Yukteswar

Universal minded vs individual state of mind.

Right brain vs left brain.

Spiritual nervous system vs the physical nervous system.

Oneness "with" all things vs separation "from" all things.

Intuition (wisdom) vs memory (sensory input).

Spiritual enlightenment vs ignorance (Socrates).

Experience as eternal spirit vs the illusion of being physical.

Oneness of all creation vs diversity of all creation.

God created the first human by materializing the bodies of man and woman (womb-man through the force of his will; God endowed the new species with the power to create children in a similar immaculate or divine manner (so God created man in his own image), in the image of God created he him; male and female created he them, and God blessed them and said, "Be fruitful and multiply and replenish the earth and subdue it."

Genesis 1:27-28

Because "His" manifestation in the individualized soul had hitherto been limited to animals, instinct controlled and lacking the potentialities of full reason, God made the first human bodies "symbolically" called Adam and Eve. God transformed the "souls" or divine "essence" of two animals formed from the dust of the ground and breathed the breath of life into them to become a living soul.

-Gen 2:7

In man or Adam, reason was predominate; in woman (womb-man), feeling was ascendant. Thus was expressed the duality or polarity that underlies the phenomenal world(s). Reason and feeling remain in a heaven of cooperative joy so long as the human mind is not tricked, "tempted" by the serpentine energy of animal propensities. The human body was therefore not solely a result of evolution from beasts, but was produced through an act of "special creation" by God. The animal forms were too crude to express full divinity; man was

∞3. Adam & Eve ∞

uniquely given the potentially omniscient "thousand-petaled" lotus in the brain as well as acutely awakened occult centers in the spine.

God or the Divine Consciousness present within the first created pair counseled them to enjoy all human sensibilities with one exception: sex sensation. (Now the serpent sex force was more subtle than any beast of the field [another sense of the body]). [-Gen. 3.1] These were banned lest humanity enmesh itself in the inferior animal method of propagation. The warning not to relive subconsciously present bestial memories was unheeded. Resuming the way of brute procreation. Adam and Eve fell from the state of heavenly joy (consciousness) natural to the original perfect man (humans). When they knew that they were named! Their consciousness of immortality was lost, even as God had warned them; they placed themselves under the physical law(s) by which bodily birth must be followed by bodily death. The knowledge of good and evil promised to Eve by the "serpent" refers to the dualistic and oppositional experiences that mortal under "maya" must undergo. Falling into delusion through misuse of his feeling and reason or Eve and Adam consciousness, man relinquishes his right to enter the heavenly garden of divine "self-sufficiency" (and the Lord God planted a garden eastward in Eden, and there he put the man whom he had formed). [-Gen. 3.23] The "personal" responsibility of every human being is to restore his "parents" or dual nature to a unified harmony of Eden.

-Sri Yukteswar

The divine man first made by God had his "consciousness centered" in the omnipotent single eye in the forehead (eastward). The all-creative power of his will, focused at that spot were lost mankind when he began to "till the ground" of his physical nature.

The Adam and Eve story of the Hindus is recounted in the hoary "purana, sirmad bhacavta".

The first man and womb-man (beings in physical form) are called Swayambhuva Manu (man born of the creator) and his partner-wife Shatarupa (having a hundred images or forms). Their five children intermarried with "Prajapatis" (perfect beings who could assume corporeal form); from these first divine families was born the human race (Hinduism).

Second Version

The story of Adam and Eve is a metaphor for the loss of SPIRITUAL SELF-AWARENESS by becoming identified with the human physical animal body.

The complete identification with the physical body-brain causes the loss of the REMEMBRANCE that one is, in truth, a spiritual entity. The soul that has cast itself out of the divine natural state, or heaven, is now subject to the laws of karma and the laws of physics in the material realm.

This downfall occurs over a long period of time. At first, the inner self (the real you) only uses the five senses occasionally. Then after many life times, there comes a time when the soul is between two conditions of be-ing, it has limited REMEMBRANCE of its original state, but also has come to know itself as the physical body. If the soul assumes itself to be the physical body, it has "missed the mark" or sinned, i.e., made the mistake of assuming itself to be the physical body.

∞3 Adam & Eve ∞

Socrates called this fallen state the "WRONG" state to experience life from, i.e., "no man does WRONG knowingly," or once an individual attains or returns to their original state they do not relinquish the superior state for a lesser and limited state of existence.

The story of "The Cave" by Plato is a story of an individual who attains (actually returns to) DIVINE SELF-REALIZATION and understands it to be the "new world of light." The unconditional love that comes with this new state causes the individual to return to the cave of the unenlightened and "teach" them about the "new world." The new state of be-ing is the real state, and the cave with its lights and shadows (all of creation, the play of energy) is a SECONDARY reality.

Meditation, the shutting down of the body and brain, will bring all things to one's REMEMBRANCE again and one will KNOW-THY-SELF to be eternal spirit.

The Greek and Roman myth of the abduction of Proserpina is the same metaphor of the psychological downfall of a human being when it gets involved or "tempted" by physical existence.

One's spirit must learn to pass through the physical plane and not to be conquered by it, the soul or spirit must "subdue the earth" or overcome the temptation of it before it can move to higher planes of spiritual existence. As Jesus taught, this physical created "realm" is like a devil and a liar and tempts one who has lost or forgotten that the "kingdom of heaven with within".

Creation is known by many names, in a positive sense creation was called the offspring, reflection or son of God. Creation was also known as the female aspect of God, i.e., the divine mother because all things are born from it. In a negative sense creation was called SATAN, which means ADVERSARY in Hebrew, creation was also known as THE LIAR. Because creation is only a REFLECTION of God, The body of God, a secondary reality. The spirit or mind of God is the primary reality.

The brain and nervous system have become the new golden calf.

-Franklin Jones

The Adam and Eve shift of consciousness is still taking place in human history and is the downfall of humanity from an angelic natural condition with insight, intuition and true wisdom to a lesser and lower materialistic physical existence of survival using animal instincts.

The story of Pandora's Box is also the Greek version of the downfall of humanity

Only relying on the five senses caused the loss of spiritual enlightenment (Heaven).

The Garden of Eden is not an actual place on earth, it is a metaphor for God-union, SELF-REALIZATION.

In the Old Testament (Genesis 2 and 3) two trees are said to be in the middle of the garden of original paradise. These are "the tree of life" and "the tree of the knowledge of good and evil."

∞3 Adam & Eve ∞

In the garden, Man was originally a unity, a single body. Then he was made into a pair, and the pair came into conflict. The male and the female came under the spell of the possibility for knowledge represented by the tree of the knowledge of good and evil. The female yielded to the viewpoint of the serpent in the garden, that the taboo, given by God, against eating the fruit of this tree was simply God's attempt to keep Man from becoming transformed into a Divine being. The male accepted the viewpoint of the serpent via the female, and thus Man (both male and female) was eventually separated from his original archetypal paradise by God. The male, the female, and the serpent were all punished for aspiration.

The viewpoint of the serpent appears to have been correct in a certain sense. Whatever the reason to be ascribed to God's viewpoint, God, in the Old Testament tales, is shown to be opposed to the acquisition by Man of the powers that are in the middle of the garden of paradise. At the end of chapter 3, the tree of life is also related to a Divine taboo. If Man were to eat of the fruit of the tree of life, he would not only possess knowledge of good and evil, but he would also become immortal. To prevent his immortalization, Man (the male and female pair) is separated from the garden by God, and an angelic guard is set at the gate to prevent Man from gaining access to the tree of life.

Thus, Man (mankind) is said to have been bound to the elemental world by God, to struggle and die, possessed of a moral and intellectual sense, but subject to mortality and gross limitations. He is superior only to the animals (who are only instinctive, elemental creatures) by virtue of the faculty of knowledge and the moral sense, the self-conscious or egoic heart, which is responsible for choices in all relations.

This account of original or archetypal existence and the fall into elemental or mortal bondage is, when coupled with the attainment or realization of eternal life (or immortality) by Jesus, the primary message of the Bible. It is an occult or archetypal message, related to the potential in every human individual.

The "original paradise" is the whole body of Man. The male and female are the two alternating currents of the body, pingala and ida,* the active-expansive and the passive-subjective. The serpent is the mind in the autonomic nervous system. The two trees are the two patterns of the autonomic nervous system, one rooted in the lower coil and the vital center (the tree of life) and the other rooted in the upper coil and the subtle and mental center of the brain (the tree of the knowledge of good and evil).

God is the whole body at Infinity. But the viewpoint in the text is not that of God, but of mortal Man. To account for the elemental suffering of mankind, the text claims that God is in principle opposed to Man's being more than a noble and dependent creature, and that our unrelieved struggling and mortality is a punishment for our innate desire to expand into a spiritual state of freedom and ability, wherein mortality and unconsciousness are obviated.

This Old Testament view, which is not true to the esoteric Hebrew tradition as a whole, is specifically opposed and disproven by the moral, occult, and spiritual demonstration of Jesus. Jesus, as he is shown in the New Testament, taught and demonstrated that the conventional mortalist view, whether religious or materialistic, is utterly false. Jesus is the mind in sushumna,** or the central nervous system. God is not opposed to our occult and spiritual development, nor to our transformation from a mortal to an immortal and glorified Condition. Indeed, God is that condition, and to love God is to Commune with and be Transformed

∞3. Adam & Eve ∞

into that Condition. God is the Archetype in which we are bodily involved. God is the whole body disposed to Infinity. If there is any opposition to our ultimate transformation, we provide it ourselves.

For a more scientific explanation see the chapter on Truth - Reality Part II.

*Pingala and ida are the principal nerve channels of the two divisions of the autonomic nervous system. Pingala, the sympathetic channel, is associated with the right side of the body, and ida, the parasympathetic channel, is associated with the left. They are also identified with the patterns of breath through the right and left nostrils.

**The central nervous system, including the brain and spinal cord. Aligned with the circuits of the autonomic nervous system, which extend from it, sushumna serves as a conduit for the distribution of Life-Force throughout the body.

∞ 4. Alchemy ∞

The ancient spiritually achieved ones used alchemical metaphorically for the process of human internal energy transformation. Internal alchemy intends for an individual to transform one's emotion and lower energy to be higher energy and to find the unity of life in order to reach the divine immortality.

-Hua-Ching Ni

God can be realized by a person whose spiritual awareness is equal to the "universal" spiritual awareness.

-Hua-Ching Ni

Alchemy, "the art which had for its main objects the transmuting of the baser metals into gold, the discovery of an elixir of life" is the dictionary definition.

Alchemy is a metaphor to protect the secret practice of meditation.

In Taoism, meditation cultivation is called the "immortal medicine," because it cures all the problems of mankind. The internal alchemy produces a "born again" person, i.e., enlightened, at-onement, an angel on earth (saint).

The process of internal spiritual alchemy turns food into gross physical energy, then gross sexual and physical energy is transformed into mental energy. Mental energy (concentration and awareness) is then changed into spiritual energy in the form of God-Self-Awareness.

In alchemy, which is actually the practice of meditation, the scattered energy (mentality) of the soul (the real inner you) begins to unite and come together.

As the soul (the eternal you) becomes more united and stable, it starts to disassociate and becomes less identified with the physical body.

To make anything pure you must refine it. To refine something you must remove the impurities. To make your SELF pure *again* you must remove the entanglements to the physical body-brain. Practice meditation to be ye therefore perfect as your (our) heavenly father is perfect.

Internal alchemy, or meditation works the same way as an ELECTRONIC COMPUTER works, i.e., if an electronic computer is turned on and is full of ELECTRIC FORCE but does not move, the screen-saver comes on. The physical body-brain is also a BIO-COMPUTER. In meditation, the body is stilled and the brain is stilled, but, THE SCREEN SAVER THAT APPEARS IS THE ETERNAL SELF. If you touch the electronic computer the screen saver image goes off and the original program will continue, in meditation if the body moves or the memory and visualization function of the brain starts, that is you start to day dream, the screen-saver of ETERNAL SELF disappears. In the case of the human bio-computer the screen saver is NOT a PICTURE, IMAGE or THOUGHT, it is an EXPERIENCE of LIVING CONSCIOUSNESS. The true SELF, the real and eternal SELF will continue. The body temple, body animal or body-brain-computer with its own programs will die, but the spiritual energy of the eternal you never dies. Therefore, meditation IS the practice of SHUTTING DOWN the body-brain computer in order to experience your true and eternal SELF and not the programs of the body-brain-bio machine. Enlightenment is when the living screen saver and your LIVING SPIRITUAL PICTURE are in control and not the incomplete and copied programs of the biocomputer personality. The secret process of separation - the pure (spirit) from the impure (material).

5. Alchemy (Mysticism)

THE ANCIENT METHOD VIA THE NERVOUS SYSTEM

Alchemy or Mysticism, is" the long way home", it was one of many "prototype" methods and has been replaced (evolved) to the practice called "Sacrifice in Place" or "Direct Transformation".

As the human race evolves, so does the method and practice which is now available to all humanity.

Become (actually return to) that which you have always been but have forgotten because you have been "distracted" and "confused "in the "toy room" of the Gods(the Creative Forces of Creation).

According to legend, the science of spiritual liberation known as Alchemy was imparted to humanity as a gift from the gods (most likely the "inherent intuitive impulse to return home" that resides in each human being).

The knowledge then made its way through Sumeria now modern day Iraq, considered one of the birthplaces of civilization. The knowledge continues through India, Egypt, China, South America, Israel, Europe, and North America. This cosmic drama spans the length of recorded history up to the present day and addresses the deepest questions of life.

This gift of spiritual technology is for the purpose of embodied liberation of the human soul where by ones evolutionary soul growth is accelerated to completion within one lifetime. The illusion of individual separation gives way to unity with the transcendent through the transformation of conscious awareness and liberation of the soul from the cycle of birth and death. The transmigration of the soul from incarnation to incarnation reaches completion and fulfillment. This is also known as illumination, enlightenment, transfiguration, ascension, or God realization.

To the ancients, this science of transformation was the highest valued knowledge and the ultimate culmination of the human experience. The science was intact up until about three thousand years ago when the knowledge became fragmented and to a large degree lost. Suppression by orthodox religion forced the knowledge underground into mystery schools. It has also been referred to as the Perennial Philosophy or the Underground Stream of knowledge due to its hidden nature encoded in symbols, myth, and scripture.

Although this sacred science of the soul is known by different names, it is known and misunderstood primarily by the name of alchemy. For most, alchemy has no definition. For some, alchemy has become a term in modern culture somehow relating to chemistry or is thought of as the attempt to change the metal lead into gold largely due to the influence of Hollywood. Transforming the lead of ignorance into the gold of enlightenment can be seen as a brief interpretation of this metaphor. The soul is defined as the divine spark of the infinite that manifests through the physical body.

Alchemy, due to its inherent power, has always been a highly guarded secret science in order to protect the student from harm and to protect the sacred from misuse by the profane. During the middle ages, it was additionally hidden to protect one from persecution by orthodox religion. The hidden aspect of alchemy has contributed to the lack of definition and confusion. Alchemy continues to be shrouded in mystery, controversy, and speculation.

It is the Arabians construct of the term that has remained in the English language. The Arabians originally acquired the science from Egypt. Before Egypt was invaded and re-named by the Romans, Egypt was originally known by its people as Khemit or the Land of Khem. They are also said to be the descendants from Atlantis before the great flood. The term Khem refers to the black fertile land from which the life giving crops grow. Esoterically, Khem refers to the dark mystery of the primordial first matter from which creation manifests and the science of transformation which is alchemy. The first matter is also equated with consciousness.

Alchemy is said to be the Great Work of nature that perfects matter, whether it is expressed as the cosmos or our soul. The term Chemistry has its root in Khem. The science of modern Chemistry evolved from the Alchemists in Europe. Alchemy was brought to Europe by the Moors in Spain originating from the Arabians. The Arabians added the prefix Al referring to Allah or God. Therefore, alchemy can be defined as the Science of God Realization. It has also been referred to as the Royal Art or the Royal Path back to God. Originally, the lineage of priests, priestesses, and royal dynasties were associated with being the custodians of this knowledge.

Godfathers of alchemy were Shiva and Angiras of India, Anu of Sumeria, Thoth or Tehuti of Egypt, and the Eight Immortals of China. Thoth was known as Hermes by the Greeks and Mercury by the Romans. The Hermetic alchemical tradition stems from Hermes. It is the Hermetic tradition that took place in medieval Europe for some three hundred years. Additionally, some feel that alchemy evolved from the Shamans of prehistory and is the result of the ancients living close to nature and unlocking her secrets. The gods were viewed as ambassadors from the heavenly realm with the mission of helping elevate humanity. With names like the Devas, Anunnaki, Neteru, and Elohim, they are collectively known as the Shining Ones.

The Emerald Formula

The foundation of alchemical philosophy and practice is reflected in nature's elements and universal pattern of transformation. The four elements are Earth, Air, Fire, and Water. The seven phase pattern of transformation is comprised of Calcination, Dissolution, Separation, Conjunction, Fermentation, Distillation, and Coagulation. This is also known as the Emerald Formula.

The elements are considered by the ancients to be the building blocks of manifest creation. The elements are not simply the physical elements, but are very broadly defined principles of nature. The Quintessence or Fifth Element corresponds to the Divine Essence or Essence of God. This divine essence or elixir was known as Soma, Rasa, or Amrita by the East Indians, Star Fire by the Sumerians, Ambrosia by the Greeks, Manna, Christos, or Living Water by the Hebrews, and The Philosophers Stone or Universal Medicine by the Europeans.

The term Elixir stems from the Arabic Aliksir and Greek Xerion which means medicine. The elements make up the human body and mind. When one masters the five elements, one becomes an Adept, Siddha, or Perfected One. This is the transformation from mortal to immortal or human to godlike superhuman known as Apotheosis.

Hermes or Mercury is known as the Messenger of the Gods and is a recurring archetype in history who restores the knowledge of Divine Union with the absolute. He is traditionally pictured holding the Caduceus

5. Alchemy (Mysticism)

Staff which symbolizes the alchemical process of spiritual liberation. The goddess Athena is the female counterpart of Mercury.

What is striking when studying the various alchemical traditions from around the world and throughout history, is that they employ the same basic pattern of transformation mirrored in the Emerald Formula. Most notably, the Emerald Formula is reflected in the oldest known source book of knowledge, the Rig Veda of India. Rig means praise and Veda means knowledge. Soma researcher David Spess points out that all the aspects found in the Soma ceremony of the Rig Veda are found in the Emerald Formula.

A primary key in understanding alchemy is to view the science from three perspectives. Internal referring to the body, mind, and consciousness. External referring to outside the body and of the Earth. Celestial or heavenly referring to the planets, stars, galaxy, and universe. Alchemy is a reflection of the phases, cycles, processes, or transformations of nature. Therefore, the symbolism of alchemy can be interpreted on an inner, earthly, and celestial level. Most importantly, the macrocosm of the outer world is mirrored in the microcosm of the human body, mind, and consciousness.

The elements and pattern of transformation reflected in the Emerald Formula comes from the legendary Emerald Tablet attributed to Hermes. The Emerald Formula is said to contain the Secret of the Universe or Blueprint of Creation and was inscribed on a tablet made of emerald stone. It is reported the tablet was once on public display in ancient Egypt and thereafter became hidden. The Emerald Formula can be seen as having an integral correlation with the emerging science of Zero Point Energy or Free Energy technology. Some say the Emerald Formula is also mirrored in the symbolism of the Tarot that reflects the Royal Path back to God. The famous phrase "As Above So Below" comes from the Emerald Formula which is reproduced as follows.

"In truth, without deceit, certain, and most veritable. That which is below corresponds to that which is above, and that which is above corresponds to that which is below, to accomplish the miracles of the one thing. And just as all things have come from this one thing, through the meditation of one mind, so do all created things originate from this one thing, through transformation. Its father is the sun; its mother the moon. The wind carries it in its belly; its nurse is the earth. It is the origin of all, the consecration of the universe; its inherent strength is perfected, if it is turned into earth. Separate the earth from fire, the subtle from the gross, gently and with great ingenuity. It rises from earth to heaven and descends again to earth, thereby combining within itself the powers of both the above and the below. Thus you will obtain the glory of the whole universe.

Thus you will obtain the glory of the whole universe. All obscurity will be clear to you. This is the greatest force of all powers, because it overcomes every subtle thing and penetrates every solid thing. In this way was the universe created. From this comes many wondrous applications, because this is the pattern. Therefore am I called thrice greatest Hermes, having all three parts of the wisdom of the whole universe. Herein have I completely explained the operations of the sun." (inner sun? or the bright light seen in deep meditation in which one "yields" to as the "final surrender" or acceptance).

The Great Secret

The great secret of alchemy is the Divine Marriage of opposites which gives birth to the Spirit Body of transcendence associated with liberation of the soul. The exact process of metamorphosis leading to the creation and birth of the spirit body within the physical body has long been veiled in mystery and secrecy. The spirit body is not to be confused with ones subtle body or subtle bodies which one already has from birth. The creation and birth of the spirit body is an entirely unique process found within the various world traditions of alchemy. The spirit body has gone by names like Deva Deha, Siddha Deha, Golden Pearl, Merkaba, Rainbow Body, Diamond Body, Star Body, and Immortal Body of Light.

You can find the most revealed aspects of this process in Chinese Taoist Alchemy and East Indian Tantric Alchemy. Traditionally, the process was taught from teacher to student in a step by step series of initiations. One did not progress until first mastering each successive step. The foundation for this process can be found in traditional Yoga comprised of physical postures, breathing, and mantra sound meditation. Yoga means union with the absolute.

Depending upon the culture, the opposites were variously know as Fire and Water, Sun and Moon, Soul and Spirit, Male and Female, Mercury and Sulfur, King and Queen, Heaven and Earth, Shiva and Shakti, Kan and Li, Yin and Yang, Ka and Ba, Isis and Osiris, Soma and Agni.

Also this marriage parallels the practice of Tantric sexual union and unfoldment of the inner life energy referred to as the Kundalini. This process is also mirrored in the Jewish mystical tradition of the Kabbalah when ascending the Tree of Life which esoterically is the seven energy centers or chakras that run up the spinal column to the brain.

The alchemical marriage of opposites can be seen in the symbolism of the intersecting triangles of the Jewish Star of David, Seal of Solomon, and the Sri Yantra of India. The upward pointing triangle symbolizes the male or fire principle, and the downward pointing triangle symbolizes the female or water principle. The Bindu point in the center of the Sri Yantra symbolizes the point of transcendence. The Yantra is a graphic symbol of the Mantra. The Mantra corresponds with the Five Elements and Logos or Word of God.

The ancient Caduceus symbol used by the modern medical establishment symbolizes on an esoteric level the alchemical process. The staff represents the spinal column which correlates with the Sushumna Nadi channel of yogic esoteric anatomy. The two ascending spirals of snakes represent the solar and lunar currents known as the ida and pingala of the kundalini life force. The spiral pattern is similar to the spirals of the human DNA. The symbolism of Jacobs Ladder or Stairway to Heaven corresponds with the Staff of Life.

The sphere at the top of the staff represents the energy center of the brain or the seventh chakra also known as the thousand petaled lotus. The Wings at the top of the staff is the culmination of the alchemical process. This represents freedom or liberation of the soul from the cycle of birth and death. One transcends the bonds of ego and bodily identification. The spirit is released from the confines of matter. Ultimately, this is the unfoldment of consciousness where by one realizes ones self to be infinite also known as self-realization.

Most esoteric symbolism and myth reflects the process of alchemical transformation in both its inner and outer aspects. Dragon symbolism is a reflection of the life force. The Uraeus headdress of the Egyptian

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pharaohs in which the serpent protrudes from the forehead symbolizes the unfoldment of the Kundalini. The Phoenix bird rising from the ashes represents the alchemical process of transformation, rebirth, and liberation. Also the Biblical story of Adam and Eve in the Garden of Eden although edited by orthodoxy also represents the alchemical process. The Fruit of the Tree of Life can be equated with Elixir and Apotheosis.

One of the most well known references to alchemy in the Bible is the passage attributed to Jesus in John 3, "I assure you, unless you are born again, you can never see the Kingdom of God. The truth is, no one can enter the Kingdom of God without being born of Water and the Spirit." From the esoteric perspective, this is the marriage of opposites. Spirit is synonymous with Fire and breath. The Kingdom of God is Apotheosis. The idea of rapture, resurrection, transfiguration, ascending to heaven, and becoming an immortal is based upon this process. There are numerous stories throughout history of those who practiced alchemy becoming immortal. This relates to the development and birth of the spirit body. This is the great spiritual rebirth, enlightenment, or illumination.

Through the marriage of opposites, one becomes whole or holy, or to become born again. This can also be seen as the marriage of Soul and Spirit and an expression of the highest form of healing. It is the exact process of how to create this marriage which has always been secret. Gnosis or direct experience makes up the Gnostic tradition of Esoteric Christianity. Both Jesus and Mary Magdalene are considered to be key figures in the alchemical nature of Esoteric Christianity. The exoteric or outer rituals of orthodox religion like the Seven Holy Sacrament's, Baptism, Anointing, Christening, Consecration, Holy Water, and the Eucharist are a reflection of the esoteric or inner practice of alchemy where faith is replaced with direct experience, and death is replaced with embodied liberation. The anthropomorphic deity is transcended and the infinite is realized. The human body is the ultimate temple or alchemical laboratory where transformation takes place. The Spirit Body developed within the physical body is the ultimate vehicle of resurrection, ascension, and transcendence. It is said that to have a human body is an extremely rare gift and there are countless souls without a body waiting to take birth. Through the body and mind, one can realize ones true self. The focus of alchemy is to accelerate the growth of the human soul within one lifetime to completion or perfection.

One overrides the process of normal evolution involving countless incarnations where the soul is led by desire and attachment to the temporal which keeps one bound to the cycle of birth and death. The experience of the phenomenal world and its associated pleasures do not give lasting happiness. Humans are programmed by nature to continually seek happiness which is essentially a search for ones true self. For most, happiness is sought outwards in temporal pleasure. Self-realization is about turning inwards and finding eternal happiness, peace, and fulfillment. The trials, tribulations, and lessons of life reach their culmination and fulfillment in self-realization. One transcends phenomenal creation and realizes the infinite source of creation within. With this awakening of awareness, one sees all of creation as an aspect of ones self. Alchemy accelerates the process of evolution thereby allowing one to step off the wheel of birth and death. One transcends desire, duality, karma, space, and time. Ones true nature is realized which is infinite.

The Mystery

The most revealed and clear presentation of the inner alchemical meditations currently comes from the Taoist perspective. You can also find parallel meditations in Tantric alchemy plus the alchemy of the Kabbalah, however they tend not to be as well defined as the Taoist. The foundation practice in Taoist alchemy is the circulation of ones Chi or internal energy in a circle within the body.

Besides the Microcosmic Orbit meditation, other meditations of Taoist alchemy are known as Fusion of the Five Elements, Lesser, Greater, Greatest Kan (Water) and Li (Fire), Sealing of the Five Senses, Congress of Heaven and Earth, and Union of Human and Tao. The Tao can be defined as the way of the transcendent or God realization.

The head center is called the Crystal Palace or Heavenly Heart in Taoist alchemy and the Cave of Brahma in Tantric alchemy. The head center contains the pineal and pituitary gland which is considered male and female in polarity. The pineal corresponds with the Ajna or Third Eye chakra and the pituitary corresponds with the Sahasrara or Thousand Petaled Lotus chakra. It is said an arc or spark of energy takes place between the pineal and pituitary relating to illumination. The pineal is related to the hormone Melatonin and the pituitary is related to the hormone Serotonin. The regulation of mood is related to Serotonin.

It is interesting to note that the Great Pyramid of Egypt is said to have been the place of alchemical initiation. It is likely the Great Pyramid is an exoteric representation of the internal anatomy. The grand stairway relates to the spine. The King and Queens chamber relates to the pineal and pituitary. Also there is the relation to the solar plexus since Pyra means Fire and Mid means Middle, hence Pyramid meaning Middle Fire. The advanced meditations of Taoist alchemy employs the external energy of stars to hasten the creation of the internal Spirit Body. The seven stars of Ursa Major and Polaris are aligned within the microcosm of the body. This likely has correlation with the star shafts of the Great Pyramid. It is interesting how Polaris corresponds with the Bindu or Axis of Transcendence and the seven stars corresponds with the charkas and the Seven Rishi Seers who cognized the Vedas.

A.L.

∞ 6. Alpha Omega ∞

The supreme is the seminal reason of the world. All beings result from the impregnation of matter through "logoi spermatikoi" or animating souls. Through them God carries out his work in the world. These seed logos are the ideal forms of matter into beings. The ideas, the pattern of things to be, are all in God. Every possibility of manifestation has its roots in a corresponding possibility in the unmanifest, wherein it subsists as in its eternal cause, of which the manifestation is an affirmation. God has eternal vision of creation in all its details. God himself incarnates the seminal ideas in the forms of the gross world. These seminal ideas which have a divine origin, which belong to the causal "logos" are the explanation of our love for God. While God is in one sense transcendent to human nature, there is also in the soul a direct expression of the divine. The cosmic process continues until the causal original, "alpha" and the final consummation "omega" coincide.

-Radhakrishnan

7. Amen (A.U.M., Om)

Nature is an objectification of "Aum," the primal sound or "vibratory word." These things saith the amen, the faithful and true "witness," the beginning of the creation of God. [-Rev. 3.14] In the beginning was the word and the word was God... all things were made by Him (the word or Aum) and without him was not anything made that was made.

-John 1:1-3

Aum of the Vedas became the sacred word. "Hum" of the Tibetans, "Amin" of the Moslems, and "Amen: of the Egyptians, Greek, Romans, Jews and Christ-tians, it's meaning in Hebrew is "sure," "faithful."

-Yogananda

Aum has three different vibrations: A-U-M (or AHH-OOOO-MMMM), creation or nature is the body of the universal consciousness. The name God comes from the three phases of nature and the *processes* of God as G (generating) O (organizing) D (for dissolving).

The creation and cycle of nature is the expression of the DIVINE CONSCIOUSNESS (G.O.D.) to experience itself and to know itself.

8. American Indians (Nature Spirits)

True native Americans have the deepest respect for "nature." Their word for God union or self realization was "true hearted." They saw and understood much of the natural condition of how to live in harmony with nature but did not have the scientific language of today's scientists. They saw the living forces and living energies of nature and creation and simply called them "spirits."

Lobsang Rampa states: Humans in their conceit and overweening sense of superiority think that they alone have a soul. Humans think that only humans continue after life, after death, and into another life.

Many of the ancient races worshiped Nature Spirits. They were not so far wrong because there are Nature Spirits, and they are quite as important as Nature Spirits.

A human is a lump of protoplasm plasm which has a soul sometimes called the over soul or Holy Spirit which tells that lump of protoplasm plasma how to operate. How to grow, in the same way trees have Nature Spirits, spirit entities who look after that tree. Animals also have spirits, souls, if you like. And it does not at all follow that because an animal cannot speak English or any language, that the animal is Dumb. Many animals have characters in no way inferior to the best of so called humans. (From the root word Humane).

For your own evolution, then, remember that there are animal spirits growing and evolving on different lines from humans, admittedly, but in no way inferior to humans. They are distinct and quite separate lines; Humans never reincarnate as animals, animals never reincarnate as humans. They are quite, quite different lines of growth.

See also: the chapter on Drugs (Social).

9. Ancient Civilizations

The unique feature of Taoism and Hinduism, among the world religions is that it derives not from a single great founder but from the "impersonal" *experience* of enlightened beings of men and women alike.

The start of the materialistic ages according to Hindu scriptural reckoning was 3102 BC. That year was the beginning of the last descending "dwapara yoga" of the equinoctial cycle and also the start of the "kali yoga" of the universal cycle. Most anthropologists believe that 10,000 years ago humanity was living in a barbarous "stone age" and summarily dismiss as "myths" the widespread traditions of very ancient civilizations in lemuria Atlantis, India, China, Japan, Egypt, Mexico and many other lands.

-Yogananda

"Spiritual evolution should be the true occupation of mankind."

-Franklin Jones

Many ancient civilizations had people who could predict or foresee the future. They left paintings and carvings of men with space helmets and flying machines. These were not UFOs at that time but were the things they "saw" that mankind would get involved in as the human race became more materialistic.

Many ancient people were enlightened and one with God, i.e., in a condition of at-one-ment. It was expressed in the Old Testament, as He *was* with God and *walked* with God. But now it is misinterpreted as walked in the *ways* or *laws* or *regulations* of God, which is incorrect. Such enlightened men were Enoch, Noah, Moses and many others.

∴ 10. Animal Sacrifice

Animal sacrifice is as much misunderstood today as it was in ancient times.

During meditation the physical body and thoughts are set aside in order to experience the true inner SELF (the real you) this setting aside is the SACRIFICE of the ANIMAL BODY and the feelings and sensations which keep the true inner self limited and identified with the physical animal body of each human being.

The animal sacrifice in a spiritual practice has nothing to do with the killing of an innocent animal and then using its blood to redeem sin.

Franklin Jones states:

Another Christian myth (based primarily on the death of Jesus, and only secondarily on his Resurrection or Ascension) that has ceased to make sense as an exoteric idea. It is the myth of Salvation through the blood (or the blood-sacrifice) of Jesus. This myth is as fundamental to "official" (or exoteric) Christianity as the myths of the Resurrection and the Ascension of Jesus, and (like those myths) it has also ceased to be meaningfull (or patently acceptable as exoteric reality, or historic fact) now that various ancient and "primative" concepts of reality have ceased to inform the common mind of humanity.

The idea that Jesus' death was a universally effective blood-sacrifice (now either magically re-enacted or otherwise memorialized in the Eucharistic ritual of bread/body and wine/blood) depends upon ideas that belong to the ancient "primitive" and popular culture of ritual magic (commonly referred to as "shamanism") and its traditional ritual blood-sacrifice of animals (and even human beings). In shamanistic cultures (and all the cultures of ritual sacrifice, all of which developed from the "primitive" base that may, for the sake of simplicity, be referred to by the general term "shamanism"), prayers are offered Up (either to God or to various deities in the "air," or in the space between "Heaven" and Earth). The participants in such cultures believe that prayers cannot ascend unless they are carried up by "mana," or the life-force of freshly sacrificed animals (or even humans). That is to say, from such a point of view, every time a prayer (or request) is offered Up, it must be "delivered" by the released (and naturally ascending) energy of a blood-sacrifice, or else it will not "arrive." Likewise, the "mana" (or blood-energy) sent Up with a prayer functions as a kind of "self-addressed stamped envelope," to convey the resultant blessing (or the prayer's "answer") back to the sender.

Such ideas were common to both the old ritual religion of Israel and the popular Hellenistic religions that existed at the time of Jesus and early Christianity. Therefore, the death (and the apparently miraculous, or magical disappearance) of Jesus, coupled with all kinds of "reports" and visions and dreams and hopes, eventually became an "official" interpretation of Jesus' death as a *blood-sacrifice* - not only literally effective, but universally effective (such that faith in the Spiritual Power, or "Great Mana," released by Jesus' death, Resurrection, and Ascension would, in any and every moment, grant any worshipper direct access to "God" in "Heaven" above, without the necessity to go through any other rituals of purification or blood-sacrifice).

Thus, Jesus was "officially" interpreted to be a human sacrifice that grants everyone the "Mana" for effective prayer (or direct access to the "Heavenly" Blessings of "God"). It is obvious that most people living in modern post-industrial societies would not claim it is necessary to kill animals (or humans) in order to provide an energy-vehicle (to and from "God") for prayer-requests. Therefore (it must be asked), in a non-shamanistic culture (or a culture that has lost all sense of either the necessity or the meaning of the process of ritual sacrifice), what is the meaning of the death of Jesus? Without the shamanistic mind (or its idea of blood-ritual), the death of Jesus can no longer be understood as a sacrifice at all (whether effective or ineffective).

10. Animal Sacrifice
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Along with a general movement away from the shamanistic culture of blood-sacrifice, modern societies have also traveled a long distance in the direction of Spiritual blindness (or the simultaneous abandonment of both Spiritual Enlightenment and archaic - or, otherwise, superstitious - beliefs and techniques), in the self defensive and anxious quest for ordinary (body-based) knowledge and both mental and technical (or physical) superiority and power over the natural world. Therefore, a little recovery of real Spiritual understanding will also (necessarily) re-Awaken something of the higher (or, otherwise, deeper) dimension of the human faculties that were (or are) activated by the ancient and traditional shamanistic (and otherwise mystical) mind.

Indeed, apparently (according to the traditional reports) Jesus himself actually Taught a Way that represents both a higher development of the shamanistic point of view and a denial of both the validity and the necessity of *any* kind of blood-sacrifice. As reported in the fourth chapter of the "Gospel of John," Jesus said: "The time is coming - indeed, it is already here - when all true worshippers will worship the Father (or God) In Spirit (or Spiritually) and In Truth (or without falsehood and deception), for such are the kind of worshippers the Father seeks. God *Is* Spirit - and therefore, those who worship the Father must do so In Spirit and In Truth (or As Truth requires), Jesus Taught that God *Is* Spirit (or "Mana") and that true worship of God is identical to prayer (and, specifically, prayer *In* Spirit). That is to say, true worship is always associated with the prayer of Divine Communion (or Communion with Real God, *As* Spirit, by Means of Spirit), and such prayer is, necessarily, a *Spiritual* exercise.

The ancient word for "spirit" (in the common Greek language of Jesus' day) is "pneuma," which means "breathenergy." Therefore, in true (or esoteric) prayer, the individual breathes (and, Ultimately, is Absorbed In) the Divine Spirit ("Pneuma," or "Mana") - and if there is correct Spirit-breathing (or psycho-physical Absorption In the Divine Spirit-Power), prayer is *inherently* effective.

Jesus apparently Taught esoteric (or inherently effective, and, necessarily, Spiritual) prayer. He Taught the basic esoteric fourth stage breath-prayer of heart-reception of the descending "Pneuma," or Spirit-Power, or "Mana," or Truth-Blessing of the cosmically evident Divine - and, apparently, he also Taught the esoteric fourth-to-fifth stage prayer of mystical ascent. And such (esoteric, or Spiritual) prayer is the sign of a cultural point of view based on Spirit-religion - or advanced (or esoteric) shamanism, rather than lower shamanistic (or exoteric, and even "pagan") blood-sacrifices. Therefore, according to tradition, Jesus himself Taught a Way that specifically denies both the necessity and the value of blood-sacrifices.

How then, can a church be rightly established in the name of Jesus, if it bases itself on the idea that Jesus is the ultimate blood-sacrifice? Jesus Taught an *esoteric* Way that has not been understood and accepted by his own (exoteric) church - and exoteric Christianity has, also, not understood (or had forgotten) the true (or esoteric) significance of its Resurrection and Ascension myths.

Jesus proclaimed a Way for all that required no blood-sacrifice (not even his own), but only the true "Mana" of Spiritually Inspired prayer (or devotional and mystical Communion with the All-Pervading and Eternally Living Divine Spirit). Jesus' alleged crucifixion (with whatever bodily result) was either murder or misfortune, but is was not a cosmically significant ritual blood-sacrifice. Indeed, the only reason Christianity ever became associated with the myth (or tradition) of blood-sacrifice (and the ritual ingestion of ritually sacrificed flesh and blood) was that (apparently) the stark reality (and circumstance) of Jesus' death required some kind of religiously archetypal (or otherwise symbolically and psychically significant) justification. However, by his own reported Teaching during life, Jesus effectively denied such significance to his death. Therefore, he stands together with all other true Spirit-Masters, affirming that it is not the death-sacrifice of any Spirit-Master that is necessary for (or that is, in any sense, useful to) mankind.

≈ 10. Animal Sacrifice

The only useful (and necessary) sacrifice of a Spirit-Master is his or her own Love-Surrender to the Spiritual (and, ultimately, Transcendental, or even cosmos Transcending) Divine, and his or her subsequent Love-Gift (of Teaching, Spiritual Demonstration, and Spirit-Quickening Blessing) to devotees (and the total world). Therefore, it is a Spirit-Master's Spiritual Realization and subsequent Teaching-Work and Spiritual Work (rather than his or her mere death) that are necessary for (and must be used by) mankind. And *all* true Spirit-Masters, in all times and places, have made this Sacrifice and performed this service for their devotees and the total world.

∴ 11. Anti-Christ ∴ 11. Anti-Christ ∴ 11. Anti-Christ ∴ 11. Anti-Christ ∴ 12. Anti-Christ ∴ 12. Anti-Christ ∴ 13. Anti-Christ ∴ 13. Anti-Christ ∴ 14. Anti-Christ

Anti-Christ is the ancient word used to describe the psychological personality, the Ego-I state of be-ing which is always in a state of self glorification.

The Greek concept of the Anti-Christ is the character of NARCISSUS, the separated individual being that is created by the physical body-brain, i.e., the animal personality.

St. Paul referred to the Anti-Christ state as "the outer man," "the man of dust." The self generating personality that comes from the physical body that was made of dust, i.e., the ground or earth, "the man born of woman," i.e., the personality created by living in the physical, or material world (realm).

The Anti-Christ IS the psychological personality and the glorification of that state as the ASSUMED natural state for all humans.

The DEMIURGE is the word also used by the Greeks to describe the psychological personality, or false self. The demiurge is the personality of the physical body which dominates the inner true self (the real eternal you!).

The term Anti-Christ can be used to indicate the direction, activity or process in which a single individual or all of society is moving toward.

The Anti-Christ is the psychological personality, the Ego-I person of the physical body-brain which always feels that GOD is a SEPARATE BEING from one's own self.

When the true inner self identifies itself with the physical body-brain, it assumes the Anti-Christ condition, i.e. the inner true self or son/daughter of God now becomes the un-son or un-daughter of God...always seeking but never finding God-union.

Anti-Christ is the ancient term for egocentric.

The Anti-Christ IS the egoic self that overpowers and dominates the inner true self, and is the spiritual understanding of the word "possession."

Anti-Christ also means UNat-one-ment, UNenlightenment, i.e., the state and condition of separation from the universal self (GOD).

And as you have heard that the Anti-Christ is coming, even now many Anti-Christs have come, by which we know that it is the last hour. "They went out from us, but they were not of us; for if they had been of us, they would have continued with us; but they went out that they might be made manifest, that none of them were of us."

-I John 2:18,19

The Anti-Christ is the unnatural state of self glorification.

The Anti-Christ is the egocentric personality of the body that fears its own death.

\$\infty\$ 12. Anxiety, Depression \$\infty\$

Anxiety and depression are conditions of the psychological person-ality, the ego-I mentality of the physical animal body-brain. When one becomes UNIDENTIFIED with the body and its own egocentric personality the real you becomes free of all negative and destructive conditions.

Anxiety, Depression and Loneliness are the conditions of the physical animal person-ality they are not part of the true inner self, the God self, the real and eternal you.

We are not physical beings. We are spiritual beings lost and confused by the physical experience.

Is the condition called "MANIC DEPRESSIVE PSYCHOSIS" the cyclical spiritual process of becoming unidentified (happy, free) and then identified (with the physical and mental limitations) and then unidentification again???

Is what is called "MANIC DEPRESSIVE PSYCHOSIS" (non-genetic, functional) a positive spiritual process or a negative medical condition??

Stress Chemistry and Enlightenment

We live under stress, in a subhuman culture whose populace is completely confused even in the most elemental levels of existence. We are all involved in an animal-like struggle for survival, without much intelligence even at the level of the verbal mind. Such a circumstance tends to stimulate a chemical profusion in the body that enables it to function and survive under stress, but that chemical design does not allow the higher psychic and subtle centers of the body-mind to awaken. On the contrary, this stress chemistry triggers the degenerative processes of aging as well as all other forms of bodily degeneration, and this same stress chemistry is generally empty of the profound genetic signals that can trigger the higher evolutionary functions of Man.

In response to the stress of the usual worldly life, practitioners of traditional mysticism and yoga found ways to evolve into the consciousness of the higher states of mind, particularly those awakened in the right hemisphere of the brain. These practitioners commonly went out into the wilderness and used esoteric "tricks," such as fasting, prayer, and techniques of brain-stimulating meditation, to encourage the body not only to stop producing the chemistry of stress, anger, sexual desire, and fear, but to start producing another and superior kind of chemistry. They were thus able to awaken certain aspects of the brain that will be naturally and commonly awake only in the future evolutionary stages of mankind.

Until we have created a human order that is fundamentally free of mutual threat, it will not be common for people to live in a truly awakened and peaceful state, not only of mind, but of body (or the total body-mind). The body-mind must receive the signals that the stressful world has been overcome, that we need not fear, that we presently have a peaceful human society, not a society full of bombs and benighted craziness. The evolutionary mechanism of the bodily being is programmed to awaken its next higher centers of function only when the chronic problems of its lower functional centers have been solved and when the being can live without chronically creating degenerative stress chemistry. You can perhaps make yourself more comfortable by becoming free of some of the anxiety of your ordinary daily life, but you cannot thus become so peaceful that the right hemisphere of the brain and the higher evolutionary mechanisms of the body-mind as a whole are stimulated. To enter into your higher human destiny, you must be altogether "cured" in your deep psychic heart.

Basically, the human race is yet functioning within the realm of the threatened existence of beings who are eaten by other beings. We stressfully and chronically continue to animate the urge to reproduce, because we feel that everybody is in danger of being eaten! We feel, bodily, that everyone is prey to someone else. In fact, we continually witness the drama of hunter and prey all over the world. Listen to the daily news! People are being killed all over the Earth every day - simply murdered in weird personal and social or political conflicts. Such a dreadful circumstance is a natural part of the unevolved and lower state of Man. Everybody asks, "Why are we doing this?" But no broad social and political agency has come up with any reason to stop doing it!

≈ 12. Anxiety, Depression ≈

We could just as easily change our circumstances. Why don't we just change them then? It is because the animal still lives in our hormones, you see. Our bodily chemistry is yet stimulating us to live like the vital-elemental creature. Thus, we must have conflicts and opponents. We must eat and be devoured ourselves.

Certainly, we would like the quality of our existence to be different. But people in general are not yet moving toward anything significantly different. Thus, the would-be human world is yet a lower-adapted, subhuman world. Perhaps some people are more highly evolved - people who can live an apparently moral, ecstatic, or spiritually devoted life -but they are not common. Most people are fixed in their adaptation to living under stress, and they do not know enough to create human and spiritual sanctuary for themselves.

To create a human sanctuary for higher adaptation and the ultimate transcendence of Man is a true urge, even the primal human urge. We inherently desire a human and natural environment in which we can live without the chronic production of stress chemistry. We want to be cured at the heart of our mind and thereby transformed bodily. And we know, deeply, psychically, that we cannot realize that transformation until we can create a culture in which people can live without degenerative stress. Thus, sanctuary, or spiritual community, is the motive in Man that contains the genetic secret of the next stage in human evolution.

We do not live a life of love and peace and harmony, in which the basic requirements of ordinary physical and social life are mutually granted. Yet, such is the state of evolution or adaptation that mankind must enjoy in order to experience spiritual and bodily bliss both significantly and continuously. And it will not be natural or common for people in general to exist in such a condition, until the human world is profoundly changed in a very practical way.

This consideration of chronic stress, or confinement to lower adaptation, is not simply a negative criticism of the way we *tend* to live; it is also, unfortunately, a description of the way most of us *must* live at the present time. We must be stressful, politically and socially, to protect the world and our own lives and families and communities from the profoundly chaotic madness of this subhuman global society. We are all struggling. We all have our eyes on what happens in the daily world, in the news. Thus, we cannot exist in anything like a blissful condition all the time - and, truly, except in the case of profoundly creative spiritual practice, we cannot enjoy the higher bliss of Man even some of the time.

Because we believe that we are not easily surviving, that we are indeed under constant mortal threat, we die early. We think it is extraordinary to live to the age of seventy or eighty. Our expected life span is better than it was even a few decades ago, but, even so, our lifetime is not time at all. And we live under stress the whole time! Very little tends to be accomplished in such a span. Therefore, we are always dropping the body and having to begin again. We must find the ways to overcome the stresses of lower adaptation, to transform the chemistry of the body-mind literally, so that we can live our daily life without personal, social, cultural, and chemical stress. Such a life is not possible for a group of people until they manage to create sanctuary with one another - a mutually protected, stable, basically unthreatened way of life.

"We are threatened!" is the message of the news. It reminds us of our chronic situation. The theatre of the news is all about people who are threatening one another, either with terrible violence or with just plain social nastiness, exploiting one another to death. We constantly reinforce loveless society in our associations with one another. We teach each other and we pass on to our children all the techniques for living as a stressful personality. We believe bodily, stressfully, that our life cannot, even should not, be long, that it is not good to be alive in the body, that we are only supposed to go elsewhere. We have all these ideas that are Life-negative in bodily terms, but the ultimate way of Enlightenment is to become *Life-positive* in bodily terms, which is just the reverse of what we are tending to do. Human beings are living way down at the bottom of their evolutionary potential. Nevertheless, if we can personally, and with a few others, grasp the higher realities of the mechanisms in which we live, then we can practice a Way of life that stimulates and develops those higher factors. We must have sanctuary, a relatively protected world, in which to do that, because, if we are going to rise above the civilization of the daily news, we must live in a way that is superior to the way that people in general tend to live.

-Franklin Jones

22. Anxiety, Depression

KRISHNAMURTI

On Fear

How to get rid of fear, which influences all activities?

It is the mind (the mentality or mental process of the psychological Ego-I) that creates fear, the mind (lower mind, egoic) being the process of thinking. Thinking is verbalization. You cannot think without words, without symbols, images; these images, which are the prejudices, the previous knowledge, the apprehensions of the mind (lower mind, egoic), are projected upon the fact, and out of that there arises fear. There is freedom from fear only when the MIND (true mind, with intuition, the "witness" process of the true SELF or spiritual SELF) is capable of looking at the fact without translating it, without giving it a name, a label. This is quite difficult, because the feelings, the reactions, the anxieties that we have, are promptly identified by the mind (brain, bio-computer) and given a word. The feeling of jealousy is identified by that word. Is it possible not to identify a feeling, to look at that feeling without naming it? It is the naming of the feeling that gives it continuity, that gives it strength. The moment you give a name to that which you call fear, you strengthen it; but if you can look at that feeling without terming it, you will that it withers away. Therefore if one would be completely free of fear it is essential to understand this whole process of terming, of projecting symbols, images, giving names to facts. There can be freedom from fear only when there is SELF-knowledge. SELF-knowledge is the beginning of wisdom, which is the ending of fear. (edited)

Note: SELF-knowledge means the same as SELF-realization.

∴ 13. Astral Planes

The astral system of the human being with six (twelve by polarity) inner constellations revolving around the sun of the omniscient spiritual eye is interrelated with the physical sun and the 12 zodiacal signs. All men are thus affected by the inner and outer universe. The ancient Rishis discovered that man's earthly and heavenly environment in a series of twelve-year cycles push him forward on his natural path.

-Yogananda

Though many men, after physical death, remain in an astral world for 500 or 1000 years, there is no invariance rule about the length of time between incarnations. A man's allotted span in a physical or an astral embodiment is karmically predetermined.

-P. Yogananda

In the Christian religion the astral plane or place between heaven and earth is what is called "purgatory." The astral plane is *not* heaven.

Let not your heart be troubled; you believe in God. Believe also in "me". In my father's house are many mansions (astral planes of existence). If it were not so, I would have told you. I go to prepare a place for you.

-Jesus, John 14:1,2

∞ 14. Astrology ∞

Astrology is the study of man's response to planetary stimuli. The stars and constellations have no conscious benevolence or animosity; they merely send forth positive and negative radiations (energies) of themselves. These do not help or harm humanity, but offer a lawful channel for the outward operation of cause/effect equilibriums that each man has set into motion in the past.

-Yogananda

From astrological references in ancient Hindu and Taoist literature, scholars have been able to ascertain the dates of the authors. The scientific knowledge of the Rishis was very great; in the "Kaushitaki Brahmana" we find precise astrological passages indicating that in 3100 B.C. the Hindus were far advanced in astronomy, which had a practical value in determining the auspicious times for astrological ceremonies. An article by Tara Matain in East-West (magazine) dated February 1934 says of the "jyotish" or body of Vedic astronomical expositions: It contains the scientific lore that kept India at the forefront of all ancient nations and made her the "Mecca" of seekers after knowledge. "Brahma Gupta," one of the "jyotish" words is an astronomical treatise dealing with such matters as the Heliocentric motion of the planetary bodies in our solar system, the obliquity of the ecliptic, the earth's spherical form, the light of the moon, the earth's daily axial revolution, the presence of "fixed stars" in the "Milky Way"; the law of gravitation, and other scientific facts that did not dawn in the western word until the time of Copernicus and Newton.

The so called "Arabic numerals" so invaluable in the development of western mathematics came to Europe in the ninth century via the Arabs from India where that system of notation had been anciently formulated.

For further reading see: Sir P. O. Roy's "History of Hindu Chemistry," B.N. Seal's "Positive Sciences of the Ancient Hindu's," B.K. Sarkar's "Hindu Achievements in Exact Medica of the Hindus."

Special relations were believed to exist between particular celestial bodies and their varied motions, configurations with each other, and the processes of generation and decay apparent in the world of *fire*, air, water and earth. These relations were sometimes regarded as so complex that no human mind could completely grasp them; thus, the astrologer might be readily excused for any errors.* A similar set of special relations was also assumed by those whose physics was more akin to that of the Greek philosopher PLATO. For the PLATONIC astrologer, the element of fire was believed to extend throughout the celestial spheres, and they were more likely than the Aristotelians to believe in the possibility of divine intervention in the natural processes through celestial influences upon the earth, since they believed in the deity's creation of the celestial bodies themselves.

≈ 14. Astrology

Application of the Twenty-Eight Constellation Cycle

Constellations are the visible energy points of nature; similarly, there are many energy points in the human body. The twenty-eight constellation cycle can be arranged on the human body and used as the Celestial Stems and Terrestrial Branches. The main zone is the central line of the back and front of the body, which corresponds to the ecliptic path of the sun. There are many important energy points along one's "Yellow Route" which connect with spiritual health and development. If these points are successfully opened, a person's spiritual growth and capability will greatly increase.

Of the twenty-eight constellations, or spiritual energy points, only seven are familiar to some spiritual traditions where they are known as chakras. The opening of the entire ecliptic path is related to high spiritual growth, but this cannot be achieved by means of modern physical conditioning programs. Tai Chi Chuan, Chi Gong and Dou-In are ancient heritages which can aid in opening these points.

The Twenty-Eight Constellations

In the integral practice of individual spiritual cultivation, the Big Dipper, twenty-eight constellations, sun, moon and first five planets are highly valued and utilized because of their responsive natural energy and supernatural connection with life on earth. These heavenly bodies are actually the background for earthly energy. Each of them is in a different cyclic pattern, and they all have a direct and indirect influence on human life.

The general area of the North Star is the center of the circle and it is from this center that the four directions are identified and located. There are seven constellations in each direction, making a total of twenty-eight in all four directions combined. The eastern seven are symbolized by a green dragon, the western seven by a white tiger, the southern seven by a red bird, and the northern seven by a black turtle. The four colors distinguish the different subtle energy rays.

The number of stars in each constellation is not equal. For example, there are thirty-two stars in the eastern seven constellations, fifty-one in the western seven, sixty-four in the southern seven, and thirty-five in the northern seven. All one hundred and eighty-two stars are set around the ecliptic of the sun.

Why did the ancient developed ones divide the fixed stars along the Yellow Route (the apparent annual path of the sun in the celestial sphere) into twenty-eight constellations? There are two reasons. First, the constellations are connected to the path of moon, which takes twenty-eight days to move from East to West among the fixed stars. This is called a sidereal month. The twenty-eight days are divided into twenty-eight regions which are courier stations or travelling houses for the moon. Secondly, the ancient ones recognized that it takes twenty-eight years for Saturn to make a revolution around the sun. Just as the constellations are "on duty" for the earth, they are also "on duty" for Saturn. The earth enters a new constellation every day, whereas Saturn enters another constellation each year. This is called "holding authority over one constellation."

The shapes of the different constellations were originally drawn by using naked-eye observations, and a few constellations have changed since then.

∞ 15. The Dogma of Atheism ∞

Atheism is the ultimate form of denial of the Parental "God". Atheism is not founded on real observation of the ultimate facts of the universe. Rather, it is a kind of adolescent development of the human species.

What characterizes the doctrine (or dogma) of atheism is not a discovery that there is no "God", but a refusal to acknowledge every kind of parent (or parent-like authority), including (therefore) the Parental "God" of childish "religion".

Atheism (or the conception that no "Creator-God" — or any other Greater Reality — exists) has always opposed theism (or "God-religion"). Nevertheless, atheistic ideas are the product of the same fundamental egoic consciousness that otherwise produces theistic (or conventional "religious") ideas.

Atheism is the product of the ego (or the phenomenal "self", grounded in elemental perception), and so also is theism. Atheism, like exoteric "God-religion", extends itself only into the domain of the first three stages of life — whereas esoteric "God-religion" provides a means for entering, mystically and Spiritually, into the developmental processes of the fourth stage of life and the fifth stage of life.

Atheism regularly proposes a "logic" of life that has its own dogmatic features. It does not propose a "God"-idea but, instead, founds itself on and in the perceptual and phenomenal mind alone.

Atheism concedes only a universal and ultimately indifferent (or merely lawful) cosmic Nature (not a "God") — and, so, there is no need to create a "religious creation-myth" to account for suffering. (And atheistic thinkers thus generally confine themselves to constructing a cosmology, based on material observations alone, that merely accounts for the apparent workings of the conditionally manifested events of cosmic Nature.)

Indeed, just as conventional "God-religion" (or conventional theism) arises to account for suffering, atheism arises on the basis of the unreserved acknowledgment of suffering. And, if there is no idea of "God", there is no idea of the human being as "creature" (or, in other words, the human being as the bearer of an immortal, or "God-like", "inner" part). Nor is there any need to interpret unfortunate or painful events as the "effects" of "Evil".

Therefore, the atheistic "point of view" is characterized by the trend of mind called "realism", just as the conventional "religious" (or theistic) "point of view" is characterized by the trend of mind called "idealism" — but both atheism and theism arise on the basis of the "self"-contraction (or the ego of phenomenal "self"-consciousness), rather than on the basis of direct Intuition of the Real Self-Nature, Self-Condition, and Self-State That is Prior to separate "self" and its conventions of perception and thought.

The realistic (or atheistic) view is just as much the bearer of a myth (or a merely conceptual interpretation of the "world") as is the conventional "religious" (or theistic) view. Atheism (or conventional realism) is a state of mind which is based in the phenomenal "self" and which seeks the ultimate protection, nourishment, pleasure, and preservation of the phenomenal "self" (at least in this "world" and, if there should be an after-life, then also in any other "world").

≫ 15. The Dogma of Atheism ≫

Therefore, atheism (or conventional realism) is simply a philosophical alternative to theism (or conventional "God-religion"), based on the same principle and consciousness (which is the phenomenal ego), and seeking (by alternative means) to fulfill the conditionally manifested "self" and relieve it of its suffering. -F.J.

∞ 16. Atheism is Realism and Materialism ∞

Atheism (or conventional realism) is a state of mind that possesses individuals who are fixed in the first three stages of life. It is a form of "spiritual neurosis" (or ego-possession), as are all of the characteristic mind-states of the first six stages of life.

Esoteric "God-religion" provides a basis for certain remarkable individuals to enter the fourth stage of life and the fifth stage of life, but the commonly (or exoterically) "religious" individual is, like the atheist, a relatively adolescent (if not childish, and even infantile) character, fixed in the ego-possessed states characteristic of the first three stages of life.

Atheism proposes a myth and a "method" for ego-fulfillment that is based on phenomenal realism, rather than "religious" idealism (or the culture of the conventional "God"-idea).

Therefore, atheism is traditionally associated with the philosophy of materialism — just as theism is associated with "Creationism", and "Emanationism", and conventional (or mystical, or fourth and fifth stage) Spirituality.

And the realistic (or atheistic) view tends to be the foundation for all kinds of political, social, and technological movements, since its orientation is toward the investigation and manipulation of material Nature.

Atheism is realism and materialism. It is about the acquisition of "knowledge" about conditional Nature and the exploitation of that "knowledge" to command (or gain power over) conditional Nature. And it is this scheme of "knowledge" and power (expressed as political and technological means of all kinds) that is the basis of the mythology and quasi-"religion" of atheism.

The atheistic (or non-theistic) view of life is ego-based, organized relative to conditional Nature as an elemental (or grossly perceived) process, and committed to "knowledge" and power as the means of "salvation" (or material fulfillment of egoity).

In this "late-time" (or "dark" epoch), the materialistic, realistic, and non-theistic philosophy of egofulfillment is represented by the global culture of scientific, technological, and political materialism.

The entire race of humankind is now being organized by the cultural movement of scientific materialism — which counters (and even seeks to suppress) the alternative cultures of exoteric "religion", esoteric mysticism, Transcendental Self-Realization, and Divine Enlightenment.

Scientism (or the culture of realistic or materialistic "knowledge") and its two arms of power (technology and political order) are the primary forces in global culture of the present time. And humanity at large is (thus) tending to be reduced to the robotic acculturations of orderly egoism in the limited terms represented by humanity's functional development in the first three stages of life.

It is only when the egoic "root" of one's functional, "worldly", and "religious" or "Spiritual" life is inspected, understood, and transcended that "self", and "world", and Real God are seen in Truth.

55 16. Atheism is Realism and Materialism

Therefore, it is necessary to understand your own egoic activity. It is necessary to aspire to Wisdom, Truth, and Enlightenment. All occupations derived from the ego-base are (necessarily) limited to egoity, and all conceptions that feed such egoic occupations are (necessarily) bereft of a right view of "self", "world", and Real God (Which Is the Acausal Divine Reality and Truth).

The ultimate moment in the "play" of conditional Nature is not the moment of egoic success (or the temporary achievement of the apparently positive, or "Good", "effect"). The ultimate moment is beyond contradiction (or the dynamics of polarized opposites). It is the moment of equanimity, the still point (or "eye") in the midst of the wheel of Nature's motions and all the motivations of the born "self".

The Truth — and the Real Self-Nature, Self-Condition, and Self-State — of "self" and cosmic Nature is Revealed only in that equanimity, beyond all stress and bondage of energy and attention.

This disposition of equanimity (or free energy and attention) is basic to the sixth and seventh stages of life.

In the sixth stage of life, the disposition of equanimity provides the functional base for the ultimate and final investigation of the ego and the dynamics of conditional Nature.

Real (Acausal) God — or the Transcendental, Inherently Spiritual, Intrinsically egoless, and Self-Evidently Divine Reality (Prior to conditional "self", conditional "world", and the ego-bound conventions of "religion" and non-"religion") — Is the One and Only Truth of Reality Itself, and the One and Only Way of Right Life and Perfect Realization. -F.J.



The atomic structure of matter was well known to the ancient Hindus. One of the six systems of East Indian philosophy is "vaissika" from the Sanskrit root word "visesas" or "atomic individuality." One of the foremost vaissika expounders was "Auluka," also called "Kanada the atom eater," was born about 2800 years ago.

East-West magazine, April 1934 though the modern "atomic theory" is considered a new advance in science. It was previously expounded long ago by Kanada, the "atom-eater."

The Sanskrit name "Anu" can be properly translated to mean "atom" in the literal sense from the Greek of "uncut" or indivisible. Other scientific expositions of "vaisesika" treatises of the BC era include:

- 1. The movement of needles toward magnets.
- 2. The circulation of water in plants.
- 3. Akash or ether, inert and structureless, as a basis for transmitting subtle forces.
- 4. The solar fire as the cause of all other forms of heat.
- 5. Heat as the cause of molecular change.
- 6. The law of gravitation as caused by the quality that is inherent in earth atoms to give them their attractive power or downward pull.
- 7. The kinetic nature of all energy; causation as always rooted in any expenditure of energy or a redistribution of motion.
- 8. Universal dissolution through the dis-integration of atoms.
- 9. The radiation of heat and light rays, infinitely small particles darting forth in all directions with inconceivable speed (the modern "cosmic ray" theory).
- 10. The relativity of time and space.

Vaisesika assigned the origin of the world to atoms eternal in their nature, i.e., their ultimate peculiarities. These atoms or "Anu" were regarded as possessing an incessant vibratory motion. The recent discovery that the atom (Anu) is a miniature solar system would be no news to the old "vaisesika" philosophers who reduced time to its furthest mathematical concept by describing the smallest unit of time (kala) as the period taken by an atom (Anu) to traverse its own unit of space.

-Yogananda

Lifetron prana, the different sensory stimuli to which human beings react to tactual, visual, gustatory, auditory and olfactory, are produced and/or created by the vibratory variations in the electrons and protons. These vibrations in turn are regulated by what is called "prana," i.e., lifetrons, the subtle life forces or much finer than atomic energies intelligently charged with the five distinctive sensory idea substances of God.

-Yogananda

Lifetron which means "prana" the ancient Hindu scriptures, refers not only to the atom (Anu) and to the paramanu "beyond the atom," i.e., finer electronic energies, but also to prana as "creative lifetronic force." Atoms and electrons are "blind" forces; prana is inherently intelligent. The pranic lifetrons in the male spermatozoa and female ova, for example, guide the development of the embryo according to karmic design.

-Yogananda

The Greek philosophers, LEUCIPPUS and DEMOCRITUS spoke of "atoms" in 440B.C. Democritus describing the structure of the matter came to the conclusion that the smallest element was the atom. "Atom" in Greek means that it can't be cut or divided more. Describing the centre of the atom, he named it 'pirin.' The meaning in Greek comes from two words: pyr (fire) and ein (is)! He found a very interesting way to describe what could be found inside the atom if anyone dared divide it!

∞ 17. Atom ∞

Today we are trying to find a safe way of using that power, playing with the fire... Maybe we have to learn from our mistakes what Democritus told us: the atom has more parts, but don't divide it because inside there is fire!

On the Indic ancient scripts, someone named Aouloukougia describes something that only today can be understood, matching the theory of correspondence, the atomic structure of the matter with the solar systems and the relativity of the space-time, cosmic rays, universal gravitation, etc. And all these from the 8th century B.C.

Another interesting part of the Indic ancient scripts describes something that reminds us of an atomic bomb explosion.

On some ancient Sanskrit manuscripts, there is described an explosion during a war that shone like 100 thousand suns! This weapon was burning elephants, horses, human and vehicles with invisible fire. It was causing drop of the hair and nails on the humans. The feathers of the birds were becoming white, their legs red and they were becoming blind. The soldiers were running to wash themselves trying to avoid the deadly effects of the weapon. Is this the foretelling of the fate for the human race???

≫ 18. At-One-ment ≫

At-one-ment is the correct spelling and understanding of salvation. In the attainment of God-self-realization, the inner true self, the soul, the spark of God, the real self, connects with the universal self prior to creation, or G.O.D. the Father.

Attaining at-one-ment is self-salvation. It is the UNIDENTIFICATION with the lower animal body (the original meaning of animal sacrifice) and then becoming identified with the inner true self which is connected to the universal self, or G.O.D.

Atonement (a-tone-ment) is an ARTIFICIAL WORD used in ARTIFICIAL STORIES which were added to sections of the Old and New Testament in order to establish the ARTIFICIAL STORY that God needed the death of his son (Jesus), i.e., that Jesus *had* to die in order to save the world from sin.

Reconciliation is attained by the sacrificing of the attachment to the human physical animal body to attain Christ-hood or at-one-ment, NOT the killing of the body of Jesus, which contained the Christ consciousness.

Jesus was ELIMINATED because he told the truth. What is that truth? "YOU DON'T HAVE TO BELONG TO ANY RELIGION IN ORDER TO FIND GOD."

The kingdom of God (heaven) is not outside of yourself someplace else, i.e. over here or over there (above). "THE KINGDOM OF GOD (heaven) IS WITHIN YOU." (Luke 17:21).

The kingdom does not come later, but is available now to anyone who seeks true instruction.

All of the true world teachers have stated the *same* message in one form or another.

Jesus* said, I will come to you a second time, but it will be on the inside, "The inner most holy temple," I will know you, you will know (understand) me and our Father will receive us both, for your SELF and mySELF are the same UNIVERSAL SELF, called God.

The most holy place is INSIDE of "each" person. The "ark" of the covenant is a metaphor for the spiritual center (chakra) in the center of the brain, the inner sanctuary (or upper room).

The plate of the "showbread" is the golden plate or halo (aura) around the head of any person is in a state of Godunion.

The covenant is the sacrifice of the psychological personality, the Ego-I state of mind and the "agreement" (or returning to) of divine union.

*Speaking from the Christ state or God state, not as the physical man named Jesus (ISSA).

∞ 19. Avatar ∞

Know that from time to time a "tathagata" is born into the world, a fully enlightened one, blessed and worthy, abounding in wisdom and goodness, happy with the knowledge of the worlds, unsurpassed as a guide to erring mortals, a teacher of Gods and men. A blessed enlightened one. He proclaims the truth both in its letter and in its spirit, lovely in its origin, lovingly in its progress, lovingly in its consummation. A higher life doth he make known in all its purity and in its perfectness.

-Gautama the Buddha

The purpose of the avatar is to inaugurate a new world, a new dharma (teaching of the master). By his/her teaching and example they show how the human race can raise itself to a higher grade of life.

"Dharma" literally means mode of being. It is the essential nature of a being that determines its mode of behavior. So long as our conduct is in conformity with our essential nature, we are acting in the right way. "Adharma" is nonconformity to our nature.

The avatar helps us to return to our natural innocent angelic nature.

All of mankind should be the avatar or manifestation of God into the physical realm but it (mankind) falls short.

-Franklin Jones

An avatar (AVATARA) is a divine being who has transcended the material realm and who does not have to be reborn into physical form again to finish its lessons, but who returns out of love and compassion for those lost and confused by creation, an avatar also come to update the spiritual message of eternal life using correct terminology for a more sophisticated human society. Jesus, who was called the Christ, was an "avatar."

We must distinguish between the popular Christian cult that exists today and the esoteric teaching of Jesus. The popular Christian cult is not esoteric but exoteric. That is, it is a religious cult associated with organized institutions, a cult that appeals to masses of ordinary people by offering a conventional religious solution to the problem of existence. The cult of Christianity has never developed a consistently and truly esoteric message.

The primitive Christian church of Jesus' lifetime and shortly after was just another cult among many. In those very early days it was still possible to establish a secret, esoteric, non-popular teaching and process.

The history of modern Christianity, however, begins when Christianity was accepted as the official religion of the Roman state. From that time Christianity moved into the West and the rest of the world through the agency of the state and in the form of an exoteric religious teaching. The original esoteric and higher spiritual teaching was systematically eliminated during the development of the Christian cult over the centuries.

The popular Christian cult is a system of beliefs oriented toward the convention of religious salvation. It is quite a different system of religious understanding and processes than the esoteric teaching at the origin of Christianity. In the popular Christian cult Jesus, the individual, is the dominant offering or message. Salvation or reunion with God and the advantages that come from that union are offered as a process wherein one accepts Jesus and the drama of his apparent life as the means of salvation, or a positive personal destiny in which one is among the elect, those who are rewarded at the end of time, at the second coming or beyond it, in heaven, or even during this life. The goods of life, the blessings of God, come to those who believe.

The basic message of this exoteric cult is that Jesus is God, that Jesus has always been God, that Jesus is in fact the God who spoke to Moses and who is described in the Old Testament. He is simply God, who, at one point in human history, incarnated in human form. The teaching of Jesus, apart from his moral message, is not of any great significance within the exoteric cult. Rather, what is significant is that he is God and appeared on Earth, that he survived his death and returned to his God-state, and that in the process of dying and resurrecting and returning to the God-state he paid for the karmas—or in Western parlance, the sins—of mankind.

Therefore, in order to become associated with God, to be free of the condemnation that comes from one's sins, or karma, or accumulated tendencies, one must accept that there is God, that Jesus is God, and that Jesus has paid for your sins, thereby rendering unnecessary your suffering now and in the future. One who simply accepts this dogma can be born without ultimate negative consequences. One need only believe that Jesus performed the ceremony of birth, death, resurrection, and ascension that has saved you.

This is the basic exoteric message of the popular Christian cult. It is not a message about life in the Spirit or any higher form of life. It is a message to egos, to born beings, that if you will believe in Jesus, you will be granted a very high destiny that may be revealed to some degree while you are alive. In other words, by believing in God, by feeling yourself close to God and therefore to God's blessings while alive, you can probably expect good things to happen to you.

A kind of mysticism also developed within the cult of Christianity, but if we examine the esotericism that seems to have sprung from Jesus and the gathering around him, it is difficult to perceive a direct relationship between what that esotericism must have been and the development over the centuries of Christian mysticism,

particularly within the Catholic and Eastern Orthodox traditions. The mysticism that has appeared within the greater cult of Christianity is largely an ascetic mystical tradition, not at all akin to what must have been the esotericism of the early Christian community.

Ascetic mysticism has appeared within religious groups all over the world since ancient times, particularly among oriental mystical traditions. Such mysticism expresses an ascetic point of view toward God-realization, wherein this world and the body are viewed as negative forces. Mystical association with God in these traditions is basically a matter of inverting attention in order to pass beyond desiring and attachment in this world, even beyond perception of this world, into the domain of the immortal soul wherein one exists as an immortal spark of the Divine.

By identifying with that interior immortality, one attempts to escape this world and enter into contemplative union with the spiritual world, the God-world, while alive, passing on to that world for eternity at death.

Thus, there are two features of the exoteric Christian tradition: the idealism of salvation in this world, salvation as a mortal individual, as one of the elect who enjoys a relationship to the ultimate Savior who can change the world, and the ascetic mystical tradition—embraced mainly by uncommon individuals in the Christian cult, although it is also reflected in certain features of the popular cult. These two dimensions of Christianity developed from two features of the ancient world in which Christianity arose. The ideal of the perfection of this world is a reflection of the Judaism of the time. The ideal of mysticism is a development of the tradition of ascetic mysticism that could be found in the Hellenistic culture and the ancient oriental influences of that time and times since.

Neither of these two features of Christianity is directly an expression of the esotericism of Jesus. The true esotericism of Jesus insofar as it can be deduced by studying the extant texts and histories, relates more to the spiritual transcendentalism of the great cultures of the Adepts. This—worldly religious idealism and ascetical mysticism are features of human culture that appear all over the world and are not primarily expressions of the influence of Adepts in history. The tradition and the teaching of the great Adepts are not the same as these two oriental and occidental traditions.

To support this conclusion, there are passages in the Bible. First, in Genesis 2:5, we find the following description of Man:

At the time when Yahweh God made earth and heaven there was as yet no wild bush on the earth nor had any wild plant sprung up, for Yahweh God had not sent rain on the earth, nor was there any man to till the soil. However, a flood was rising from the earth and watering all the surface of the soil. Yahweh God fashioned man of dust from the soil. Then he breathed into his nostrils a breath of life, and thus man became a living being.

This description of Man is fundamental to an understanding of the true esotericism of primitive Christianity. The idea of Man as a being containing an immortal soul, which must get out of this world and go back to its true home, is not native to either Judaism or early Christianity. It is an Oriental description of Man that appeared in the Hellenistic culture at the time of Jesus. It was not characteristic of primitive Judaism. Thus, the Old

Testament does not describe Man in an alien world that he must escape. Rather, Man is himself made from the stuff of this world. He is a living being because the Breath of Life has been breathed into him and pervades him.

We might consider other interpretations of this passage, but, in the terms of the Old Testament, Man does not contain a soul. He is a soul, a living being. "Soul" means "breath" or the breathed being, in Hebrew the "ruach" of the esotericism of the Jews. Man as a soul is conceived in human terms. The communicated esotericism of Jesus presumed this Old Testament description of Man.

There is much very ordinary talk in the New Testament, including moral tales and so forth. Only in a few passages can we get a feeling for the esoteric teaching. Among those passages, there appears in the Gospel of John, chapter three, an account of Jesus' communicating the esoteric teaching to someone. "Esoteric" means "secret", and here we have an example of Jesus secretly teaching someone, a man named Nicodemus, who comes to him at night:

There was at that place a man of the Pharisees named Nicodemus, a leader of the Jews. He came at night to Jesus.

In other words, he came secretly. He could not be seen coming to a teacher who was considered to be a heretic. Such association was dangerous for an official of the synagogue. Therefore, Nicodemus came at night to Jesus:

And he said to him, "Rabbi, we know that you are a teacher sent from God; for no man can do these miracles that you are doing unless God is with him."

This bit of acknowledgment was commonly added to the accounts of Jesus because it was not then presumed that workers of miracles were from God but rather that they were some sort of anti-Christ:

Jesus answered saying to him, "Truly, truly I say to you, if a man is not born again, he cannot see the kingdom of God." Nicodemus said to him, "How can an old man be born again? Can he enter again a second time into his mother's womb and be born?" Jesus answered saying to him, "Truly, truly I say to you, if a man is not born of water and the Spirit, he cannot enter into the kingdom of God. What is born of flesh is flesh, and what is born of the Spirit is Spirit."

Jesus goes on to say:

Do not be surprised because I have told you all must be born again. The wind blows where it pleases and you hear its sound but you do not know from where it comes and where it goes. Such is every man who is born of the Spirit." Nicodemus answered saying to him: "How can these things be?" Jesus answered, "You are a teacher of Israel and yet you do not understand these things? Truly, truly I say to you, we speak only what we know and we testify only to what we have seen and yet you do not accept our testimony. If I have told you about earthly things and you do not believe, how then will you believe me if I tell you about heavenly things?"

Here is a fragment of primitive esoteric teaching, an example of Jesus secretly teaching somebody from the official temple who asked for the "real stuff." Nicodemus approached Jesus as if to say, "You are not in public now. You can let me know what is really happening." And Jesus gave him a bit of esoteric wisdom.

In this passage Jesus says that the secret of realizing his teaching is to be born again. Today there is a great deal of emphasis on being "born again" in the Christian tradition, but the born-again dogma of popular cultism is not the same as Jesus' secret Teaching. To be "born again" today is, for some, a genuine religious awakening. But for most people it is to accept the exoteric message about Jesus, to believe in Jesus as God who has incarnated in order to perform a bodily sacrifice that has paid for our sins, and to look forward to being saved when Jesus appears again. One is thus born again in the sense that one is no longer troubled by life as it is. One's hope has been reborn. The born-again movement is basically about awakening to the conventional consolation of exoteric religion.

Jesus, however, taught a spiritual process. The word "Spirit" is used several times in the sequence of remarks documented in this passage. "If a man is not born of water and the Spirit, he cannot enter into the kingdom of God. What is born of flesh is flesh, and what is born of the Spirit is Spirit." In the passage from Genesis that we considered earlier, Man is shown being born of the Spirit. He is brought to life, given existence, through the Spirit, which is breathed into him. Likewise, in the beginning of the Gospel of John, Jesus talks about God as Spirit and says that God must be worshipped in Spirit and in truth. The esotericism and the religious opportunity communicated by Jesus is a religion of the Spirit, a religion of conversion from the conventional, materially human point of view of existence to a point of view of existence in which everything is seen to arise as a result of the Divine Spirit, to be infused by the Divine Spirit, to be identical with that Spirit.

What is born of the Spirit is Spirit. The process of esotericism communicated by Jesus is about conversion to an entirely spiritualized point of view:

"If a man is not born of water and the Spirit, he cannot enter the kingdom of God." What does the water refer to? In the first chapter of John, John the Baptizer says: "I baptize with water, but among you stands One whom you do not know. He is the One who comes after me and is ahead of me, the One even the strings of whose shoes I am not good enough to untie." And later John says: "I come to baptize with water, but the One who comes after me baptizes with fire." John the Baptizer is associated with baptism by water, yet Jesus says you must be born of water and the Spirit.

The religious process of the primitive community of Christianity was a process of two stages of baptism. One was baptism with water. Those who came to Jesus' disciples and to Jesus personally were confronted by a kind of Spirit-religion preaching, and, if they responded, they were baptized by water. Baptism—by water is part of the ancient tradition of sacramental worship. Water cleanses. To be baptized by water is to be converted on the basis of "hearing" the spiritual message. The other baptism was baptism with fire. In the ancient traditions of sacred ritual, fire is the element identified with the Spirit. Jesus is saying that we must be baptized with water and we must be baptized with the Spirit. The process whereby we are born again is realized through the process of baptism in the religious or esoteric cult of Jesus.

20. Baptism 🖇

Thus, the process that Jesus recommended is to "hear" the teaching that God is Spirit, that we come from God, that if we fully realize that we are born from the Spirit, then we are Spirit, and that our life must therefore be based on the presumption that we are Spirit, that God is Spirit, that we commune with God spiritually, and that existence is a spiritual process that continues through time after baptism. If you responded to this teaching, the first thing you would do, having been converted, having heard this teaching, is to repent of your entire point of view and all the actions you have performed based on the presumption of the flesh, the presumption that you are just a mortal being. You must repent of everything you did and thought and now think that relates to a non-Spirit view of existence. You must be converted from your limited, mortal point of view.

If you could hear Jesus' teaching to the point of such conversion, you would be baptized with water. You would repent, you would be washed, you would pass through a sacramental ritual associated with this change. We may presume that this sacrament was practiced in the circle that surrounded Jesus. In addition the disciples preached and demonstrated certain kinds of spirit-power that were effective in converting people. Those who were converted, who would respond to that message, were then baptized or washed. They would from that point assume the condition to consider the teaching about the Spirit and to change their way of life.

Perhaps the fundamental orientation to which they were led is summarized elsewhere in the Gospels as well as in the Old Testament. That is that we must love God with every aspect of the being, not just with the inner soul, but with body, mind, action, everything. We must relate to God through love in all these areas of existence, and to all beings. Baptism with water, a necessary step in one's ultimate transformation, confirmed the individual in all these changes.

Water baptism was followed by baptism of fire, or the Spirit. And it is to be presumed, since Nicodemus is later named among the circle of Jesus, that Nicodemus had in fact been converted and baptized and that he was, at least secretly, part of the inner circle of Jesus. Jesus was described by John the Baptizer as a baptizer who was greater than himself. John's job, as probably the job of others, was to bring respondents through the process of repentance and accepting the conditions of practice and to perform the priestly ritual of water baptism. Water baptism, however, is only the first step in one's conversion. Presumably, then, there was another, secret form of baptism.

The Spirit baptism is not the mystical affair communicated in the ascetic, mystical tradition of the Orient and of present-day Christianity and other religions. Man, as a living being and therefore as a saved being, is viewed, in the true esotericism of Jesus' teaching, in his human terms, in his born terms, as a physical individual. Thus, Jesus did not teach that you must discover that you are an immortal soul, a spark of the Divine, that you must return to the Divine. He said that you must realize that you are born of the Spirit and that you are Spirit therefore. God is Spirit. Everything comes from God. Therefore, everything is Spirit. The nature of the universe is Spirit—not matter in the conventional sense of something dark, separate, and damned.

However, to speculate about this baptizing ritual, we can refer to a book called The Secret Gospel, by Morton Smith. It is a study of a fragment of an ancient document. A portion of a letter from a man named Clement of Alexandria, who lived in the first century or so after the presumed time of Jesus, was found on the back of another document from that time. Clement was one of the elders of the early Church and therefore an

initiate into what would at that time still have been the esoteric tradition around Jesus, before Christianity was adopted as the official Roman religion. Only a portion of Clement's letter survives, but a sufficient portion to indicate that he was describing a form of secret baptism.

The fragment reads as follows:

From the letters of most holy Clement, author of the Stromateis. To Theodore: You did well in silencing the unspeakable teachings of the Carpocratians. For these are the "wandering stars" referred to in the prophecy, who wander from the narrow road of the commandments into a boundless abyss of the carnal and bodily sins. For, priding themselves in knowledge, as they say, "of deep [things] of Satan," they do not know that they are casting themselves away into "the nether world of the darkness" of falsity, and, boasting that they are free, they become slaves of servile desires. Such [men] are to be opposed in all ways and altogether. For even if they should say something true, one who loves the truth should not, even so, agree with them. For not all true [things] are the truth, nor should that truth which [merely] seems true according to human opinions be preferred to the true truth, that according to the faith.

Now the [things] they keep saying about the divinely inspired Gospel according to Mark, some are altogether falsifications, and others, even if they do contain some true [elements], nevertheless are not reported truly. For the true [things], being mixed with inventions, are falsified, so that, as the saying [goes], even the salt loses its sayor.

[As for] Mark, then, during Peter's stay in Rome he wrote [an account of] the Lord's doings, not, however declaring all [of them], nor yet hinting at the secret [ones], but selecting those he thought most useful for increasing the faith of those who were being instructed. But when Peter died as a martyr, Mark came over to Alexandria, bringing both his own notes and those of Peter, from which he transferred to his former book the things suitable to whatever makes for progress toward knowledge [gnosis]. [Thus] he composed a more spiritual Gospel for the use of those who were being perfected.

Nevertheless, he yet did not divulge the things not to be uttered, nor did he write down the hierophantic teaching of the Lord, but to the stories already written he added yet others and, moreover, brought in certain sayings of which he knew the interpretation would, as a mystagogue, lead the hearers into the innermost sanctuary of that truth hidden by seven [veils]. Thus, in turn, he prearranged matters, neither grudgingly nor incautiously, in my opinion, and, dying, he left his composition to the church in Alexandria, where it even yet is most carefully guarded, being read only to those who are being initiated into the great mysteries.

But since the foul demons are always devising destruction for the race of men, Carpocrates, instructed by them and using deceitful arts, so enslaved a certain presbyter of the church in Alexandria that he got from him a copy of the secret Gospel, which he both interpreted according to his blasphemous and carnal doctrine and, moreover, polluted, mixing with the spotless and holy words utterly shameless lies. From this mixture is drawn off the teaching of the Carpocratians.

To them, therefore, as I said ahove, one must never give way, nor, when they put forward their falsifications, should one concede that the secret Gospel is by Mark, but should even deny it on oath. For, "Not all true

[things] are to be said to all men." For this [reason] the Wisdom of God, through Solomon, advises, "Answer the fool from his folly," teaching that the light of the truth should be hidden from those who are mentally blind. Again it says, "From him who has not shall be taken away, " and, "Let the fool walk in darkness. "But we are "children of light," having been illuminated by "the dayspring" of the Spirit of the Lord "from on high," and "Where the Spirit of the Lord is," it says, "there is liberty," for "All things are pure to the pure."

To you, therefore, I shall not hesitate to answer the [questions] you have asked, refuting the falsifications by the very words of the Gospel. For example, after "And they were in the road going up to Jerusalem," and what follows, until "After three days he shall arise," [the secret Gospel] brings the following [material] word for word:

He is quoting here from the secret Gospel he refers to. This particular quote relates to the secret, spiritual baptism. This is the quote from the secret Gospel of Mark:

"And they come into Bethany, and a certain woman, whose brother had died, was there. And, coming, she prostrated herself before Jesus and says to him, 'Son of David, have mercy on me' But the disciples rebuked her. And Jesus, being angered, went off with her into the garden where the tomb was, and straightway a great cry was heard from the tomb. And going near Jesus rolled away the stone from the door of the tomb. And straightway, going in where the youth was, he stretched forth his hand and raised him, seizing his hand. But the youth, looking upon him, loved him and began to beseech him that he might be with him. And going out of the tomb they came into the house of the youth, for he was rich. And after six days Jesus told him what to do and— in the evening the youth comes to him, wearing a linen cloth over [his] naked [body]. And he remained with him that night tor Jesus taught him the mystery of the kingdom of God. And thence, arising, he returned to the other side of the Jordan".

After these words follows the text" And James and John come to him " and all that section. But naked [man] with naked [man] and the other things ahout which you wrote are not found.

And after the [words], "And he comes into Jericho" [the secret Gospel] adds only "And the sister of the youth whom Jesus loved and his mother and Salome were there and Jesus did not receive them".

But the many other [things about] which you both wrote both seem to be and are falsifications.

Now the true explanation and that which accords with the true philosophy . . .

Here the text broke off in the middle of the page.

This letter documents the fact that in the first century or so, the Christian community was made up of many sects all with different points of view and that there was at that time an esoteric teaching. As Clement writes, not everything was said to everybody. A Gospel was written by somebody called Mark—perhaps the same person who wrote the Gospel that appears in the New Testament. This was perhaps an original form of the New Testament. That Gospel about which Clement writes was a secret Gospel. In other words, it contained certain elements of the secret teaching that were communicated only to a few.

Apparently this Carpocrates deceived the presbyter in the church at Alexandria and obtained a copy of it. Thereafter he went about preaching interpretations that were his own. This is Clement's complaint in his letter to Theodore. He writes identifying that there was a secret teaching and at least one book, perhaps others, that contains the secret teaching, although perhaps other aspects of the secret teaching were verbally or secretly communicated. As Clement suggests, even this secret Gospel did not contain everything.

Apart from the account of miracles, the secret Gospel quoted by Clement describes how an individual was initiated into the mystery of the kingdom of God or the secret teaching. In a very short passage are described some of the circumstances that surrounded such secret initiation. "And in the evening the youth came to him wearing a linen cloth. (He was naked except for this cloth.) And it was at night. And he stayed with Jesus that night. And Jesus taught him the mystery of the kingdom of God."

Perhaps the heretic Carpocrates had been speculating some sort of sexual relationship to Jesus, you see. That is probably the vulgar things that Clement refers to. Apart from the politics of the Church, this passage corroborates the theory that there was an esoteric teaching given by Jesus and furthermore describes something of the circumstances in which the secret teaching was given. In this case the individual actually came to Jesus, having had some previous instruction. For some reason he was naked except for a simple white cloth, which apparently signified repentance and purity. The individual came at night, one of the reasons for which was surely secrecy. He stayed that night with Jesus, who taught him the mystery of the kingdom of God.

To be taught the mystery of the kingdom of God is to be baptized in the Spirit. The mystery of the kingdom of God is the metaphor for the high and secret teaching of Jesus. As Jesus said to Nicodemus in the passage we read earlier,"If a man is not born of water and the Spirit, he cannot enter into the kingdom of God." The mystery of how one attains the kingdom of God is what the secret teaching and the secret baptism is all about. So somehow or other, in secret, one was born again, one was given Spirit-baptism.

In the Old Testament and, particularly, the New Testament are many references to the Spirit and to the kingdom of God. Clearly the New Testament was basically selected from many streams of instruction that were extant in the early Church, and then modified and edited over time according to the point of view of the Church as it developed as a cult. But in this letter, in the words of an early patriarch of the inner circle of the Christian community, is described a secret dimension to the teaching that was not outwardly communicated and not therefore present in the New Testament as it now exists. Beyond even the secret written teaching there was also a secret form of communication and initiation. Clearly the teaching that appears in the New Testament itself was about realizing the kingdom of God. That process is viewed in esoteric terms, in terms of mystery. It was about being born again in the Spirit, going through the process of baptism, first water baptism and then Spirit or fire baptism.

Clearly baptism by the Spirit existed. It is referred to often in the New Testament, but it is not described there. Clearly it existed. Many early figures in the Christian Church refer to it, including Clement in this particular example. Thus, we conclude that there was an esoteric inner circle at the time of Jesus, and it was this baptism by the Spirit that was the core of his activity. However, it is not at all the core of the exoteric teaching

of Christianity as it soon developed and persists today. You may not go to the Pope or to some high individual within the Christian Church and receive from him this Spirit baptism. The leaders of the Church today do not know about the Spirit baptism. It has been lost. At least it is certainly not openly referred to anywhere. It may be hidden away somewhere in the Vatican library.

You cannot invent the Spirit, but you can relate to God in all kinds of ways. Thus, the world is filled with all kinds of cultural media for associating with the Divine. Some of those media are spiritual and others are not. Some are just worldly. These look toward improving Man's circumstance. They view Man not as a spiritual being, but as a mortal, human, fleshy individual. Thus, idealisms tend to be addressed by most exoteric religions. Other religious cultural movements seem to be spiritual in some way because they relate to secret mystical teachings and uncommon experiences of what might be presumed to be the Divine.

Even so, they do not often teach the total conversion of the individual in the Spirit. Rather, they usually call you to conceive of yourself as an immortal soul, somehow situated deeply within this human appearance, that natively exists in a spiritual world, and if you can invert yourself from this carnal, psycho-physical life to a state of identification with the immortal soul, then as the immortal soul you can contemplate and ultimately rise up to the spiritual world.

There are two common conventional dimensions of persuasion in the world that are associated with religions. One is ascetical and mystical and relates to the being as an immortal soul. The other is worldly and idealistic and relates to the religious message as proposed by the exoteric cult of Christianity. But there also exists true esotericism, and we can see that Jesus' teaching is clearly related to that dimension of spirituality, however indirectly we try to deduce its description. We can see that such true esotericism was what he was about. Likewise, we can see other individuals in human time who are related to the same spiritual esotericism, which is quite a different thing from ascetical mysticism and worldly idealism.

Not only can we point to historical examples of Adepts who have in one fashion or another developed this transcendental spiritual point of view, but, because all of this is about the living, actual, real Divine, it is possible that we ourselves, in present time, may enter into Communion with the spiritual Reality. On the basis of the realization that is granted through such Communion we can understand the life and teaching of other Adepts in history, like Jesus.

The true Teaching is not simply to be read about. It can be realized in the present. It is not just ancient dogma. It is a description of a process, a reality, that is eternal and therefore present and into which we may enter. Having entered into it through our persuasion, orientation, experience, we can understand what the disciples were up to in that primitive setting around Jesus—presuming, of course, that he actually existed! And we can also see the likeness of that process we have realized in other traditions and in other Adepts than Jesus. Therefore, by examining the universal tradition of spiritual transcendentalism, we can obtain a fuller historical picture of the esoteric ideal, which is different from the worldly as well as the ascetical-mystical idea. It is a total conversion of Man in his totality into a spiritual realization.

Because of Christianity's association with ascetical mysticism, it tends to belong to that tradition that always views Spirit over against matter, Spirit as an alternative to the body. In talking to Nicodemus, Jesus does not discuss the Spirit as an alternative to the flesh. Rather, he talks about Man's realizing that he is Spirit. He is not talking about inversion towards that part of you that is a "soul," but about realizing the spiritual nature of everything altogether. Everything is breathed alive by God. Everything is infused with the Divine, which is Spirit and which pervades everything. This living Person is the Condition of everything.

The initiation would have involved not merely spending time with the Adept, with an individual who was spiritually realized, but being baptized by that individual. One would be instructed, but one would also be baptized. And the transference of Spirit Power, baptism by the Spirit Power, was communicated in secret.

That baptism is fundamentally what we know as shaktipat, but it should also be viewed in much larger terms than the conventional shaktipat of the Hindu traditions. As it is described in the mystical traditions, shaktipat is generally associated with the ascetic, oriental, mystical point of view and therefore generally related to inversion and dissociation from this world, from the body, from Life-positive activity, from the transfiguration and transformation of the body, and bodily Communion with the Divine. But shaktipat as the transmission of spiritual influence, via the internal mechanism of the nervous system as well as the total transformation of the being, is certainly what was communicated by Jesus and by his disciples who became baptizers as a result of his initiating them.

The Spirit baptism was the transference of the breathed Spirit Presence. Just as it says in the Old Testament, this Presence, this Spirit, that is breathed into the being is its source, its identity, its condition. It is felt and realized bodily, psychically, altogether Realized through initiation. Once you have been converted to the Spirit and confronted by the Spirit, and once you know how to breathe and feel and commune with the Spirit, then life becomes the endless process of transformation in the Spirit. Such life is the kingdom of God, then. One enters the kingdom of God through Spirit realization, through conversion and initiation, and thereafter lives in the kingdom of God.

Thus, the baptism implied in this Christian esotericism is one of conversion, through "hearing," to realizing existence as Spirit, existence inhering in Spirit. The life that follows the water and the fire is the life in the Spirit, the life in which the Spirit is the Condition, the controller of the destiny, the transformer of your existence. Such life is different from the mortal ideal of God's coming as some man and accomplishing some great political change on Earth. It is also a different thing from inverting yourself into the immortal spark within. It is a matter of existing in the Spirit, of seeing that everything exists in the Spirit, of communing with the Spirit, worshipping God in the Spirit, living in the spiritual process, living as the Spirit itself, realizing the body-mind as a single thing existing in the Spirit and as Spirit. By thus entering into the kingdom of God—the kingdom of God being simply existence in the Condition of Spirit, the Condition of God—by entering into that spiritual realization, one enters into existence as a process of transformation in the Divine.

\infty 21. Bhagavad Gita \infty

"The Royal Science of God Realization."

The Bhagavad Gita is India's most beloved scripture. It consists of a dialogue between Lord Krishna (symbolizing spirit) and his disciple Arjuna (symbolizing the soul of the ideal devotee): words of spiritual guidance that are timeless in their applicability by all truth seekers. The central message of the "Gita" is that man may win emancipation through love for God, wisdom, and performance of right actions in a spirit of non-attachment.

-Yogananda

The statement, TURN TO ME, that Lord Krishna makes to Arjuna is not a statement that means Krishna (God) is a separate person or being, the TURNING TO ME, means to turn or go inward and find one's true inner spiritual self, the individualized SPIRITUAL ME which is the SAME as the UNIVERSAL ME that is GOD.

Throughout the Hindu and the Buddhist literature, the chariot stands for the psychophysical vehicle, the steeds are the senses, the reins their controls, and the charioteer, the guide is the inner spirit of real self. Krishna, the charioteer, is the spirit in each one of us.

The Bhagavad Gita is a story and metaphor on the spiritual salvation of a human being. It describes the process of meditation and how to change or evolve from being the son of man (ego) to become a son of God (inner self as the Holy Spirit). It is similar to "revelations" in the Christian bible. Revelation means enlightenment or realizing that your inner self is God. The internal visions are produced by the consciousness going upward throughout the seven Chakaras or churches, the seven stars, up to the top or altar of God where one enters into a "covenant" with God and as God, i.e., union or atonement.

For the only way to "evolve" is to return to your own inner true SELF (prior to and inner witness to the outer bodymind thoughts), and not be identified with the physical body and brain.

The way to unite with God "outside" is to first unite with the God "inside." This is the teaching of all true teachers.

In connecting (actually returning) to ones INNER SELF by self control of the body and brain which is always restless, one is actually returning to the universal SELF that is God. The inner SELF is the spark of the UNIVERSAL SELF.

22. Big Bang of Creation

The Hindu scriptures place the present world age as occurring within the "Kali Yuga" of a much longer universal cycle than the simple 24,000-year equinoctial circle with which Sri Yukteswar was concerned.

The universal cycle of the scriptures is 4,300,560,000 years in extent and measures out a "day of creation." This vast figure is based on the relationship between the length of the solar year and a multiple f Pi (3.1416, the ratio of the circumference to the diameter of a circle).

The life span of the whole universe, according to ancient seers, is 314,159,000,000,000 solar years or one age of "Brahma" (God).

The Hindu scriptures and other declare than an earth such as ours is dissolved for one of two reasons: the inhabitants as a whole become either completely good or completely evil. The "world mind" thus generates a power that releases the captive atoms held together as an "earth."

-Yogananda

Ancient Taoism describes the first division, or first stage of materialization of the uncreated spirit (consciousness) of God as Yang or mind. Materializing into and as subtle energy or Yin. Yin is the reflection or son of Yang. Yin is NOT the OPPOSITE of Yang. Yin and Yang are not good and evil. Yin and Yang are both the same God, i.e., one part of God materialized and one part not materialized. When a sleeping person has a dream they materialize in the dream and yet they are prior to the dream as the one sleeping, both are of the same.

The four forces of the universe are variations of Yin and Yang. The four forces may be considered to what modern physics term.

Strong nuclear force

Gravity

Weak nuclear force

Electromagnetism

The harmonization of these forces creates a fifth united force. This fifth united force is the harmonizing force of the universe, a common field (A Unified Field). Force = subtle energy.

All of these forces battle and conquer each other, thus earth or foundational energy (not the planet) symbolizes the united, harmonized and neutral force among them.

See also: the chapter on Knowledge.

≈ 23. Brotherhood ≈

This is my command "That you love one another as I have loved you." i.e., when you also attain GOD-SELF REALIZATION as I have by becoming unidentified with the physical body and its self generating personality, you come to know that the TRUE SELF, that you have now become, is the *same* TRUE SELF in each other human being. You will also come to know (understand, have remembrance) that the TRUE SELF in each human being is also the *same* SELF as the UNIVERSAL SELF, or GOD, we are the same eternal spiritual SELF.

You shall love the Lord (the inner SELF is the lord of the body) with all your heart, your soul and mind: this is the first and greatest commandment. (love the natural state, your first love, of God-Self-Realization). The second is like the first: you shall love your neighbor as yourself, i.e., when you fulfill the first commandment and become God-Self-Realized, you will spiritually understand that the inner self, or consciousness, of your neighbor is the same as your consciousness and INNER SELF even though your neighbor appears to be different on the outside.

-Jesus, Matthew 22:37-38

There are countless snowflakes, no two are identical, and yet they are all snowflakes at heart, i.e., in spirit).

There is only one (God) but it has individualized itself and is in each one of us manifesting as each one of us.

What Jesus is saying is that when we "return" to God union which is "Self realization" all we see and feel is "one being" but individualized in many bodies or material animated forms.

The ill attributed to an "anthropomorphic" abstraction called "society" may be laid more realistically at the door of "everyman." Utopia must spring in the "private bosom" *before* it can flower in civic virtue, inner reforms leading naturally to outer ones. A man who has reformed himself will reform thousands.

-Yogananda

"You never will enjoy the world aright till the sea itself flowereth in your veins, till you are clothed with the heaven, and crowned with the stars, and perceive yourself to be the sole heir of the whole world, and more than so, because men are in it who are every one sole heirs as well as you; till you can sing and delight and rejoice in God, as misers do in gold, and kings in scepters . . . till you are as familiar with the ways of God in all ages as with your walk and table, till you are intimately acquainted with that shady nothing out of which the world was made."

-Thomas Traheren, "Centuries of Meditations"

"There is a principle which is pure, placed in the human mind, which in different places and ages hath had different names; it is however, pure and proceeds from God. It is deep and inward, confined to no forms of religion nor excluded from any, where the heart (consciousness) stands in perfect sincerity. In whoever this takes root and grows, of what nation so ever, they become brethren in the best sense of the expression."

-John Woolman, The American Quaker Saint

324. Brother's Keeper

Am I my brother's keeper? That is, is it my duty and responsibility to keep someone else from going in the wrong direction (once I myself find the truth)?

All of the great teachers throughout history have animated the answer in the form of Yes!

Love thy neighbor and thy brother and sister as thyself, for your neighbor and your brother and sister, and in fact every single other born person has the *same* "inner Self" as you have.

The inner SELF is the holy-SELF, the holy spirit, the real you, it is the same in each person but it manifests in its own unique spiritual way.

When SOCRATES experienced SPIRITUAL-SELF-REALIZATION (spiritual Enlightenment), he knew without any doubt that he should attend to the natural spiritual development of all others.

≫ 25. Buddhism ≫

Buddha: a Sanskrit word used in two senses: 1) ultimate Truth or absolute Mind, and 2) one awakened or enlightened to the true nature of existence. *The* Buddha refers to a historical person with the given name of Siddhartha and family name of Gautama who was born around the year 563 B.C., the son of the ruler of the Shakyas, whose small kingdom lay at the foothills of present-day Nepal. In time he came to be known as Shakyamuni ("the silent sage" - i.e., *muni*-"of the Shakya clan"). It is recorded that he was married at the age of sixteen and had a son, later to become his disciple. Deeply troubled by the sorrows and tribulations of human life and perplexed by the meaning of birth-and-death, the future Buddha at the age of twenty-nine could no longer live the life of ease and luxury into which he had been born, and he fled his father's palace to become a recluse, a seeker after truth in the solitude of forests. For a time he undertook the severest acetic practices to gain enlightenment. Close to death as a result of these austerities, he at last saw the futility of self-mortification, abandoned it, and finally won perfect enlightenment, becoming "the Buddha." Thereafter for forty-five years, until his death at the age of eighty, he not only taught his own band of monk-disciples but tirelessly trudged the roads of India preaching to all who would listen, always suiting his exposition to the capacity of his hearer's understanding. Men were moved to follow his Way to spiritual emancipation as much by his serenity and compassion as by the wisdom of his words. Eventually his sermons and dialogues were recorded and these sutras (or scriptures) now comprise the basic doctrines of Buddhism.

The Zen sect, in common with other Buddhist sects, accepts the historic Buddha neither as a Supreme Deity nor as a savior who rescues men by taking upon himself the burden of their sins. Rather, it venerates him as a fully awakened, fully perfected human being who attained liberation of body and mind through his own human efforts and not by the grace of any supernatural being. Nor does Buddhism look upon Shakyamuni as the only true Buddha. Just as in previous world epochs, other sages had trodden the same path, attained the same level of perfection, and preached the same Dharma, so would there be Buddhas in subsequent world cycles to lead men to liberation. The historic Buddha, in other words, is but a link in a chain of Buddhas extending from the remotest past to the immeasurable future.

The familiar statement of the Zen masters that we are all Buddhas from the very first must be understood in the sense that *potentially* everyone is a Buddha, that is, inherently endowed with the unblemished Buddha-nature, but that the candidate for Buddhahood must follow the arduous road to enlightenment if he would *realize* his innate Perfection. Anyone who has experienced his Buddha-nature, however faintly, has realized the first stage of Buddhahood, since in substance this realization is no different from the Buddha Shakyamuni's. However, in the degree of his enlightenment as well as in the perfection of his character and personality - that is, in his equanimity, compassion, and wisdom-Shakyamuni Buddha towers above the man of average enlightenment. A simple comparison would be between a kindergarten teacher and a university professor; both are instructors, but in their respective levels of attainment there is a vast difference.

Various classifications of the stages of Buddhahood are to be found in the sutras. A Buddha in the highest stage is not only fully enlightened but a "Perfect One, one who has become *whole*, complete in himself, i.e., one in whom all spiritual and psychic faculties have come to perfection, to maturity, to a state of perfect harmony, and whose consciousness encompasses the infinity of the universe. Such a one cannot be identified any more with the limitations of his individual personality, his individual character and existence; of him it is rightly said that 'there is nothing by which he could be measured, there are no words to describe him.'

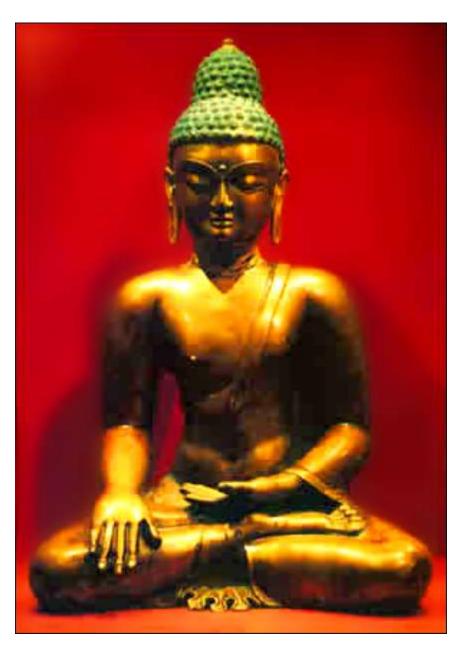
A common statement in some eastern spiritual schools is: "There is no God." This does not mean that they don't believe in God. What they mean is that there is no God that is APART or SEPARATE from your own inner nature. Did not Jesus teach the same thing when he said THE KINGDOM OF GOD IS WITHIN YOU? (Luke 17:21)

∞ 25. Buddhism ∞

There is no name for God in ancient Jewish text except for the letters YHWH, not because that mankind is so evil that it does not deserve to speak the name of God, as some have stated, but they knew that if the "experience" of God was given a name, then individuals over a period of time would think God was in fact a SEPARATE being with his own SACRED name.

In ancient Taoism there is no name for God, the spiritual essence of all things, including each human being is simply called Tao. The word Tao actually means the spiritual SELF, or SELF nature in all things.

Tao, A-RA (Allah), YHWH, Brahma, etc., are *not* the names of God, they are words used in text to REPRESENT God.



Siddhartha Gautama - The Buddha

∞ 26. Ceremonies ∞

"Outward Ritual" cannot destroy ignorance because they are not mutually contradictors. Realized knowledge alone destroys ignorance . . . knowledge (insight) cannot spring up by any other means than inquiry. Who am I? How is the universe born? Who is its maker? What is its cause? This is the kind of inquiry referred to. The intellect has no answer for these questions, hence the Rishis evolved yoga (meditation) as a technique of spiritual inquiry.

-Shanka

Ceremonies cannot make a person "sane," they can only develop sincerity and piety. There the "proper use" of these virtuous traits or conditions lead to and develops into "sanity."

-Hua Ching Ni

Superficial practices only create duality in the mind. It is like telling someone who can't find his own feet to grow a second head so he can look for them better. Established worship and ritual make people blind to spiritual truth, and people lose their natural integrity when they expect or demand that an external authority, divine or otherwise, take charge of their lives and bestow blessings or good fortune on them. Spiritual power and daily blessings come from wholeness - from the integrity of one's own being and the wholeness of one's energy - as does the achievement of immortality.

significant 27. Chakra's Spiritual Centers

The non-eating state attained by Giri Bala is a yogic power mentioned in patajali's "Yoga Sutras." [III:31] She employs a certain breathing exercise that affects the "vishuddha chakra," the fifth center of subtle energies located in the spine. The "vishuddha chakra," opposite the throat, controls the fifth element, "akash" or ether, pervasive in the intra-atomic spaces of the physical cells, concentration on this "chakra" (wheel) enables the "practitioner" to live by etheric energy (Manna, the true bread of heaven).

Therese Neumann neither lives by gross food nor practices a scientific yogic technique for non-eating. The explanation is hidden in the complexities of her personal karma. Many lives of dedication to God lie behind a Therese Neumann and a Girl Bala, but their channels for outward expression have been different. Among Christian saints who lived without eating (they were also stigmatists) may be mentioned. St. Lidwina of Schiedam, Blessed Elizabeth of Rent, St. Catherine of Siena, Dominica Lazarri, Blesses Angela of Foligno and 19th century Louise Lateau. St. Nicholas of Flue (Bruder Klaus, the 15th century hermit whose impassioned plea for union saved the Swiss confederation) was an abstainer from food for twenty years.

Gross man seldom or never realizes that his body is a kingdom governed by "emperor soul" on the throne of the cranium, with subsidiary regents in the six spinal centers or spheres of consciousness. This theocracy extends over a throng of obedient subjects: twenty-seven thousand billion cells (endowed with sure if seemingly automatic intelligence by which they perform all duties of bodily growths, transformations and dissolutions) and fifty million substrate thoughts, emotions, and variations of alternating phases in man's consciousness in an average life of sixty years.

-Sri Yukteswar

The story of the revelation of Jesus in the Christian Bible is the metaphoric descriptions of the inner visions seen as the seven Chakra's or seven churches, seven stars of spiritual consciousness are opened during Kundalini, meditation, the revelation is: I AND MY FATHER (GOD) ARE ONE, this is what Jesus and every true spiritual teacher teaches, God and the Kingdom of God, is within ourselves. (Luke 17:20, 21).

From ancient Taoism:

Of the twenty-eight constellations, or spiritual energy points, only seven are familiar to some spiritual traditions where they are known as Chakras. The opening of the entire ecliptic path is related to high spiritual growth, but this cannot be achieved by means of modern physical conditioning programs. Tai Chi Chuan, Chi Gong, and Dou-In are ancient practices which can aid in the opening of these points.

-Hua Ching Ni (teacher)

The ancient Greeks, as well as other ancients, knew and understood the stars (constellations) to be the maternal (mother) source for the energy formation of the human body and the paternal (father) spirit to be the inner holy spirit of each human being (the true eternal SELF of each human being).

28. Chosen People (Species)

When a person has a spiritual experience and feels the presence of God (Parousia) they may think that they were chosen. The truth is all human beings are chosen (created) to materialize and manifest God for the second coming (second stage of materialization).

In deep meditation, the practice of NOT being IDENTIFIED with the physical body-brain, one has the REVELATION that the human race was SPECIALLY CREATED (chosen) as the vehicle to materialize God on earth, heaven on earth.

The human "SPECIES" is the CHOSEN VEHICLE for the materialization and manifestation of the universal consciousness, or God, in order to experience itself and to know itself through the entire human race.

If you will be my people, (all of the people on the planet) I will be your God. God did not divide humanity, only the Ego-I divides ALL things from itself......including God!

29. Christ (Not Jesus)

It should be understood that life is "one" (one life force), that each soul (or individualized life force), each entity is a part of the whole, able, capable of being one with the source, or the universal power, God, yet capable of being individual, independent entities in their own selves, as He has given, to those whom he calls does He give power to become the "sons" of God.

-E. Cayce

For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts.

-Isaiah 55:8-9

I have been in that haven the most illuminated by the light from Him, and seen things which to utter. He who returns hath neither skill nor knowledge; for as it nears the object of its yearning our intellect is overwhelmed so deeply it never can retrace the path it followed. But whatsoever of the holy kingdom was in the power of memory to treasure, will be my theme until the song is ended.

-Dante, The Divine Comedy

No man hath seen God at any time (no mortal under" time", the relatives of "maya" can realize the infinite), "the only begotten son, which is in the bosom of the father"(the reflected Christ consciousness or outwardly projected, "perfect" intelligence," that guiding all structural phenomena through aum, om, amen vibration, has issued forth from the "bosom" or depths of the "uncreated divine" in order to express the variety of "unity"). "He hath declared" (subject to form, or manifested) him .

-Yogananda

The son can do nothing of himself but what he seeth the father do: for what things so ever he doeth, these also doeth the son likewise.

-Jesus

But as many as received him, to them he gave the power to become sons of God, even to them that believe on his name (namesake, the Christ state was/is attainable).

-John 1:12

All great prophets have remained silent when requested to unveil the ultimate secrets. When "Pilate" asked: What is truth? Jesus made no reply. The large ostentatious questions of intellectualists like "Pilate" seldom proceed from a burning spirit of "inquiry". Such men speak rather with the empty arrogance that considers a lack of conviction about spiritual values to be a sign of "open mindedness."

-Yogananda

To this end I was born, and for this cause came I into the world. That I should bear witness unto the truth. Everyone that is of the truth heareth my voice. (John 18-37). In those few words Jesus, who attained Christ, spoke volumes, a child of God, (son of God), "Bear witness," "by his life," "his presence," "which is the presence and force of God." "He embodies the truth (God, *living reality*, etc.). If he expound it also, that is a generous redundancy.

-Yogananda

29. Christ (Not Jesus)

Truth is no "theory" no speculative system of "philosophy," no intellectual "insight." Truth is exact correspondence with reality, (the living reality, God). For man is unshakable knowledge of his "real nature." Not in the form of memory or thought but in actual experience moment to moment, i.e., the Self, the soul. Jesus by every act and word of His life, proved that he knew "the truth" of his being - his source in God (and as God.) For, he who has seen me (recognizes me) has seen the Father also.

-John14-9

Wholly identified with the omnipresent Christ consciousness, he could say with simple finality: "Everyone that is of the truth heareth my voice."

-John 18-37

Buddha, too refused to shed light on the metaphysical ultimates. Dryly pointing out that man's few moments on earth are best employed in perfecting the moral nature.

The Chinese mystic Lao Tzu rightly taught: He who knows tells it not; he who tells knows it not." The "final mysteries" of God are not "open to discussion." (For the final mystery is beyond words. And must be "experienced" for it can not be taught, but only pointed or guided to.)

The decipherment of "His" *secret code* is an "art" that man cannot communicate to man: Here the Lord alone is the teacher. (The Christ within). For call no man your teacher for one is your teacher. The "Christ" and you are all brethren.

-Jesus, Matt. 23:8-12

"Be still and know that I am God."

"The Christ is found in immaculate silence."

-Yogananda

If any one were to demand of "nature" why it produces, it would answer if it were willing to listen and speak; you should not ask questions. But understand keeping silence as "I" keep silence, for "I" am not in the habit of speaking.

-Plotinus

Spinoza: "It is not in the least needful for salvation to know Christ "according to the flesh," but concerning that so-call eternal Son of God (de aeternol illo dei filio). That is, God's eternal wisdom, which is manifested in all things. And chiefly in the mind of all mankind, and most particularly in Jesus who expresses the perfect union (in Christ consciousness). The case is far otherwise. For without this. "No man can arrive at a state of blessedness. In as much as nothing else can teach him what is true or false."

"Behold what manner of love the Father hath bestowed upon us. That we should called and he Sons of God."

-I John 32

29. Christ (Not Jesus)

In such passages as I am the truth, the way and the life, "No man cometh (not goeth) unto the Father but by me." [-John 14:6]. Jesus never meant that He was the sole or only Son of God. But no man can attain the unqualified absolute. The transcendent Father "beyond" *or prior* to creation until he has first manifested (or returned to) the "Son" or activating Christ consciousness "condition" within" creation. Jesus, who achieved entire and complete oneness with the Christ consciousness, identified himself with it in as much as his own *ego* had long since been dissolved.

-Yogananda

For the Father judgeth no man, but hath committed all judgment unto the Son. [-John 5:22]. No man hath seen God at any times; the only begotten Son, which is in the bosom of the Father, he hath declared him.

-John 1:18

He that believeth in me, the works that I do shall He do also; and greater works than these shall He do; because I go unto my Father.

- John 14:12

The comforter, which is the Holy Ghost, whom the Father will send (uncover) in my name (namesake, the Christ consciousness). He shall teach you all things, and bring all things to your remembrance, whatsoever I have said to you.

-John 14:26

These biblical words refer to the threefold nature of God as the Father, Son, Holy Ghost (Sat, Tat, Aum, in the Hindu scriptures). God The Father is the absolute unmanifested, existing beyond (prior) vibratory creation. God The Son is the "Christ" consciousness (Brahma or Kutastha Chaitanya) existing "within" vibrancy creation. This Christ consciousness is the "only begotten" or sole reflection (mirror image) of the increated infinite. The outward manifestation of the omnipresent Christ consciousness, it's witness" [Revelations 3:14] is "Aum." The word of Holy Ghost: Invisible divine power. The only doer. The sole causative and activating force that upholds all creation through vibration . "Aum" the blissful comforter is heard in mediation and reveals to the devotee the ultimate truth, bringing, "All things to ...remembrance."

When Paul wrote: God ...created all things by Jesus Christ," [-Ephesians 3:9], and when Jesus said, "Before Abraham was, I am," [-John 8:58], the sheer essence of these words is impersonality.

A form of spiritual ignorance leads many worldly people to believe comfortably that only one man was the "Son of God." Christ was uniquely created, "they reason. So how can I, a mere mortal (sinner) emulate "Him?" But all humans have been divinely created, and must some day obey Christ's command: (request), "Be ye therefore perfect, even as your father which is in heaven is perfect."

-Matt.5:48/Yogananda

The misunderstanding occurred in the story or prophecy that a man as a messiah and savior was coming to save us from our sin. And this man or Christ would lead us into heaven. But Christ is not a person. Christ is a condition of consciousness which Jesus attained. And each person must some day attain the same condition.

29. Christ (Not Jesus)

Christ is the savior! That is, attaining Christhood or Christ consciousness is what saves you. But only you can, and must attain it. It cannot be accomplished for you by someone else. Jesus, and all spiritual teachers do save us, but THEY SAVE US BY TEACHING US HOW TO SAVE OUR SELVES. A God-man such as Jesus can do miracles, can forgive Karma, heal the sick, make the blind see. But not even Jesus can make a person change, that is, make a person give up their egoic state of mind and return to a God state of mind. For each person has free will to choose. And some day, must choose. This choice or sacrifice of the ego is practiced during what is called meditation-cultivation. In meditation the body and ego are set aside for a while to experience perfect consciousness. To "Be ye therefore perfect," for God is worshiped in spirit only."

Christ is not a person. It is an accomplishment-a state of being.

Nirvana is not a person. It is an accomplishment-a state of being.

Samadhi is not a person. It is an accomplishment-a state of being.

E. Cayce States:

What is the significance of the words "Jesus" and "Christ?" "Jesus is the man-the activity, the mind, the relationship that he bore to others. Yea, he was mindful of friends, he was sociable, he was loving, he was kind, he was gentle, he grew faint, he grew weak, and yet gained that strength which he had promised in "becoming the Christ; by fulfilling and overcoming the world. Ye are made strong in body, in mind, in soul and purpose, by that power "in" Christ. The universal consciousness or mind, the Father is divided or individualized "in" each human as the "inner" consciousness, inner Self, a reflection of the universal outer self the Father. When a human dissolves the ego and returns to union with the inner consciousness or inner true Self; if he is called or referred to as a "Christ". Attaining, or actually returning to one's own true inner self or Christ consciousness or Christ mentality is the savior. Attaining or actually returning to the inner self or Christ is "self salvation" only if one chooses to return. The power is in the Christ. The pattern is in "Jesus the Man." -End

Ram Dass States:

Christ or Jesus? "No man comes to the Father but through me." [-Jesus the Christ]. In almost all Holy Books, and especially in the words of Holy beings, we are dealing with transmissions to different levels of disciples and devotees who can "hear" different things. We are of God. He who knows God (in a condition of At-One-Ment, Self realization), hear us. He who is not of God does not hear us. By this we know the spirit of truth and the spirit of error. In the New Testament, are those words of Jesus or of the Christ? We have really at least two beings in that one in that one being. One of them is Jesus who is the Son. A form of the Father made manifest on earth: (Son of God). "I am in the Father; The Father is in me." Then there is the Christ, which is the consciousness out of which that form is manifested. The consciousness that acknowledges the living spirit. That's not necessarily Jesus the Man. The predicament is that, depending upon our degree of readiness, we become involved with the devotional relationship either to Jesus, the man or to Christ. The consciousness, Christ consciousness, and my experience of that particular Bible quote is that it is Christ speaking, not Jesus; that Jesus is a historical statement of the perfection made manifest (as is the possibility of each human being). "Most assuredly, I say to you, he who believes in me" (and attains inner union), the works that I do he will do also; and greater works than these he will do because I go to my Father. [-Jesus, John 14:12]. And at that historical moment Christ said to somebody, "You can only come to the Father through me." Though it may have been interpreted as coming from the body of which was Jesus. For someone else, at another moment, it means the greater body out of which that body comes, which is the Christ body. And that Christ consciousness is what would be called the giving spirit. It's like the statement, "Eat of my flesh: drink of my blood." He didn't expect people to come up and tear off his arms or drink out of his veins: that is the universal form "speaking," saying consume the universe into your Self; drink of the universe (universal mind which is in each person) so that you may know the Father." That's not Jesus speaking. That's the Christ, or Christ consciousness or Christ mentality. And the problem occurs. That much heavy violence has been done. Through interpreting that initial

29. Christ (Not Jesus)

statement as a statement of Jesus the Man, rather than as a statement of the Christ. This misinterpretation has led to proselytizing, which has led to a lack of acknowledgment of other people's ways of meeting (attaining) the Christ other than through the form of Jesus.

-Ram Dass

Jesus was the Man, Christ was his attainment. Siddhartha Gautama was the Man, Nirvana was his attainment.

In Greek terms, an enlightened or God realized person has obtained the "golden fleece," i.e., Christconsciousness and He is called a Son Zeus (God).

"Come to me, all you who labor and are heavy laden, and I will give REST," i.e., by attaining what I have attained also, you will attain God-self-realization and forever "REST" in that state, even after the physical body dies.

Attain Christhood as I have done and you will be free of the torment of the psychological ego.

-Jesus, Matt. 11:28

How does one attain Christhood as Jesus did? Meditation.

Not that anyone has seen the Father, except He who is from God; He has seen the Father, i.e., IT TAKES ONE TO KNOW ONE).

-Jesus, John .6:46

≈ 30. Christianity

The Christianity of today does not teach the original teaching of Jesus. It teaches that God and Christ are on the outside and must come into us in order to be saved. It teaches that we can only go to heaven AFTER death it teaches that heaven is up in the sky above the clouds, somewhere.

Jesus said, The Kingdom of God is WITHIN you, Luke17:21 and is at hand,: that is, heaven can be attained NOW by anyone desiring to learn and practice meditation (the raising of the serpent). AND AS MOSES LIFTED UP THE SERPENT IN THE WILDERNESS, EVEN SO MUST THE SON OF MAN BE LIFTED UP. (John 3:14). The term SON OF MAN refers to the psychological personality, the ego-I condition. SON OF GOD refers to a person who has attained (returned to) God-self-realization. The words of Jesus in the Bible are correct, but the understanding of his message to all of humanity has been misunderstood.

It is not the fault of Jesus that His followers cannot truly understand His teachings.

ESOTERIC Christianity was, in contrast to EXOTERIC Christianity, based on (or, at least, largely influenced by) the Greek (and other Oriental) gnostic and mystery (and, otherwise, mystical) traditions, which (in the general manner of fifth stage psychic and mystical traditions) affirmed the existence of the eternal in Man, in the form of a "soul" (or a psyche that is separable from the body), and which conceived of Salvation (or the transcending of the deluding and binding power of cosmic Nature, of the human world, and of mortality) in terms of the separation of the "soul" from the body via mystical (and "Spirit-Breathing") ascent, and even via the process of "reincarnation-until-Perfection" (or a sequence of progressively, and even Spiritually, developing lifetimes, leading toward the eventual achievement of a degree of self-purification and mystical ascent that ends the process of descent and incarnation).

The EXOTERIC Christians were anti-gnostic (and anti-mystical), and their views were (compared to those of the esoteric Christians) more closely aligned to (or identified with) popular religion (and the social morality that is the necessary basis of any "official," or publicly "usable," State religion). Likewise, exoteric Christianity became "official" (and Roman) by identifying itself with a "universalized" and popular version of its own originally rather limited (and bodily based) sectarianism. This process also involved general acceptance of the legitimacy of the exoteric Christianity of Paul of Tarsus - who "universalized" Christianity, by extending it to non-Jews (or "gentiles"), and whose views allowed for the general popularization of Christianity, by founding it on the principle of faith alone (stripped of the traditional Jewish necessities of laws and works and observances).

Once this "universalized" popular and exoteric Christianity became "official," gnostic (or otherwise esoteric) Christianity was thereafter officially suppressed. However, the Jesus of the New Testament was (necessarily) not only a Jew but a Hellenistic Jew, influenced by the Greek and general Oriental culture that pervaded Israel in his day. And much of what he is reported to have understood and Taught and done was apparently an expression of the Greek and general Oriental orientation toward mystical religion that was the basis of the esoteric schools and traditions of his day. Likewise, the gnostic (or esoteric) schools of early Christianity were the bearers of much that was (apparently) also associated with Jesus' own Spiritual Teaching and Demonstration. Therefore, the gnostic Message about mystical ascent and Spiritual Freedom, rather than physical Resurrection and moral righteousness, is (it would seem) closer to Jesus' own Teaching then the "official" church and exoteric doctrine that was later developed (360-380 A.D.) in his name.

Now that the physical world itself has been made subject to the eyewitness test of science, the flat Earth, the crystal vault of stars, and "Heaven" spatially above them are proven myths. Likewise, the Ascension of Jesus is, for the same reasons, a proven myth, no longer able to justify belief (or religious affirmation) as an historically real even (although some have not yet received sufficient Spiritual Instruction, or Realized sufficient Spiritual Awakening, to relieve them of the felt need to believe or affirm it as such).

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THE ESOTERIC SPIRITUAL TEACHING THAT IS AT THE ORIGIN OF TRADITIONAL RELIGIONS

The principal Scripture (or holy book) of the tradition of the Western "world" is the "New Testament". The "New Testament" communicates principles and ideas and beliefs that, more than those communicated by any other book, are responsible for conventional Western ideas about "religion" and Spiritual life. Although Western culture includes "religious" traditions other than Christianity, the dominant "religious" text which, in the West, tends to inform all popular notions about "religion" and Spirituality is the "New Testament".

If you grew up in the Western (and predominantly Christian) cultural sphere, you are perhaps influenced by the "New Testament" more than by any other "religious" book. Even if you are not very familiar with the "New Testament", you have (nevertheless) been impressed, over the years, with certain conventions of "religious" presumption of which the "New Testament" is the source. The conceptions associated with the traditional interpretation of the "New Testament" are not only part of the "religious" teaching of Christian churches, but part of Western culture in general. Through your schooling, through your childhood "religious" training, and through the influence of those with whom you were associated as a child—even though they might not have spoken of "religion"—you have been greatly influenced by these conceptions, some of which are directly communicated in the "New Testament" itself and others of which are simply traditions that are, by extension, associated with "New Testament religion".

Everyone is dominated, to one or another degree, by conceptions of life that have their origin in exoteric "religious" culture. Even though scientism (or scientific materialism) is tending to displace exoteric "religion" as a way of "knowing", exoteric "religion" still tends to be the basis for present-day morality and social conceptions. In fact, exoteric "religion" has traditionally always been associated with moral and social conceptions. Thus, if you are, by birth, a Westerner, and even if you were not brought up as a Christian, you have, since your birth, been exposed to propaganda that is, at least in its origins, both conventionally "religious" and specifically Christian. And the basic intention of all such conventionally "religious" propaganda has been to convince you—and, thus, the collective of everyone—that certain kinds of behaviors are appropriate and other kinds of behaviors are not appropriate.

Every present-day legal system—and even the entire body of social contracts by which people are related in their daily lives—has its justification in the tradition of exoteric "religion". Therefore, in a time when the legitimacy of exoteric "religion" as a way of "knowing" is being undermined by scientism, so (likewise) is the political and social order simultaneously being undermined by scientism. This is not only a time when individuals are moving from exoteric (and, thus, collectively enforced) "religious" ways of "knowing" toward materialistic and secular and even individualistic ways of "knowing", but this is also a time when society as a whole is becoming corrupted and made chaotic by those same tendencies—and, therefore, new political forces are arising in immediate coincidence with the new cultural forces. Human beings are more and more impinged upon by the forces of political materialism—while, at the same time, they are impinged upon culturally by the forces of scientific materialism. The way of "knowing" in a culture cannot be changed unless the way of keeping order is changed at the same time—and Western society has kept order for many centuries through exoteric "religious" belief, exoteric "religious" presumptions, and exoteric "religious" conventions of behavior.

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If, all of a sudden, exoteric "religion" is "discovered" to be untrue, and if, as a replacement for the "point of view" of exoteric "religion", the "point of view" communicated through scientific materialism dominates the present culture, then the traditional justifications for so-called "moral" behavior have, as a consequence, been abandoned—and not yet replaced with a viable public alternative. Therefore, how will the necessary public order be maintained? A new political force is, under the circumstances, required, to replace the moral programs of exoteric "religion". Thus, all kinds of political idealisms arose in the nineteenth and twentieth centuries—revolutionary ideas, communistic ideas, egalitarian ideas, socialistic ideas, capitalistic ideas, all kinds of political experimenting—the basic purpose of which is to keep people in order, to keep material production going, to maintain public peace, to make life somehow acceptable to the people, so that the people will not rise in revolt, or go mad, or create chaos.

The rise of new political idealisms is coinciding with the new cultural circumstance, and not only is all of this dominant in the West but it is, likewise, dominant all over the Earth—which is now everywhere "Westernized", both East and West. This change in the orientation of the mind of humankind has gradually been developing since the Renaissance era in Western (European) culture. The conventions of human orientation began to change in the period of the Western Renaissance—from a sacred orientation to an orientation to the human individual, from Deity-centeredness to ego-centeredness, from ecstasy and sainthood to "Narcissism" and ego-possession, from sacred culture to secular culture, from a dominantly right-brained culture to a now dominantly left-brained culture.

As this transformation has occurred in the "world", the ancient cultural supports have lost their legitimacy. This does not mean that the ancient exoteric "religious" cultural supports did not have anything to do with what is right. Those exoteric "religious" supports were, in a rudimentary (and Reality-"objectifying") sense, based upon the general (and, in principle, right and positive) intention to make life sacred. It is simply that the ancient exoteric modes of the "objectification" of Reality have (themselves) now—and rightly—lost their legitimacy in people's minds. However, as a result of that change of mind, the principle of the sacred (or of the understanding and managing of life based upon the intrinsic Truth of universal prior unity) has also—and not at all rightly—been lost.

A way of thinking that had only secondary importance in the ancient "world" has now become dominant. Human-centeredness has become the acceptable convention of mind. Human "knowing" is now devoted to analytical reductionism, or the process of reducing everything to the individual human being, to human processes, to humankind in the lowest, most rudimentary—or material—sense. Many social and cultural enterprises remain valuable, with the potential to improve the condition of humanity, yet a profoundly destructive (materialistic, analytical, disunitary, and anti-sacral) philosophical enterprise is also operative at the same time. It is this latter development that is Criticized.

Science as a conditional "method" of enquiry, as an effective practical "method" of investigation for the sake of acquiring natural "knowledge" (and subsequent power to control natural conditions of existence), is, obviously, legitimate. Yet, science, from the beginning, has also (and otherwise) been associated with the egocentered orientation (and, thus, with the fixed "point of view" perspective) and, altogether, with the ancient (conventional and naive) philosophy of materialism—and it has, on that basis, also been associated with the

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arising of co-emerging political movements. Present-day humankind is being both culturally and politically controlled—not only by science itself (which has an inherent, but also inherently limited, legitimacy), but also by the philosophy of materialism (which is inherently ignorant, gross, merely analytical, de-constructive, reductionistic, exclusivistic, and naively oppressive). And, as science and the philosophy of materialism progressively exclude all other forms of "knowing", human beings are becoming more and more dominated by political materialism—or the forces that are keeping order independent of sacred (or unitive) consciousness and authority.

This is not to say that the cultural means whereby order was kept in the past were entirely benign. Exoteric "religious authority" is not necessarily (or even characteristically) associated with anything that has remotely to do with the Truth, or with Reality Itself, or with Divine Self-Realization, or even with the transcending of egoity.

In the Western "world" particularly, the institutional (or corporate) "authority" of the exoteric Christian Church has been the principal means whereby the State creates political and social order. Now that the State is associated with scientific materialism and not with "religious" doctrine, the State must find other means for creating order. Thus, the State is, generally speaking, no longer basing its own (corporate) "authority" on the (corporate) "authority" of the "official" Church. And, for the most part (even though some still cling, nostalgically, to the "old days", of obedience to corporate exoteric "religious authority"), people are no longer politically and socially controlled (or, otherwise, willing to be controlled) by exoteric "religious authority"—at least, not sufficiently to keep order.

In its origins, what later became institutionalized (or corporate, and "official") "Christianity" was a small cult (or sect) of cultural "outsiders", with its "inner circle" associated with an esoteric Spiritual teaching. Outwardly, however, in its public preaching, even that essentially esoteric sect was associated with more general "religious" and social principles—and, through the process of that public preaching, people were gradually brought into the inner core of the esoteric life of the sect. In the early centuries of the Common Era, there were, everywhere, many sects which were (fundamentally) esoteric sects—to one degree or another revolutionary (or of a critical, or "outsider's", disposition) in relation to the "religious" exotericism of the "official religion" of the public institutions and the then-current political conventions of the State.

After about three centuries (by which time much of the esoteric Spiritual basis of the original pre"Christian" sect had been lost), the Emperor (Constantine) engineered the cultural-historical shift that formally
established the dogmatic basis for the institutionalizing of an "official" version of (exclusively exoteric)
Christianity, and that eventually (within a few decades) resulted in that exoteric institution of (thus dogmatically
defined) Christianity becoming the "official religion" of the Roman State. Since that time, either "official"
(exoteric) Christianity has functioned as an arm of the State, or (otherwise) the State has, in some sense,
functioned as an arm of the "official" (exoteric) Christian Church. As centuries passed, the relationship between
Church and State changed—such that the exoteric Christian Church now plays a remarkably different role, and
is gradually being excluded, having lost its previous presumed legitimacy and public "authority".

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However, the exoteric Christian Church's loss of power in the political and social realms is a relatively recent development. With the original union between "official" Christianity and the State of Rome, Christianity became the force whereby political and social order was developed and maintained in the Western "world". To maintain order (and not Truth) was its function as an institution. Obviously, such an institution is not intended to be communicating esoteric teachings to the masses—since esoteric communications are intended to serve the higher, and greater, and (characteristically) Spiritual or (otherwise) Transcendental purposes of Truth-Realization (in the case of, necessarily, more mature people, who have already out-grown the boundaries of merely exoteric, or public, "schooling"). Because esoteric teachings take off where exoteric teachings have come to a developmental end, esoteric communications do not tend to enforce political and social order. On the contrary, esoteric (and, generally, ecstatic) teachings tend not to bring about a conventional political and social order—because esoteric teachings presume a prior (or already achieved) state of order, at least within the heart and mind and life of the individual esoteric practitioner.

As a case in point, Jesus of Galilee proclaimed an ecstatic, esoteric Spiritual message. His message was not a program for bringing order to politics and general society—nor was such order the purpose of the earliest institutionalized Christians, who were purposed to "religious" devotion (and even to mystical life), and who were, in any case, in no position to command the State of Rome.

Because their guiding purpose was "not of this world" (and, therefore, of no political use as a tool of social order), Rome regarded the early Christians as enemies—and the early Christians were persecuted by the State, as various other (similarly "unusable") "religious" sects were. But when the Christians eventually came into power as the "official authority", those features of Christianity that are oriented to the conventions of public (and altogether exoteric) "religion"—the purpose of which is to maintain political and social order—became the dominant communication of "official" Christianity. When that "officialdom" took hold of Christianity, its otherwise more esoteric dimensions—which were the real ("inner-circle") force at its origin— were systematically eliminated, primarily because esoteric teachings have nothing to do with managing either a great State or any kind of larger common social entity (of ordinary, and, generally, immature, or only exoteric-ready, and not at all esoteric-ready, people). A "religion" that is to be the "official religion" of a great State (or even any larger common social entity) must be essentially exoteric, and, thus, fundamentally oriented to maintaining social principles, social morality, conventions of behavior that maintain political and social order, and productive participation in work life, and positive participation in the larger collective of community life, and, altogether, universal subordination to the parent-like State (and to the parent-like "official" State-"religion") and, thus, universal conformity to the will of the hierarchical political (and "religious") "authority" (or "authority"-structure) of the time.

Therefore, the "New Testament" (and the tradition of Christi-anity as a whole) must be seen in relation to both the esoteric sect from which it arose and the exoteric institution that largely replaced it (and even all esotericism) with the systematic exotericism of ordinary political and social purposes that has, traditionally, been served by public corporate "religion" in the Western "world".

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The "New Testament" has a long history of interpretation. This scripture is interpreted anew by every generation, in every time and place. Consequently, the interpretations tend to reflect the mood, the state of mind, or the leading (and generally characteristic) presumptions of the time.

However, as a general rule, all the traditional interpretations of the "New Testament" tend to be oriented toward the development of a politically defined social consciousness. Thus, it could be said that, in terms of its most common traditional interpretation, the "New Testament" is a social (rather than an esoteric Spiritual) gospel. The text of the "New Testament" was originally compiled from (and, altogether, invented by) a wide variety of sources, and it was constantly propagandistically transformed over the centuries, always to represent a "point of view" (and a message) that is predominantly social and political in nature.

The process of reducing the "New Testament" to a social gospel began before institutional Christianity became the "official religion" of Rome. The process was certainly intensified when exoteric Christianity became the "official religion" (and "authoritative religious" corporation) of the State, but even the process of gathering (and inventing) the early materials and making a "New Testament" out of them began early on, as the Christian cult became more and more conscious of its conventional social role—which is to keep order, to inspire people to be civil in relation to one another, to function positively and productively with one another, to live a conventionally moral life, and, on that basis, to look forward to the cult's "official" conception of rewards after death.

Thus, even before it became an "official" Church corporation, the cult (or newly emerging sect) of Christianity was becoming more and more the servant of the ordinary social (or "worldly") life of its members. As the Christian sect acquired more members, assumed more responsibility, and had more social order to create, it began to play the role of social enforcer more and more exclusively. Thus, the newly emerging Christian culture more and more embraced the very same limitations (of exoteric "official religiosity") that Jesus of Galilee had himself criticized.

Exoteric "religion" is primarily a communication that intends to bring political and social order to the public "world". Exoteric "religion" is primarily a social gospel. Esoteric ecstatics, on the other hand, are very difficult to control—in the usual (conventional) sense. It is virtually impossible, for example, to interest ecstatics in being socially productive for its own sake. Ecstatics generally value the practice of being civil in relation to other people—but it is very difficult to get them to labor in factories and bureaucratic business organizations merely for the sake of "worldly" success, or, otherwise, to get them excited about the mundane purposes of a great State! Therefore, exoteric "religion" tends to eliminate all aspects of "religious" communication that suggest anything but how to be a productive and positive social personality. To reinforce these qualities—and even to suppress ecstatic qualities—is the guiding purpose of exoteric "religion".

Even though Christianity is, in its origins, an esoteric movement, it was reduced to an exclusively exoteric "religion" as it became more expansive and eventually achieved the status of the "official" (or politically enforced) State-"religion" of the West. Christianity thus became an exoteric (or conventionally social) institution, and it reduced the teaching of Jesus of Galilee to a social gospel. The result is that now everybody commonly assumes that, since the "New Testament" is, historically, the primary "religious" influence in the

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Western "world", "religion" is supposed to be a social gospel, and Jesus must (therefore) have taught a merely social gospel.

In this "late-time" (or "dark" epoch)—when even all cultures are being moved toward the way-of-"knowing" represented by scientific materialism, and all cultures are losing their sacred basis for order, and are tending to be dominated (more and more) by the forces of political materialism—the interpreters of the "religious" texts of cultures other than the culture of the West are, likewise, moving more and more toward an exoteric interpretation of esoteric teachings. India, for example, has, since the later nineteenth century, been undergoing a kind of renaissance of Hinduism. The Bhagavad Gita is a principal text in this movement in India—and one of the dominant tendencies of current interpretation conceives the teaching of the Bhagavad Gita as a kind of social gospel. In other words, the Bhagavad Gita is, now, publicly interpreted as a source of exoteric instruction about how to live the way of "good works", rather than the mystically interiorized esoteric way of life that is characteristic of traditional Indian Spirituality.

Thus, the Bhagavad Gita—which, in its origins, is an esoteric teaching about Spiritual and Transcendental Realization—is being used, more and more, to support a cultural, political, and social movement of an exoteric kind. In this manner of "religious" interpretation within the Indian cultural sphere, the Bhagavad Gita is being interpreted (and, thus, used) in a manner that is very similar to the traditional exoteric interpretation (and even the earliest exoteric inventing) of the "New Testament" in the West.

To the degree that they are "religious" at all, people all over the Earth now commonly conceive of "religion" as a kind of social message. It is commonly presumed that "religion" is reducible to a kind of humanism—even a kind of atheistic humanism (or a humanity-centered, rather than Deity-centered, positive social life)—or, at least, that "religion" is totally compatible with the "world"-oriented, humanityoriented, socially-oriented propaganda of the time.

You are constantly "TV'd" into the presumption that you are born for the sake of being born, that you are born into this "world" for the sake of this "world". The presumption conveyed by TV (or the pervasive conventional mentality) is that life is an end-in-itself, and one is supposed to be enthusiastically involved with things of this "world". Luckily (so the usual person presumes), there is science, technology, and a certain amount of freedom—and, therefore, it is possible to be rightly enthusiastic about conditional existence. People have a great deal of hope that, during their lifetime, they will achieve more and more pleasure, leisure, and fulfillment of their human functions. All over the Earth now, everyone is being propagandized into social consciousness, the positive social gospel that is now coming from the realms of scientific materialism and its political arms around the "world". If current secularizing trends continue, sacred texts such as the "New Testament" and the Bhagavad Gita are in danger of becoming obsolete. If that occurs, then positive and enthusiastic social principles or ideals will, more and more, be communicated all over the Earth completely independent of any kind of "religious authority"—and, of course, entirely removed from any kind of esoteric teachings.

However, it is important to understand that the teachers and the teachings that are at the origins of the true scriptures of humankind (and of the various cultural movements associated with those scriptures) are not of an

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exoteric nature. Those teachers and teachings were not about the social gospel which the State has traditionally looked to "religion" to generate. If you understand the real fundamental (and esoteric) teaching underlying the "New Testament" and other traditional scriptures, you will see that those scriptures are not exoteric social gospels at all. Rather, those scriptures are esoteric communications about transcending the egoic "self" and the "world" and Realizing True Communion (and, ultimately, egoless Self- Identification) with the Divine Self-Condition.

The social gospel—and the socially positive "point of view" that the State wants to generate and to support by various means—is not at all about transcending the "world" by Realizing the Divine Self-Nature, Self-Condition, and Self-State of Reality Itself. Likewise, that social gospel is not about transcending the apparently individual "self" by "self"-sacrifice in the Divine Self-Nature, Self-Condition, and Self-State of Reality Itself. The State is purposed to have people transcend their otherwise egoic (or even "Godward" and ecstatic) inclinations by means of productive work. In other words, the State likes the ideal of individuals who are "transcending themselves" by being devoted to the purposes of the State. The State generally tolerates the large-scale communication of "religion" only if the message is exoteric (or socially oriented). The ideal must lead the common individual to be a "good" social personality—doing his or her job, being honest, not making trouble, not creating disorder, not being lazy.

The State is not interested in any kind of teaching about transcending the egoic "self" and the "world" in Communion with the Divine Self-Nature, Self-Condition, and Self-State of Reality Itself. The State is not at all in that business, nor does the State like such teachings. The State—and its "official" cult of the time—did not like Jesus of Galilee. One could say that present-day "official" Christianity also does not like Jesus of Galilee—and for the same reason. The "official" Church has never liked the ecstatic Jesus, who taught everyone to be an ecstatic, like himself, and so to transcend the selfish "self" and the "world" (or the "flesh") in the Spiritual Divine. Nobody has ever really liked Jesus of Galilee, except those people who are able to respond to the Truth in Spiritual terms. Such people have always been relatively rare.

If you are truly Transcendentally Spiritually Awakened, then you intrinsically transcend the (apparently separate) ego-"self" and the (apparently "objective") "world"—in every moment. Even if the machine of the body-mind-complex is active in one or another manner—as it inevitably is, because it is born in the frame of space and time—no action need bind you in any manner whatsoever, if you will rightly understand the nature of the body-mind-"self" and the "world", and if you will practice life on the basis of that right understanding.

This is the logic of the teaching of Jesus of Galilee, and (indeed) the logic of the teaching of all the great Spiritual Adepts. The great Spiritual Adepts do not come into the "world" merely to guarantee social order, nor can their teachings rightly be reduced to a social gospel. The teachings of Jesus of Galilee are not reducible to the "Ten Commandments" and some sort of socially positive emotion that is called "love".

The conception of "works"—or performing action for the sake of becoming holy, "sinless", deserving of heaven after death, happiness, fullness, success while alive—is discussed in the "New Testament", just as it is discussed in the Bhagavad Gita and other traditional scriptures. If you understand the esotericism represented by

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such figures as Jesus and Krishna (or by the essential teaching communicated by the texts in which such figures are the principal characters), you will see that no traditional scripture recommends the way of the social-personality-for-its-own-sake. In other words, no true traditional scripture is a merely social gospel, or a gospel that (ultimately) is merely a justification for a positive social personality whose "salvation" lies in "works", or the cultivation of positive behaviors. In fact, the traditional scriptures (such as the "New Testament" and the Bhagavad Gita) all teach the transcending of bondage to "works", the transcending of the necessity (and the "effects") of all ordinary action.

The society of the Jews at the time of Jesus of Galilee was "officially" based on exoteric "religious" laws. The Mosaic law, or the "Ten Commandments", was preeminent—but there were also all kinds of other laws—including laws of the temple, as well as many and various forms of conventional "religious" belief and social morality that were propagated by the various sects among the Jews. The Judaic laws were, first of all, forms of intentional action, or "causes" that produced culturally acceptable "effects". You were instructed about actions that were appropriate for you in your station—actions that would produce positive results. These became the laws, the conventions of social morality, the behavioral rules and the systems of behavior and action and idealism that were associated with each of the social classes (or states of life, birth, and social status).

Jesus of Galilee was teaching Jewish people, in the context of a society founded on the observance of a sacred system of laws. In that social context, it was assumed that, in general, people were going to act according to the laws or conventions of behavior that were communicated in the sacred culture. However, the great Spiritual teachers have always called people to notice that the laws of sacred culture tend to be misused and misapplied—becoming (thereby) the basis for bondage rather than Divine Realization, and the basis for unhappiness and seeking rather than Spiritual Happiness and Freedom. Thus, the "New Testament" does not merely teach the Mosaic laws, or even a new and summary principle of social morality that could be called "love". In other words, the "New Testament" is not merely teaching social morality, via the idea of "love" as a general social concept. Nor is the "New Testament" teaching the Law of love-in-this- "world" for the sake of this "world" merely. Rather, the "New Testament"—at least in its underlying original contents—is primarily teaching the esoteric Spiritual Mystery of the "Kingdom of God" (or the "Divine domain").

The fundamental teaching of Jesus of Galilee is about how to enter, in every present moment, into the Spiritual Condition of the Divine Reality, Which Is the Source-Condition (or Matrix) of conditional "self" and conditional Nature—and such that there is the inherent transcending of all "sin" (or all separation from the Divine Spiritual Condition of Reality Itself, or all bondage to mere "causes" and "effects"). Thus, the esoteric "method" (or the Way of "right life", rather than the corporate social and altogether exoteric "religion") that is the underlying practice recommended in the "New Testament" Gospels—and in all true scripture—is the release of all clinging to separate "self" and "world", and the relinquishment of all seeking for results of any kind, by means of a total bodily and lifetime submission to the "Spirit" (or "Pneuma", or "Breath")4 That Is the Divine Reality. Jesus taught that, on the basis of always present "self"-surrender into "Spirit-Breathing" Spiritual Communion with the Divine Itself (or the Spiritual Reality-Condition That Is Inherently Divine), you should live as if you have been completely forgiven, and as if there are no binding necessities or unhappy obligations, and as if no "sin" is effective in your life.

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Thus, the fundamental principle underlying the "New Testament" tradition is an esoteric principle. That principle is the always-present transcending of conditional "self" and conditional "world" via ego-surrendering Spiritual Communion with the Divine Self-Nature, Self-Condition, and Self-State of Reality Itself. Most of the insti-tutional overlay of communication in the "New Testament" is exoteric—socially oriented toward the "world" of public laws, the "world" of ordinary purposive action, and the "world" of commonplace relations.

Yet, if you examine the gospel stories, you will find evidence, here and there, of the underlying esotericism that is the "root"-teaching of Jesus of Galilee.

Perhaps the primary example (or demonstration) of the esoteric activity of Jesus of Galilee is the conversation between Jesus and Nicodemus (in chapter three of the "Gospel of John"). I will quote this passage to you, from the translation in The Jerusalem Bible:

There was one of the Pharisees called Nicodemus, a leading Jew, who came to Jesus by night.

In other words, Nicodemus came secretly. He did not want to be observed—because the "official religion", like the State, is interested in exoteric matters, which do not "stimulate" the populace, and which do not (by any "distracting" means) deter ordinary people from being merely socially positive personalities. Nicodemus could have gotten in trouble for coming to Jesus, who was associated with a message other than the established dogma, for coming to hear a mysterious message from a man who was doing mysterious things.

Nicodemus . . . came to Jesus by night and said, "Rabbi,"—which is another word for "teacher", or "Guru", in that setting—"we know that you are a teacher who comes from God; for no one could perform the signs that you do unless God were with him." Jesus answered:

"I tell you most solemnly, unless a man is born from above, he cannot see the kingdom of God." Nicodemus said, "How can a grown man be born? Can he go back into his mother's womb and be born again?" Jesus replied:

"I tell you most solemnly, unless a man is born through water and the Spirit, he cannot enter the kingdom of God: what is born of the flesh is flesh; what is born of the Spirit is spirit. Do not be surprised when I say: You must be born from above. The wind blows wherever it pleases; you hear its sound, but you cannot tell where it comes from or where it is going. That is how it is with all who are born of the Spirit."

This quotation is one of the principal summaries of Jesus' fundamental "point of view". Jesus of Galilee tells Nicodemus the "secret teaching", the teaching one could hear from Jesus only in secret, the esoteric teaching—not merely the public message that encourages everyone to be a more positive social character. Nicodemus is receiving the "secret teaching" from Jesus, the teaching for the "inner circle".

What is the secret teaching about? It is about the Mystery of the "Kingdom of God" (or the "Divine domain")—and the "Kingdom of God" is esoterically interpreted to mean a transformation of the individual from existence in the "flesh" (or as an ego possessed by the conventional purposes of this "world") to existence in and as the Living, Eternal, and Free Transcendental Divine Spirit.

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The idea of the "Kingdom of God" already existed in Israel before the reported time of Jesus of Galilee—but it was commonly conceived in terms of a "worldly" destiny, and identified with a "religious", social, and political State corporation, primarily made up of the righteous believers among the Jews. The Kingdom was to be created in this "world" by the "God" of the Jews through a messiah, a Divine messenger, who would come into the "world" and conquer all of the enemies of Israel and establish Israel in peace and fullness, wherein all of the laws again produce pleasurable and good results.

Jesus of Galilee was reportedly teaching in a time when this ideal, this prophecy of the "Kingdom of God", was already present. In the passage from the "New Testament" that I just quoted, Jesus is teaching a person from the temple, Nicodemus, who is well aware of the prophecies of the "Kingdom of God". Jesus is saying that the "Kingdom of God", or the "Divine domain", is not of this "world". It is not externally evident in this "world", and it is not to come in this "world"—except, perhaps, as a natural expression of the Spiritual Awakening of humankind as a whole. The "Kingdom of God" is a Mystery about being "born"—or Awakened—into a state of Oneness with the Divine Spirit-Breath. You can be born again in the Spirit, even though you have already been born in the flesh. And that which is born (or Awakened) in the Spirit is Spirit Itself.

Thus, the esoteric teaching of Jesus of Galilee is that you must become the Divine Spirit-Breath. In other words, you must become That Which Is Divine. You must enter into the Domain, the Condition, the "Kingdom", of the Divine—in this present moment. That is the process, the Mystery, whereby a person can Realize the Truth that Jesus came to teach. He did not teach about a "worldly" kingdom that he would establish as a political messiah, either now or in the future. Jesus is not coming again in order to be the political messiah—he did not come the first time in order to be a political messiah! The teaching of Jesus is specifically about the transcending of that expectation. Jesus taught about the "Kingdom of God" as an esoteric Spiritual Mystery, not as a convention of "worldly" seeking.

Now, it is true that, if everyone did Spiritually enter into the "Kingdom of God", then, as time went on, as history developed, the Divine Spirit would be more and more effective—and, eventually, perhaps something like a non-utopian Divine Kingdom on Earth might appear. That possibility is, indeed, latent in such instruction. Nevertheless, Jesus' "point of view" is definitely that such a Kingdom will not come about by any means other than a right life of Spiritual Communion with the Divine Condition of Reality. Jesus is not merely coming again to take over this failed "world" that refuses to be "born" in the Spirit. The Spirit cannot take over from outside. The Spirit is effective in this "world" only through the esoteric process of Spiritual Communion—not through mere belief, but through worship of the Divine in Spirit, worship of the Divine in Truth, until the "flesh" (or the conditional ego-"self" and its "world") is utterly transcended in Spiritual Fullness.

Jesus of Galilee was saying that the "Kingdom of God" is Realizable—but not through social laws of any kind, and not through any transformation or perfection of conventional behaviors. In any case (as Jesus taught), the purpose of the "Kingdom of God" does not relate to this "world". Rather, the "Kingdom of God" is the Spiritual State of Utter Unity, or Eternally Prior Oneness, with the Divine. "And", Jesus is saying, "that Condition is Realizable now, even under the rotten conditions here in Israel"—or at any other time, and in any other place. Such Realization is a matter of Awakening in Spiritual terms. In other words, instead of clinging to

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behavioral laws, beliefs, rituals, expectations, and "worldly" inclinations, instead of depending on the "effects" that you can create or that any "God"-idea can create in terms of ordinary human possibility, cling to the Spiritual Divine—always presently. Enter into the Spiritual Divine, and Realize the Spiritual Divine.

In the passage that I just quoted, Jesus of Galilee is clearly communicating something about the Nature of the Divine. For Jesus, the Divine is not the abstract "God of our fathers", the "God" of rote belief in the temple. For Jesus, the Divine Spiritual Condition of Reality is the Divine Source-Condition (or "One True God") of the fathers (or the ancestors)—not the "God"-idea particular to any particular historical time, but the Ever-Living Reality That Is Divine. The Living Divine Is the Spirit-Breath of Reality. The Living Divine Pervades the "world" and all beings As the Spirit-Breath. Therefore, Spirit-Breath Re-Union with the Living (or Inherently Spiritual) Divine Is the "Kingdom of God".

In another passage, Jesus of Galilee says that the "Kingdom of God" is not outside you but within you7— in other words, inherent in every moment of existence. Thus, the "Kingdom of God" is inherent in this moment of existence. The "Kingdom of God" is not to be sought by any strategic means, not to be sought outside yourself, not to be conceived as "missing", or "elsewhere" in time and space. The "Kingdom of God" is a Principle. The Spiritual Divine Condition Is—Itself—the "Kingdom of God". Thus, Jesus of Galilee is saying: Abandon all conventional principles and cling to the Spiritual Divine— and, thus and thereby, transcend all separation from the Divine Condition of Reality.

In Jesus' teaching, the Divine Law is stated in contrast to the merely social (and political) laws. It is not a new social law that Jesus of Galilee is teaching, but the Law, the Divine Law. He is recommending not the law of love as opposed to the Mosaic law, but the Law of Spirit-birth.

Conventional Spirituality, even in its esoteric forms, is often oriented to the way of works (or right actions), because works can include not only social works but also works that are performed in private and that produce results which could be regarded to be positive from a conventionally Spiritual "point of view".

Mysticism, for instance, depends upon such action. In the Hindu tradition, for example, forms of Yoga (such as Karma Yoga, Bhakti Yoga, Raja Yoga, Kundalini Yoga, and Jnana Yoga8) are traditionally conceived in these same conventional terms—as actions that produce results. Thus, since the most ancient days, all over the Earth, there has existed this tradition of action, the way of works, the way of action as a kind of magical activity.

In the traditions of the way of works, action is conceived as something that always produces results—and, therefore, it is recommended that one perform only those actions that produce "good" results. In contrast to the conventional way (or "magical method") of works (or "causative" action), however, stands the true esoteric way that has been indicated and pointed to by all the great Spiritual Adepts. The great Spiritual Adepts are traditionally associated with all kinds of lore about their origin, and many models of the universe were reflected in the stories of how a great Spiritual Adept appears and how he or she relates to the Divine Condition of Reality. Structures of the universe—with much "aboveness" and "belowness" and "middleness", and many "planes"—have always been part of the esoteric traditions. The great Spiritual Adepts are typically presumed to have "come down" from the highest point in the scale of things into this "lower" plane, to bring the esoteric

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teaching down from on high, and, thus, into the middle and lower "worlds". Whatever the model of the universe in the context of which any Spiritual Adept is conceived to arise in the human plane, the teaching of the great Spiritual Adepts (whether historical or legendary) always speaks in contrast to the conventional "wisdom" (or popular culture), and (therefore) in contrast to the way of social morality for its own sake, or the conventional way (or "magical method") of action-leading-to-results.

Jesus of Galilee taught people about the all-embracing principle of love as the right and essential motivation behind all social laws—yet, ultimately (and more or less in secret), he was teaching people about the Spiritual "Kingdom", or Freedom through Spiritual Realization of the Divine Condition (or Spirit-Breath) of Reality. The teaching of the "New Testament" could be summarized as: "Repent from 'sin'." That is to say, understand and renounce all forms of "self"-enacted separation from the Divine Condition of Reality and be established in the "Kingdom of God", or the Divine Source-Condition That Is the Spiritual Divine. Renounce "sinful" (or egobound and ego-binding) actions, let all actions be performed in surrender to the Divine Condition of Reality, and (thus) fulfill the Law of Inherence in the Spiritual Divine.

"Religious" law is conventionally (or exoterically) conceived in terms of various rules and conventions of social morality. Thus, the "New Testament" teaching has been interpreted and reduced to mean "Repent—or be sorry for, and turn from—your 'illegal' and inappropriate social behaviors!" On a more profound level, the "New Testament" summarizes all forms of social morality via the primary law of love (or non-exclusiveness). Thus, the teaching of the "New Testament" has also been interpreted to say "Repent of all acts that are not based on love, and perform all kinds of acts of love, or 'self'-sacrificial, social, and relational action." In the "religious" fictions of the "New Testament" Gospels,9 Jesus of Galilee is made to preach about the laws of social behavior, and he is critical, even angrily critical, of the tradition of laws that were extant in his time—systems of behavior that were so complex that an ordinary person could not help but regard himself or herself to be a "sinner". In the "New Testament" Gospels, Jesus frequently criticizes the "pharisees", who (along with all the other "religious officials" of the time of Jesus) made the laws (or behavioral principles) whereby one might enter the (socially "objectified") "Kingdom of God", and who (the text supposes) made the laws so complicated that neither the pharisees themselves nor the people they taught could ever "enter the Kingdom". Jesus was very much involved, apparently, in criticizing this over-complicated, "fleshy" conception, this non-Spiritual conception, of the laws.

Jesus of Galilee summarized his idea of the moral law of behavior many times. Sometimes, it is said, Jesus just pointed to the summaries from the "Old Testament" tradition: "Love God with your entire being, and love your neighbor as if your neighbor were not other than yourself." In other words, always surrender to the Divine—and do not be exclusively "self"-serving in your social behaviors. Do not, in any negative (or non-Spiritual) sense, discriminate the apparent individual "self" from any apparent "other".

This more exoteric (or social-behavior) teaching of Jesus was not a new teaching. This social teaching was already basic to the teaching tradition of conventional Judaism. Jesus of Galilee simply emphasized this teaching, in a social and cultural setting where the simplicity of that "point of view" had, under the weight of the "official religious" and political conditions of the times, been lost (or, at least, become very much diminished in practice).

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However, nothing like the esoteric moral teaching of Jesus of Galilee was fundamental (or even, in general, known) to the "official" Judaism of his time. Jesus' esoteric version of the "moral law" is stated thus: "See everyone in and as and by means of the Spirit-Breath. Relate 'self'-sacrificially (or in an egotranscending manner) to others, and, altogether, live the life of love that spontaneously emerges from a heart immersed in the Spiritual practice of Breathing the Divine Spirit-Breath." Through such teaching, Jesus introduced concepts from a broader cultural base—including Hellenistic and even Eastern influences. That same esoteric teaching appears not only in the undercurrent of the "New Testament", but also in the communications of all the great Spiritual Adepts throughout history. That esoteric teaching is about Divine Spiritual Communion and always-present Freedom from unhappiness.

The rather exoteric moral teaching of Jesus of Galilee is of a universal nature: "Be selfless—do not confine yourself to the commitment to separate 'self', such that you are always acting to serve yourself."

Thus, Jesus of Galilee can be understood to have been saying, "As action, be love." That is to say, do not act on the basis of separate "self" and desire-for-the-results-of-action. Act selflessly, on the basis of love of the Divine, or commitment to the Divine, and to all beings in the Divine.

However, the esoteric (or Spiritual) teaching of Jesus of Galilee is not about love as mere social morality, nor as a Yoga generated for its own sake or for the sake of conventional results. The esoteric teaching of Jesus was about the Spiritual Principle, which is, inevitably, also expressed as love in the inevitable life of action. The esoteric teaching of Jesus was the teaching of the "Kingdom of God" as a Spiritual Mystery, rather than the conventional teaching of the "Kingdom of God" as a "worldly" change—and the esoteric teaching of Jesus was not about the idea of "God" as a kind of powerful warrior (or "War-God") who is, eventually, to dominate the "world", but, rather, the "God" of Jesus is the Spirit-Breath That Liberates the heart by means of psychophysically-enacted Divine Communion.

Those who regarded Jesus of Galilee as a messiah-figure expected him to be a political warrior. However, Jesus of Galilee specifically criticized the exoteric expectations regarding the "Kingdom of God", and he worked to replace that exoteric understanding of the "Kingdom of God" and the "messiah" and the Divine Itself with an esoteric (or truly Spiritual) understanding. The esoteric teaching of Jesus is about the "Kingdom of God" as the moment to moment event of being born (or Awakened) in and (thus) As the Divine Spirit-Breath.

The teaching and disposition of Jesus of Galilee can be summarized as follows: The Way is to Awaken in the Spiritual Divine—in each and every moment. The Way is to Awaken not only in but (also) As the Spiritual Divine—and (thus) to be Free and Happy.

F.J., The Aletheon

≈ 32. Co-Creators

And O that all would realize... that what we are-in any given experience or time- is the combined results of what we have done about the ideals that we have set....The sole of each individual is a portion then of the whole, with the birth right of "creative forces" to become a co-creator with the Father, co-laborer with "Him." As that birth right is then manifested, growth ensues. If it made selfish, retardments must be the result.... we find. As given from the beginning, each may attain to that whereunto it has set and does set itself, according to the consciousness of th in dwelling of the "creative forces" within. For "He" has promise to meet and to be with those who call. And who do his bidding, and help "His" commandments. And if He comes and abides with thee, what would be the limitations? There are none, from the spiritual point of view. And it is spirit-in Self, in the creative forces"-that will and does direct.

-E. Cayce, A.R.E.

As is understood, that which is mental arises from those abilities innate and manifested in life's expression. Itself - as in the fact that "every" phase of life is the image of the creator, or has the ability within itself to "create" itself: thus the ability to make its soul-in its realization, in its awareness, in its seeking - to know the "author" of its ideal, spirituality, mentally, materially. The spiritual is the life, the mental is the builder, the material is the result of that built through the purpose held by the individual entity. Then the entity find itself as a co-creator with the divine that is manifested in itself. Thus, if the choice leads the entity into the exalting of Self (ego), it becomes as naught in the end. If the choice is that "Self" (true inner Self) is to be used in whatever manner-as in talents, the attributes, the associations with its fellow men- to "glorify" the "creative forces" then the body. The mind finds that peace, that harmony, that "purpose" for which it chose to enter a material experience. E Cayce. A.R.E. As a corpuscle in the body of God, ye are free-willed and thus a co-creator with God... an individual entity's experience must be finished before the entity may either be "blotted out" or come into full brotherhood with greater abilities. Or the greater applications of Self in the creating or finishing of that begun... Each appearance, in the earth plane, is as an opportunity. An opportunity is to the grace of God. The very fact of being aware of thyself is assurance of the fact that the Father-God, in the form of universal consciousness, is mindful of thee. For each soul enters with a mission. And even as Jesus, the great missionary, we all have a mission to perform.

-E Cayce, A.R.E.

The principles of a peaceful order of the world does not rely on any powerful or capable government. It depends on each person's spiritual maturity to enjoy their own peaceful and intuitive nature.

-Chuang Tzu

It is not "God" or the so called "Devil" that makes the earth a heaven or a hell. It is *our* own free will. And our own choices.

To build a heaven on earth, it would first be necessary to build a society which is supporting of true spiritual evolution. And not its own egoic glorification.

Good people are the foundation of heaven....bad people are the foundation of hell.

If we choose, and therefore practice meditation, we can create heaven on earth. If we choose to glorify and gratify our psychological egoic mental condition, we will create an even greater hellish condition on the earth.

33. Consciousness (Individualized)

THE SELF-EVIDENT MUTUAL INDEPENDENCE OF BODY, MIND, ATTENTION, AND CONSCIOUSNESS ITSELF.

Body and mind are neither identical to one another nor necessarily coincident with one another.

Mind exists in time.

The characteristics of mind are memory and conceptual language.

Body exists in space.

The characteristics of body are physical form and brain-body patterns of behavioral tendency.

The body is identical to each and all of its own functions, processes, and perceptions.

The mind is not the body.

The mind must specifically choose (or be otherwise presently and effectively "caused") to observe and participate in any particular state or process of bodily function and perception—or else the mind is (or indifferently remains) a nonobserver of and a non-participant in the any particular bodily function, process, or perception.

The mind is identical to each and all of its own functions, processes, and conceptions.

All states of body are (physically) perceptual. All states of mind are (mentally) conceptual.

Consciousness Itself is neither the body nor the mind.

Consciousness Itself can neither physically perceive nor mentally conceive.

Consciousness Itself can only Witness—or Stand Tacitly Prior to—bodily functions, processes, and states of physically perceptual participation, and mental functions, processes, and states of mentally attentive physical observation and (otherwise) mentally conceptual revery.

Attention—the "root"-function of mind—is the function of observation.

If attention does not arise toward bodily and/or mental functions, processes, or states, Consciousness (Characteristically) Self-Abides only As Itself.

Consciousness Is The Irreducible "Root"-Context of body, mind, and attention.

Consciousness Itself—As Itself—Is The Intrinsic Self-Contemplation of The Intrinsically egoless, Indivisible, and Acausal Self-Nature, Self-Condition, and Self-State of Reality Itself.

The Intrinsic Self-Nature, Self-Condition, and Self-State of Consciousness Itself Is egoless, Indivisible, and Acausal.

There Is No "Thing" Behind or In Front of Consciousness Itself.

There is no discrete, definable, specific, or "objectively"-existing mind or psyche behind Consciousness Itself.

Mind and psyche are not "entities" or separate "identities".

Mind is pattern-only, and brain-specific, and never defined or summarized.

Mind is process, not "thing".

Mind is not an "identity"—but it is (by convention) "fictionalized" as a pseudo-identity, in the form of a mentally (and falsely) presumed "objective" psyche, or a named and categorically separated ego-"I".

There is no mind, no psyche, no name, no personal "identity", no ego-"I", and no "point of view" (or particularized space-time-"location") behind Consciousness Itself.

There is no pattern and no individuated "self" behind Consciousness Itself.

There is no "thing"—no "objective" or "subjective" category, form, or conditionally existing state—behind Consciousness Itself.

There is no "thing"—no "objective" or "subjective" category, form, or conditionally existing state—in front of Consciousness Itself.

Consciousness Itself Always and Only Self-Exists, Transcendentally Spiritually Self-Radiant and Self-"Bright" As Itself.

Consciousness Itself Is The Acausal, Intrinsically egoless, Self-Existing, Self-Radiant, Mere, Transcendental Spiritual, and Indivis-ible Self-Presence of Reality Itself—Always Already Perfectly Prior to conditionality, pattern, "object", "subject", form, relations, body, mind, name, thought, psyche, personality, and "self"-identity (or ego-"I" and space-time-"location", or "point of view").

Therefore, to Stand (or Self-Exist) Self-Radiantly As Consciousness Itself—Intrinsically and Perfectly Outshining all possible "things", behind and in front—Is to Self-Abide Always Already Perfectly Prior to all conditionality, pattern, "object", "subject", form, relations, body, mind, name, thought, psyche, personality, and "self"-identity (or ego-"I" and space-time-"location", or "point of view"). Consciousness Itself—Intrinsically egoless and Transcendentally Spiritually Outshining all possible "things", behind and in front—Is Perfect, Free, and Never bound or limited.

Transcendental Spiritual Self-Realization of The Intrinsically egoless Self-State of Consciousness Itself Is Freedom Itself, Liberation Itself, Salvation Itself, Enlightenment Itself, and Divine Self-Realization Itself.

Consciousness Itself—Transcendentally Spiritually Self-"Bright", Boundless, and Centerless As Is—Is Real God.

35. Consciousness (Two Forms)

This is not merely a philosophical proposition, a trick of language. It Is Self-Evidently the Case. It is a Pointing to Reality Itself - the Reality That Is Self-Evident, if you will rightly inspect It.

Human beings are always babbling about "the body" and "things" and "the world", but that is not your actual "experience". Your "experience" is of Consciousness Itself. You do not "experience" anything "objectively" (or separate from Consciousness). Anything you "experience" is "experienced" only As Consciousness. Whatever you "experience" is Pervaded by Consciousness. Whatever you "experience" is within Consciousness. You cannot "experience" anything if there is not Consciousness first.

Therefore, Consciousness Itself is the Principle of all of your "experiencing". Consciousness Itself Stands Prior to your "experience". No matter what arises, you are Conscious of it, you Are the Witness of it. You "experience" everything as a mode of Consciousness.

Examine anything in the room - even the room itself, in its totality. You are Conscious of it. The room exists for you only as a mode of Consciousness. The room is perceived as a Conscious "experience", not as an "objective thing" separate from Consciousness.

It is not the case that "things" <u>are</u>. "Things" exist <u>only</u> as "experiences" in Consciousness. Therefore, Consciousness, rather than "things", is What is to be investigated and Realized.

If you investigate "things", you become more and more divorced from Consciousness. That is bewilderment, bondage, illusion.

If you investigate Consciousness, you transcend all illusions. You see "things" <u>as</u> they <u>are</u>, and you transcend "things" in That Which they <u>Are</u>.

Your problems and your questions only arise because you forget Consciousness and egoically "self"-identify with "objects" - first the body, then everything else. You presume you <u>are</u> the body -- but, in Reality, you are only Witnessing the body. You are aware of the body as something in Consciousness. You do not "experience" the body itself as a "thing" in and of itself. You are Conscious of the body.

Therefore, Consciousness Itself is first -- not the body. Then there appears to be the body, and you contract and egoically "self"-identify with it, and forget Consciousness. That is how Consciousness Itself becomes the unconscious: You presume to be the body, and you imagine Consciousness is to be found somewhere else. You presume that you have to search within the body for Consciousness. You go within the body to find It. That is nonsense. You Always Already <u>Are</u> Consciousness Itself. You cannot <u>find</u> Consciousness Itself by searching among or within the "things". You cannot <u>find</u> Consciousness "outside" the body or "inside" the body.

Consciousness Itself Is Always So. Consciousness Itself Is Always Already The Case. If you seek for It, you lose It -- because you separate yourself from the Position of Consciousness.

This is the error of all seeking: You leave the Place Where you Are, in order to find It.

- F. Jones

To arrive at self knowledge is to arrive at God-realization. God-realization is different from all other states of consciousness because they are experienced through the medium of the individual mind, whereas God-consciousness is not dependent upon the individual mind. A medium is necessary for knowing anything other than one's self: for knowing one's self no medium is necessary. In fact, the association of consciousness with the

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mind is a hindrance to the attainment of realization. As the seat of the ego the individual mind is conscious of being isolated. From it arises the limited individuality, which at once feeds and is fed by the illusion of duality, time and change. To know the self as it is, consciousness has to be freed from the limitation of the individual mind. In other words, the individual mind has to disappear while consciousness is retained.

Throughout the life history of the soul its consciousness grows "with the individual mind and the workings of consciousness proceed against its background. Consciousness comes to be firmly embedded in the individual mind. So when the mind is in abeyance consciousness also disappears. The interdependence of the individual mind and consciousness is illustrated by the tendency to become unconscious when there is any effort to stop mental activity through meditation.

- meher baba

This is the state of blessedness of the person who has established himself/herself in unity with the universal Self. They are called "Jitaman," whose calm and serenity are not disturbed by the pains of the opposites. The "Supreme Self" regards them as his very SELF. The SELF in the body is generally absorbed by the world of dualities; heat and cold, pain and pleasure. But when in controls the senses and masters the world (subdues the earth), the SELF becomes free. The *Supreme Self* is *not* different from the SELF in the body. When the SELF is bound by the modes of "Prakrti" or nature it is called "Ksetrajna;" when it is freed from them, the same SELF is called the Supreme Self. This is certainly the position of Advaita (non-dual) vedanta.

-Bhagavadgita

The body exists in space, the mind exists in time. The body-mind, therefore, exists in space-time, and it demonstrates all of the paradoxes of space-time phenomena.

The mind, through association with the body, enjoys the modes of movement or change in space. The body, through association with the mind, enjoys the modes of movement or change in time. But the body-mind inheres in the Divine Being or Infinitely Radiant **Self**. Therefore, the Being Who is the **Self** of the body-mind always tran:scends time, space, and space-time, or all the phenomena and paradoxes of experience.

All conditions in time may be conceived or inspected in the mind's permutations. All space may be perceived or visited in the body's mutations or planes of manifestation. All space-time may be known in the stares of the My-mind, if the body-mind is surrendered in Transcendental Ecstasy (or inherence in the Infinitely Radiant Being).

The "witness"- consciousness, which is identical to consciousness itself, is not "caused." Consciousness itself is *not* an "effect" or a "result" of any conditional event or and display of conditional events. The very existence of consciousness itself is not dependent on any condition, or any display of conditions. Consciousness (super consciousness, over soul, atman, Christ consciousness, Tao) itself is an inherent characteristic or most "prior," most primitive, irreducible, inherently spiritual and (ultimately) "divine element of being itself," or "of existence itself," or "of reality itself." When conditions arise and change, and pass away in the view of consciousness being prior to body mind, consciousness itself remains always as the same, as "consciousness being existence prior to the physical body-mind-and thoughts."

-Franklin Jones

Consciousness *is* the "soul," "The Holy" Spirit, the SELF in SELF awareness. It is also called the over soul or super consciousness. The term super consciousness is somewhat misleading as it implies that it is something special or above the ordinary. But in fact, it is the natural and true state of each human being. It is the egoic state which is the SUB-NORMAL condition and is UNNATURAL.

The achievement of "SELF realization" in many religions is referred to as the "gate" or the "gate to all wonders". It is the beginning of a true life and grows deeper and more profound as long as it is maintained. (Self realization can be lost if one is not careful.)

Pure consciousness is not male or female. Consciousness is spirit. Living consciousness is living spirit.

A person's inner consciousness is the exact same as the universal consciousness or what is called God. When a person abandons their ego, and just consciousness remains, they are connected and the same as the universal consciousness or universal mind and pure mind. The pure consciousness *in* the body is called the Holy Spirit, or guide or helper.

The helper, the Holy Spirit, whom the Father will (uncover) will teach you all things and bring all things back to your remembrance.

-Jesus, John 14:26

In the state of enlightenment, also known as God realization, Tao, Satori, nirvana, heaven, Samadhi, baptism, etc., one has many "insights" to the spiritual condition. Insight is the same thing as "remembrances."

Consciousness is not a function of the brain. - Consciousness is ETERNAL living energy.

Consciousness is: Spiritual -self awareness which is prior to and inner witness to the PHYSICAL BODY, mind and thoughts, which creates its own psychological ego and its fixation as a separate entity.

Pure consciousness is not void or empty. Pure consciousness is eternal self-awareness as spirit. (It is only empty of thoughts.)

The Bhagavad-gita States:

For Him who has conquered his (lower) self by the (higher) SELF, his SELF is a friend. But for him who has not possessed his (higher) SELF, his very SELF will act in enmity, like an enemy. This is the same teaching Jesus gives in the gospel of Thomas #70. If you bring forth that which is within you, that which you bring forth (SELF Realization) will save you.

God did not cast man out of heaven. It is mankind who cast itself out by getting involved (lost) in creation (while passing through it on its journey toward evolution).

"If therefore your eye" (Consciousness) "is good," (centered inwardly, not involved with the body), "your whole body will be full of light."

-Jesus. Matthew 6:22

To "think" that the psychical body is the "material" and that "thoughts" are the *spiritual*, is incorrect. Thoughts are part of the material, also.

Consciousness, as -Self awareness, is *prior* to the body and its thoughts.

The "witness"-consciousness, which is identical to consciousness itself, is not "caused". Consciousness itself is not an "effect' or a "result" of any conditional event or any display of conditional events. The very existence of consciousness itself it not dependent on any condition, or any display of conditions. Consciousness (super consciousness, over soul. Atman, Christ consciousness, Tao) itself is an inherent characteristic or most "prior" most primitive, irreducible, inherently spiritual, and (ultimately)"divine element of being itself"or "of existence itself". When conditions arise, and change, and pass away, consciousness itself remains always as the same.

-Franklin Jones

In ancient Taoism God or consciousness-spirit prior to creation is called "Tao" (the Father). As God (Tao) moves to become creation (the Son), it becomes primal "Chi" or foundational energy, ether.

- THE TWO TYPES OF CONSCIOUSNESS --

There are TWO types of consciousness. A human being (a divine animal) contains one of each type. The FIRST type of consciousness is called SELF-CONSCIOUSNESS.

SELF-CONSCIOUSNESS refers to the physical being, the divine animal that is aware of itself as an entity that is separate and different from the other human beings, i.e., it knows itself to be an individual being, an individual person. It is this self-consciousness that creates the individual personality of the body-brain, the ego-I condition of each individual person, also called the psychological person-ality. A more indepth understanding is that the inner self (spirit or soul) become identified with the physical body-brain, the brain, an "organic" binary computer produces "the field of the mind" which is a sort of "organic cyber space", an "artificial consciousness". True consciousness is the universal living subtle energy that causes the brain to function. When the physical body and brain pass away the consciousness continues. True consciousness is the living subtle energy of the universe(s), a sort of living mind-energy. This "living energy" is the same underlying consciousness (energy) in all humans and therefore connects all humans together (this is how intuition works between people). In truth all human beings are "one being" but being stressed differently because of the "programs" which are stored in the "organic computer brain" and gives the "illusion of individuality". To hurt or kill another person is to actually hurt or kill "part" of yourself. "As machines become more humanlike - humans become more like programmed machines".

The SECOND type of consciousness is called SELF-AWARENESS. Self-awareness is the spiritual and universal consciousness, that which is called God, the SELF-AWARENESS IN the physical body is called the soul, Holy Spirit, the inner man, the divine SELF, the eternal SELF, the son of God, and is the spark of God and is the same as God. Self-awareness is pure and without form. Self-awareness, or spiritual self-awareness resides in the physical body. But is not part of the body and brain function. Spiritual-self-awareness never dies, and continues to exist even after the death of the physical body brain with it own self created psychological personality the ego-I. If SPIRITUAL-SELF-AWARENESS (the REAL eternal you) becomes associated and identified with the SELF CONSCIOUSNESS and the psychological personality of the physical animal body it loses its universal awareness, i.e., the spiritual consciousness believes itself to now be the physical body and brain and personality. This MISTAKE or the FORGET FULLNESS of the SPIRITUAL-SELF-AWARENESS to STAY SEPARATE and "experience" life from a separate state is called the ORIGINAL SIN.

The spiritual SELF (the real you) now suffers along with the physical body physically and emotionally. The statement I think therefore I am is a statement of the psychological personality and not from the spiritual SELF. Meditation, and a simple life, is a way to shut down the physical body and brain an its self generated

psychological personality in order for the true self (the real you) to detach itself, and become disassociated and not identified with the body brain (the divine animal). In order to return, remember, reestablish and RESURRECT itself back to its true and original natural state and condition of eternal spirit experiencing it self in the process of life but no longer trapped in life. (This is the only and true resurrection.)

Was Jesus really dead when they took him down from the cross? Did the sour wine on the sponge contain a strong sedative? Did he just pass into what is called a "yogic swoon," where the body just shuts down, but does not die?

SECOND VERSION:

SELF CONSCIOUSNESS is of and part of the physical material body condition. SELF-AWARENESS is of and part of the spirit or universal mind called God.

Self-consciousness is the foundation of the separate ego-I state of mind.

Self-consciousness creates the anti-person, or anti-SELF.

The psychological -personality is self created, i.e., an image, and does not stand in "TRUTH" (is not part of a natural spiritual state of consciousness).

The psychological personality is real and yet not real. It exists and yet is does not exist.

When you dream, you exist and are real in the dream. But when you awaken, the dream and you in the dream do not exist.

To return to God-Self-Realization, Satori, Nirvana, Samadhi, Heaven, At-onement, etc. etc. is to be AWAKE. To be IDENTIFIED with the SELF-CONSCIOUSNESS and the psychological-personality the EGO-Lis to be in a dream.

To be identified with creation, INCLUDING one 's own body-brain and thoughts IS to be in a dream state. In ancient times, the identification with the body-brain and its self generated psychological person-ality was understood as living or existing in a lesser condition - LESSER WORLD - UNDERWORLD, i.e., HELL, (Also sometimes called the VALLEY).

Note: The use of uppercase, or capital "S" is referring to the spiritual Self, the lower case, small letter "s" is referring to the individual self, egoic self, the psychological personality, or the self of the physical body.

36. Creation

That which is called "God" did not make the world.

That which is called "God" "became" the world (and is still becoming the world)(generating, organizing, desolving or G.O.D.).

There is no such thing as a material universal. Everything is energy, either moving or solidified, E=MC2.

Creation is referred to as the "Son" or reflection of God (the Father). The Son is the second part of the Holy Trinity. The Father is the first part.

Creation is also called the "body" of God.

The body of God, or creation, is a *SECONDARY* REALITY as compared to the Father (God) consciousness-spirit, which is the first or most prior and PRIMARY *LIVING* REALITY.

"Creation" is sometimes called the Mother or Universal Mother, Mysterious Mother, Mother Nature, because all things are BORN from it.

Creation, including the human animal body and its own self-programming psychological ego, is known as a SECONDARY REALITY, and was called a devil, satan and the liar by Jesus (John 8:44). Creation, especially the body and sex drive, tempt the inner pure consciousness, or self awareness to experience the sensations (fruits) of the physical body as true sources of knowledge, but are in fact false when compared to universal knowledge, also called original knowledge, true knowledge, or intuition. This is why some ancient religions considered creation to be evil.

The Holy Trinity of God

God the "Father" is consciousness-spirit *PRIOR* to and *TRANSCENDENTAL* to creation, or *OUTSIDE* of creation.

God the "Son" is consciousness-spirit AS creation, and manifested AS creation, the only begotten Son of God.

The "Holy Spirit" is God, the Father *IN* its own creation as a living human being. The pure inner consciousness-spirit in each human being is a part of the universal consciousness-spirit of the Father, and is called the Holy Spirit or Holy Inner Spirit.

God the Father expresses itself through us and as us.

≈ 36. Creation ≈

The ancient Taoist version of the Holy Trinity is, "Yang" as the Father (Spirit at rest).

Yin (or Yang manifested), is creation or subtle energy (Spirit in motion).

The Holy Spirit in the integration of Yin and Yang to form the "Tai-chi," which represents mankind. Spirit is motion as a human being.

The Yin and Yang combinations make all the rest of creation and the cycles of nature.

The ancient Taoist did not use or have scientific language or even written language. So they used a "line system" to record the first division of God. All the divisions and combinations and cycles of creation are described in the I-Ching Book. (The I-Ching from taostar.com in Los Angeles, CA, USA is the most accurate).

Creation, the secondary reality, has an inaudible "hum" but can be perceived in deep mediation. This hum or aum or om or subtle vibration is called the "Word of God". The WORD of God is NOT a written word or group of words.

Creation or Mother Nature has three processes it generates; it organizes, and then dissolves all things, i.e., G.O.D.. This cycle of nature is where the name of God comes from. God actually has *no* name, except consciousness-spirit-Self

The first combination of forces that formed the rest of creation, as discovered by the very ancient Taoists, were Yang over Yang, Yang over Yin, Yin over Yin, and Yin over Yang, or

___, __, __, __, <u>__</u>

These four basic forces are strong nuclear force, weak nuclear force, gravity and electromagnetism. These four forces create a fifth element called Earth. This fifth element is a unified field. (Earth, was the word used to describe the first materialization of God into subtle energy, subtle light (not sun light), and does not refer to the physical planet earth). * The four basic forces form the eight manifestations of creation and is called the Ba Gua Othahedron (in Taoism).

God formed the Earth as an idea. He quickened it; atomic energy and then matter came into being (Yin and Yang). He coordinated Earth atoms into a solid sphere. All its molecules are held together by the will of God (universal consciousness). When He withdraws His will, all the Earth atoms will be transformed into "energy." Atomic energy will return to its source; consciousness, the Earth "idea" will disappear from objectivity. The substance of a dream is held in materialization by the subconscious thought of the dreamer. When that cohesive thought is withdrawn in wakefulness, the dream and its elements dissolve. A man closes his eyes and erects a dream creation which, on awakening, he effortlessly dematerializes. He follows the divine archetype pattern. Similarly, when he awakens in "cosmic consciousness," he effortlessly dematerializes the illusion of a "cosmic-dream universe."

-Yogananda

≈ 36. Creation ≈

Sri Yukteswar discovered the mathematical application of a 24,000 year equinoctial cycle to our present age. The cycle is divided into as "ascending arc" and a "descending arc," each of 12,000 years. Within each "arc" fall four Yuga's or ages, called "kali," "dwapara," "treta," and "Satya," corresponding to the Greek ideas of "Iron," bronze, silver and golden ages. The last "kali yoga" or iron age of the "ascending arc" started about A.D. 500, the iron age, 1,200 years in duration is a span of materialism; it ended about A.D. 1700. That year ushered in "dwapara yuga," a 2400 year period of electrical and atomic "energy developments;" the age of telegraphy, radio, airplanes and other space-annihilators. The 3600 year period of "treta yoga" will start in A.D. 4100; the age will be armed by common knowledge of telepathic communications and other time-annihilators. During the 4800 years of "satya yoga," final age in an "ascending arc," the intelligence of man will be highly developed; he will work in harmony with the divine plan.

* THE EARTH (SUBTLE ENERGY, THE "FOUNDATION" OF ALL CREATION) WAS WITHOUT FORM AND VOID AND DARKNESS WAS ON THE FACE OF THE DEEP.

-GENESIS 1:2

∞ 37. Cultism ∞

Religious and spiritual cultism is a tendency that has always been present in the traditions of mankind. Anciently, and in the present time, both true Spiritual Teachers and ordinary Wisdom-Teachers have been "cultified', and (thereby) made the merely fascinating Object of a self-contained popular movement that worships the Spiritual Teacher Parent-like Savior, while embracing very little of the significant Wisdom-Teaching of the Spiritual Teacher.

The error of conventional cultism is precisely this childish, and (otherwise) adolescent, and (altogether) ego-based orientation to fascination with Spiritual Teachers, Wisdom-Teachers, God-Ideas, myths, sacred lore, inherited beliefs, traditional propaganda, and psycho-physical (or merely body-mind-based) mysticism. And the cultic tendency in religion and Spirituality is the essence of what is wrong with conventional religion and Spirituality.

The "problem" is not that there Is no Real God, or that there are no true Wisdom Teachings, or that there are no true Spiritual Teachers, or that there should be no devotion to any true Spiritual Teacher. The "problem" with conventional religion and Spirituality is the same as the 'problem" of all ordinary life. The problem is the childish, and (otherwise) rather adolescent, egoism that is the basis of all forms of ordinary existence.

Yet un-Enlightened (or, otherwise, not yet Most Perfectly Enlightened) people are ego-possessed. Therefore, egoity is the "disease" that all the true Spiritual Teachers of religion come here to cure. Unfortunately, those who are merely fascinated by Spiritual Teachers are, typically, those who make (or, at least, transform) the institutions of the religion and the Spirituality of their Spiritual Teachers. And true practitioners of religion and Spirituality are very hard to find, or develop. Therefore, religious and Spiritual institutions tend to develop along lines that serve, accommodate, and represent the common egoity, and this is why the esoteric true Teachings of true Spiritual Teachers tend to be bypassed, and even suppressed, in the drive to develop the exoteric cult of any particular Spiritual Teacher.

The common religious or Spiritual cult is based on the tendency to resist the disciplines of real (and really counter-egoic) practice, and to opt for mere fascination with extraordinary (or even imaginary) phenomena (which are, invariably, not understood in Truth and in Reality). Apart from the often petty demand for the observation of conventional roles (generally, relative to social morality, or merely social religion), the cult of religious and Spiritual fascination tends to become righteously associated with no practice that is, with the even official expectation that there be no real (or truly right, and full) practice of religious and Spiritual disciplines (especially of religious, Spiritual, and meditative disciplines of an esoteric kind). Just so, the cult of religious and Spiritual fascination tends to he equally righteous about maintaining fascinated faith (or indiscriminate, and even aggressive, belief) in the merely Parent-like 'Divine' Status of one or another historical individual, God-Idea, religious or Spiritual doctrine, inherited tradition, or force of cosmic Nature.

Religious and Spiritual cultism is, thus, a kind of infantile collective madness. (And such madness is equally shared by secular cultists, in every area of popular culture, including politics, the sciences, the arts, the communications media, and even all the agencies and institutions of conventional 'officialdom" relative to human knowledge, belief, and behavior). Religious and Spiritual cults (and, likewise, all secular cults) breed "pharisaism" (or the petty righteousness of conventional thinking). Religious and Spiritual cults breed

≈ 37. Cultism ≈

"Substitution" myths (or the belief that personal ego-transcendence is both generally and ultimately, impossible, hut also unnecessary, because of what "God", or some "Master", or even some "priest" has already done). Indeed, religious and Spiritual cults (and likewise, all secular cults) breed even every kind of intolerance, and the chronic aggressive search for exclusive social dominance and secular power. Religious and Spiritual cults are, characteristically, populated by those who are, generally, neither inclined toward nor prepared for the real right practice of religious and Spiritual discipline, but who are (and always seek to be) glamorized and consoled by mere association with the "holy" things and beliefs of the cult itself.

This error of religious and Spiritual cultism, and of ego-based culture in general, must be examined very seriously such that the error is truly rooted out, from within the cult and the culture itself (and not merely, and with equally cultic cultural righteousness, criticized from without). Cultism of every kind (both sacred and secular) must be understood to be a kind of ritualized infantilism bound to egocentric behavior, and to the embrace of "insiders" only, and to intolerance relative to all "outsiders' The cultic tendency, both sacred and secular, causes (and has always caused) great social, cultural, and political trouble, as can even now be seen in the development of worldwide conflicts based on the exclusive (or collectively egocentric) orientation of the many grossly competitive religious traditions, political idealism's, and national identities.

All cults, whether sacred or secular, thrive on indulgence in the psychology (and the emotional rituals) of hope, rather than on actual demonstration of counter-egoic and really ego-transcending action. Therefore, when all egos meet, they strive and compete for the ultimate fulfillment of searches and desires, rather than cooperate with, Reality, or Real God, and in a culturally valued and rewarded mood of fearless tolerance and sane equanimity.

Clearly, this cultic tendency in religion and Spirituality, and the egoic (anti cultic) tendency in life in general, must become the constant subject of fundamental human understanding and all of mankind must constantly be put to "school", to unlearn the method of egocentrism, non-cooperation, intolerance, and disease.

∞ 38. Death ∞

At the moment of death if we let go lightly, we go out into the light, towards the "one," towards God, the only thing that died after all, was just another set of thoughts of who we thought we were in this lifetime around.

-Ram Dass

Our true inner SELF (which is also known as the Holy Spirit) never dies. To discover and attain (or actually return to) and live in this inner "SELF awareness" is the attainment of *eternal life*. Only the body, brain and psychological ego dissolve or die.

"Eternal life" must be attained before the physical body dies or one reincarnates to try again.

Life in the physical realm is a training ground for the spirit to develop or overcome. The spirit or soul must overcome the body physical and the mental body (in the form of thoughts) in order to continue its evolution.

-Hua Ching Ni (teacher)

SELF awareness, THE REAL YOU, never dies. You are eternal (your body, mind, thoughts are not eternal).

∞ 39. Destiny of Mankind ∞

THE HUMAN DESTINY OF DIVINE TRANSLATION

The conditionally arising cosmos and "world" that is the apparent "experiential" circumstance of human life is a "cause-and-effect"-driven field of universally self-originating and self-organizing (and intrinsically egoless) patterns—and not an independently ego-originated or ego-driven (or, otherwise, "Deity-Caused" or "Deity-Driven") field of identities.

Therefore, right understanding of the process of human existence must, necessarily, proceed from a right observation and understanding of the conditionally arising pattern-field of cosmos and "world".

The fundamental question relative to human destiny—in the process of human living and in and beyond the process of human dying—is this: What happens to patterns, as they proceed and change?

Patterns only proceed and change.

Patterns do not and cannot merely cease.

Patterns can (and always, in fact, do) change—such that they are, eventually, transformed beyond their any present mode of appearance.

Such is also, necessarily, the case with human destiny.

Human destiny is a process of patterns—not of identity.

The pattern of human "experience", action, life, and dying is a process of transformation in and by means of a context of apparent changes.

Therefore, human destiny can—and, indeed, should—be a process of responsible participation in right pattern-management, such that change and transformation (or all of living and dying) can be a positively-destined demonstration of the intrinsic egolessness of right life.

All the conditionally arising patterns of human "experience" are arising in The Intrinsically egoless, Indivisible, Non-separate, and Always OnlyAcausally Present Context That Is The Self-Nature, Self-Condition, and Self-State of Reality Itself.

Therefore, right life is the disciplining of human "experiential" patterns, such that living and dying always Perfectly Coincide with The Intrinsically egoless, Indivisible, Non-separate, and Always Only Acausally Present Context That Is The Self-Nature, Self-Condition, and Self-State of Reality Itself.

Such right life proceeds as a pattern of changes that inevitably transforms itself, such that—potentially, and At Last—living and dying Perfectly Demonstrate Perfect Coincidence with Reality Itself in and As Divine Translation.

(Satan Personified)

"Maya" is the magical power of illusion that underlies the phenomenal worlds. Western science has already discovered that a "magic" of unreality pervades atomic "matter." However, it is not only nature, but man also (in his mortal aspect) who is subject to "Maya:" The principle of relativity, contrast, reality, inversion, oppositional sates. It should not be imagined that the truth about "Maya" was understood only by the "Rishis" (saints).

The Old Testament prophets called "Maya" by the name of "Satan" (lit...in Hebrew, "The Adversary.") The Greek testament, as an equivalent for "Satan" uses diabolize or Devil, "Satan" or "Maya" is the cosmic magician who produces multiplicity of forms to hide the "one formless verity." In God's plan and play (Lila), the sole function of "Satan" or "Maya" is to attempt to divert man from spirit to matter, from "reality" (truth, at-one-ment, etc.) to unreality.

Christ describes "Maya" picturesquely as a Devil, a murdered, and a liar. "The Devil...was a murderer from the beginning, and abode not in the truth. Because there is no truth in him when he speaketh a lie. He speaketh of his own: for his is a liar, and the Father of it."

-John 8-44

Jesus was the first to "personify" the universal consciousness as the "Father."

Jesus was also the first to "personify" "creation" as the Devil or Satan, i.e., that which tempts the "Holy Spirit" in man and as man to be drawn outward and ultimately get involved or lost in the created realm as opposed to the uncreated inner spiritual realm. The psychological - Person-ality can also be called a devil because it forms itself IN creation and is also a PART of creation

Everything is God, the only thing that is not God is the psychological ego. Therefore, the psychological ego must be the "other one," the one who opposes and is *not* God, -the anti-person.

When the ego is dissolved then one realizes that there is no such place as hell.

Hell exists *only* because the ego (also called the psychological person-ality) exists.

The ego-I creates hell because the ego-I *is* the state, or condition of separation, hell is the condition of not being in the natural state of SELF-REALIZATION (to KNOW THY SELF as eternal spirit).

Diet is important. Avoid foods and products that stimulate or irritate the body and insides. It's hard to be calm and receive insights if one is overly stimulated or irritated. Internal irritation has led to many arguments. Arguments lead to physical fighting, physical fighting leads to war, war leads to the end of humanity.

There is a very big difference between natural energy and the "false energy" of stimulation and habitual irritation.

How can one know God when one is irritated or stimulated beyond one's own self control.

Without "SELF control" and "SELF realization" one will never find eternal life.

The human physical body is an electro-mechanical creation. It is important to keep the correct acid, alkaline balance through the use of correct and proper foods and liquids.

Proper diet and good health do not "create" enlightenment or self realization, they only support it.

The proper use of foods *is* for the physical body to turn food into physical energy and then an individual can change physical energy into spiritual energy.

≪ 42. Disease – Dis-ease ≪

In a condition of inner "Self awareness" which is mankind's *true* and *natural* state, the mind and consciousness are in a harmonious or integrated state, and at "ease."

When the inner self, the soul, the real and eternal you as spirit becomes identified and associated with the physical body-brain and its self created psychological-person-ality the ego-I condition, the soul, the real you creates a MISALIGNMENT with the astral and etherical spiritual bodies. This cuts off the subtle spiritual energy (Manna) which is the true sustainer of the physical life. The energy of the body also becomes stagnate and does not flow in its natural pattern. Acupuncture can restore some of the energy flow. But true health and eternal life are found when one returns to one's original and natural state of God-self-realization. One is therefore at REST and at EASE knowing that one is eternal spirit.

The manifestation of an *outer* disease is God's way of telling a human being that there is dis-ease on the "inside" or "spiritual inside," i.e., a dis-ease in the "soul" (also called, the inner "Holy Spirit").

Outer disease can ALSO be a result of a past lifetime's karma.

Karma can be reduced by prayer and by the use of meditation cultivation.

Meditation cultivation is the practice of returning to your true inner state, SELF realization is also known as God realization.

Drugs and medication used to calm the mind are only temporary. They do not cure the first cause, i.e., the loss of SELF realization due to the identification with the false psychological egoic mentality which is an unnatural state of being.

Note: The words MEDICAL and MEDITATE are always allied together in every dictionary. Why?

The drug experience would allow you to come in and "pranam" or bow to Christ (experience Christ consciousness) but you could only stay for two hours, and then you would have to leave again. It would be much better to become Christ than to just visit with him. But your social drugs won't don that. Because it is a false "samadhi," (false enlightenment). It may be useful to *visit* a saint, "it strengthens your faith." But, love is a stronger medicine.

-Maharaj-Ji

The seeking and union should be from *genuine love*, not experienced from time to time because it is a fad or out of boredom with life. Meditation is the natural and safe way to experience higher states of consciousness.

Most assuredly, I say to you he who does not enter the sheepfold by the "door" (gate, gate to all wonders), "but climbs up some other way the same is a thief and a robber."

-Jesus, John 10:1 *(More research needed.)

You shall love the Lord (which is the inner Holy Spirit in the form of self awareness), your God with all your heart, with all your soul and with all your mind, this is the first and greatest commandment. (Jesus, Matthew 22:37) Meditation is the way to become one with the God that you love, and actually are.

Marijuana and the hallucinogenic drugs (LSD, mescaline, etc.) may provoke illusions of bliss, heightened energy and psychic expansion, but they actually, or by reaction, contrast the entire nervous system and severely distort the natural alignment of the physical body to the etheric and astral dimensions. They lead to the dominance of the psychic *over* the truly spiritual (or self transcending) disposition – thus promoting a craving for "visions" and other psychic and mental "distractions," rather than allowing the natural disposition of spirit-communion with the all-pervading and transcendental divine reality (i.e., God, Tao, Brahma, Yhwh, etc.).

-Franklin Jones

On Earth, pure-minded children are sometimes able to see the graceful astral bodies of angels. Through drugs or intoxicating drink, WHOSE USE IS FORBIDDEN BY *ALL* SCRIPTURES, a man may so derange his consciousness that he perceives the hideous forms in the astral hells.

-Yogananda

Peyote, Mushrooms and LSD

E.Cayce, A.R.E. States:

The use of drugs as a doorway into the unconscious is a complicated subject. Within the past few years both private and institutional experimentation have proceeded at a very rapid pace. It is difficult to keep informed of the published reports of work being done in the field, much less keep abreast of studies and personal experiences which never are printed.

Spineless cacti, moist, greenish mushrooms, and a drug from a rye fungus open doors into the unconscious for the Indians of our Southwest and southern Mexico, as well as for investigators from our modern colleges and hospitals. In his book, *The Doors of Perception*, Aldous Huxley outlined some of the medical research being conducted several years ago with the drug mescaline – a derivative of peyote – the spineless cacti. He mentioned the adrenal stimulation and described his own sensations of seeing unusual colors after taking mescaline. In the November, 1955 issue of a now defunct publication called *Frauds and Rackets*, Hugley was accused of starting a widespread use of peyote. This article quoted Dr. Clarence G. Salsbury, then Arizona State Commissioner of Health, as saying that experiences with the peyote cactus buttons could be likened to experiences from taking a combination of marijuana, cocaine, heroin, and wood alcohol. The author of this article went on to condemn the use of peyote as habit-forming and suggested that its use was spreading. (The fact that he gave an address where peyote could be ordered probably helped increase distribution.) Aldous Huxley certainly did not consider peyote to be habit-forming. Neither do many physicians who have taken it and reported their experiences.

Recently a little book entitled *Beyond the Light*, by Fay M. Clark, described a near-death, out-of-the-body experience which caused him to begin a search for a way to withdraw from consciousness. He tried experiments with mescaline. Clark outlines his experiences of taking from fifty to four hundred seventy-five milligrams of mescaline in a series of tests. Much of the book consists of his answers to questions asked him while under the influence of the drug. He certainly does not classify the drug as habit-forming. On the other hand, he strongly recommends medical supervision in taking mescaline, and more than idle curiosity as a basis for experiments. Clark was a serious-minded, sincere person when he began his experiments. He now seems to be a more spiritually minded one.

The use of peyote as one of the most widespread religious practices of many Indians of the Southwest is an interesting study in itself. The fresh peyote plant or the dried tops (buttons) are eaten, or a water infusion of the dried buttons is taken as a tea. The Indians believe that God gives His power to them through peyote. It is taken for minor ailments, or in serious illness quantities of it are consumed both by the ill person and relatives and friends who pray for him. Dried buttons are carried on the person as a charm. In special religious ceremonies which last for hours, prayer, singing, eating of the peyote, and contemplation are parts of a formal ritual. Five individuals conduct the ceremonies. There is the Roadman (the leader on the way); the Drum Chief; the Cedar Chief, who is in charge of the incense; the Fire Chief, who is also a sergeant-at-arms; and a close female relative, who has special prayers to perform.

Peyote is taken for healing, for cleansing, in order to have visions and to have mysterial experiences. The Indians believe that peyote has healing and cleansing properties. They also use it to increase the power to heal when prayer is directed to others. The peyote visions include communication with the dead, sensitivity to others (including telepathy), speaking in tongues, powers of introspection for correcting faults, and guidance in making decisions of all kinds. The more complex mysterial experience is uncommon, being confined to advanced practitioners of peyote rites.

To the Indian the preparations for taking peyote and the ritualistic practices connected with the ceremony are very important. The body is bathed; the mind must be freed of all evil thought, and an attitude of humbleness is essential. It has been suggested that the taking of peyote may be compared with the use of the sacraments of the bread and wine of the Christian communion. The Indian uses peyote to have a direct and personal experience comparable to the coming of the Holy Spirit in Christian tradition. A Comanche Indian is reported to have said, "By using peyote we talk to Jesus, not about Him as the Christian does."

Equally as curious as peyote are the sacred mushrooms which produce visions, as reported by R. Gordon Wasson and his wife. Mr. Wasson, a vice-president of J. P. Morgan and Company, and his late wife, Valentina P. Wasson, M.D., had been studying mushrooms for more than thirty years. In 1955 in a Mexican Indian village Mr. Wasson and a friend took part in a religious ceremony which involved eating "sacred mushrooms." Later his wife and daughter also ate similar mushrooms. All of them experienced unusual visions. Mr. Wasson described his experiences of vivid harmonious colors, and then scenes more vivid than anything ever seen with his own eyes. The daughter reviewed her childhood in detail. Mrs. Wasson visited the court of Louis XV and identified herself and her sister with a tiny pair of elegant miniature china figures who were dancing to Mozart's music. Later a tribal shaman, or medicine man, after eating mushrooms described what the Wassons confirmed to be an accurate clairvoyant vision of their son's actions in New York City.

Mr. Wasson reports that mushrooms have a strange history which is entwined with legend and the supernatural. The Dyaks of Borneo, the natives of New Guinea, the peoples of China and India, as well as the Indians of Mexico and Central America used mushrooms in religious ceremonies. As Wasson puts it, "In man's evolutionary past, there must have come a moment in time when he discovered the secret of hallucinatory mushrooms. Their effect on him, as I see it, could only have been profound, a detonator to new ideas. For mushrooms revealed to him worlds beyond the horizon known to him in space and time, even worlds on a different plane of being, a heaven and perhaps a hell."

More details on the mushroom as a stimulant to psychic sensitivity are presented in a book by Andrija Puharich, M.D., *The Sacred Mushroom*. Dr. Puharich, noted investigator of psychic phenomena, reports on his work with a young sensitive, Harry Sonte, who while in infrequent trance states wrote Egyptian hieroglyphics describing a mushroom cult in ancient Egypt. The *amanita muscaria*, the species of mushroom used in Egypt, was found in Maine near Dr. Puharich's laboratory. He gave the mushroom to another sensitive, Peter Hurkos, the Dutch psychic. The results are described in Peter's own words:

"Andrija, I have seen things which I don't believe I could ever describe to you in a million years. I was not here in this room. I don't know where I was, but I was in some far-off place of indescribable beauty. The colors, the forms are beyond description." Peter added that he didn't want to take the mushrooms very often for he might not want to come back.

Fortunately, Dr. Puharich's medical knowledge of the drugs contained in the mushroom enabled him to supervise the experiments without serious danger to the participants. An overdose of the *amanita muscaria* might make it impossible for a person to return to consciousness.

One of the most powerful and widely used of the hallucinogenic drugs is LSD. It was discovered in 1943 by Dr. A. Hoffman in a Swiss laboratory. Hundreds of scientific papers have been written on experiments with is, some dealing with hospital treatment of insanity, others with the treatment of alcoholism, and still others with depth psychotherapy. Effort has been made to keep the distribution of LSD under medical supervision. In 1962 experiments to measure the depth of religious experience under the drug were made the basis for a Ph.D. thesis at Harvard.

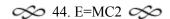
Robert S. Davidson, Ph.D., a clinical psychologist who wrote the introduction and appendix to *Exploring Inner Space* by Jane Dunlap, says of LSD, "The drug does have the power to expand consciousness and to make one aware of a fundamental unity of all life processes."

In a report issued from the International Foundation for Advanced Study, Menlo Park, California, by J. N. Sherwood, M.D., M. J. Stolaroff, and W. W. Harman, Ph.D., the following comment on the use of heavy does of LSD suggests the existence of healing powers of inner areas of the mind so far only imagined to exist: "Many of the beneficial effects of LSD-induced experiences have been reported elsewhere. These include the abreaction of pent-up emotions, and increased psychological understanding. However, there is an additional aspect of the large-dose technique which seems to play a most significant role in producing personality transformation: the discovery by the subject of the vast extent of his own being, having understanding and abilities far greater than previously imagined." The report mentions also the work of another investigator who speaks of "peak experiences, mystic or oceanic experiences so profound as to remove neurotic symptoms forever after."

One can only urge the searcher to consider that he is likely to discover the bad as well as the good within himself. Guidance from understanding and medically trained persons is most desirable. High purposes and goals for the searching within are essential to safe passage.

-E. Cayce, A.R.E. Foundation

Note: The limitation of mystic experiences and inner visions are described in the chapter on Mysticism.



When its true implications are taken into account, Einstein's equation of energy and matter represent the possibility of a multi-dimensional interpretation of the total universe in which the so called "MATERIAL UNIVERSE" is realized to be a paradoxical *entity* (God) and *process* (creation).

-Franklin Jones

Scientists Create Matter Out of Light

German-born American physicist Albert Einstein's elegant equation E = mc2 predicted that energy could be converted to matter. Using a linear accelerator and high-energy laser light, physicists have done just that.

Scientists Create Matter Out of Light

Physicists at the Stanford Linear Accelerator Center (SLAC) in California have succeeded in producing particles of matter from very energetic collisions of light. The team, which included researchers from Stanford University, the University of Rochester in New York, the University of Tennessee in Knoxville, and Princeton University in New Jersey, published an account of their work in the September 1, 1997, issue of the journal *Physical Review Letters*.

Scientists have long known that matter can be converted to energy and, conversely, energy can be converted to matter. In 1905 physicist Albert Einstein quantified the relationship between matter and energy in his famous equation E = mc2, in which E is energy, m is mass, and c is the speed of light (300,000 km/sec [186,000 mi/sec]). In an atomic bomb blast, a very small amount of matter is converted to its equivalent in energy, creating an immense explosion.

Scientists have also created matter from energy by bombarding *heavy atoms* (atoms made up of many protons and neutrons) with high-energy radiation in the form of X rays. Collisions between the X-ray beam and the atoms created matter in the form of sets of electron and *positron* particles, a phenomenon known as pair production. Positrons are particles that have the same weight and amount of charge as electrons, but positrons are positively charged, while electrons are negatively charged.

In the recent experiments at SLAC, physicists accelerated a beam of electrons to nearly the speed of light. They then aimed a split-second pulse of high-energy laser light directly at the electron beam. Occasionally a *photon* (a tiny, discrete unit of light energy) collided with an electron. The photon then recoiled from the collision and rebounded into oncoming photons from the laser beam with such violence that the resulting energy was converted into an electron-positron pair. Over several months of such experiments, the physicists were able to produce more than 100 electron-positron pairs.

5. East-West, Concepts

In eastern religion ETERNAL LIFE is attained *BEFORE* the death of the physical body (which *is* also the teaching of Jesus). Called: kingdom of God, nirvana, samadhi, etc., etc.

In western religions, eternal life, in heaven or hell, occurs *AFTER* the death of the physical body (which is incorrect).

The lack of any spiritual or religious experience makes the translation of any spiritual book impossible. The one time SPIRITUAL BOOK of instructions now becomes only a HISTORY BOOK of events and words spoken.

≪ 46. Ego (who are you) ≪

WHO IS THIS PERSON CALLED THE "BRAIN"?

Human beings have, since ancient days, constantly engaged in efforts to identify, isolate, define, and name the socially-required and culturally-invented myth of a separate "self", or ego-"I".

Every society and culture has its own characteristic ego-mythology and egodefinitions— and every culturally distinct ego-definition has its own peculiar characteristics and code-language of ego-mythological reference.

The generic name (or ego-reference) "I" is, in accordance with the culture it "inhabits", otherwise assigned particular defining names, associations, and characteristics.

Thus, all terms of ego-defining "self"-reference—such as the "body", the "mind", the "soul", and (in the current fashion of scientific materialism) the "brain"—are, actually, culturally prescribed modes of ego-definition that are peculiar to one or another cultural time and place.

To the key "self"-referential terms of ego-definition, many metaphors and virtually iconic attributes are, also, culturally, and by tradition, added—in order to concretize (or "objectify") the generic "I"-reference and "elevate" it to the status of a "local" (or, indeed, "tribal") myth.

Therefore, the ego-"I" is a humanly-universally "objectified" (or sociallyconstructed and culturally-concretized) myth—and, because the ego-"I" is (thus) an "object" in the pattern-field of human contextual awareness, the ego- "I" is (paradoxically) not a "self", but it is, rather, intrinsically of the nature of not-"self".

The ego-"I" is a humanly-universalized "self"-idea projected by human conceptual thinking, but "it" is, in fact, not-"self", a social and cultural construct, an "objective" persona, a fiction, an "other" that is invoked as "self".

The ego-"I" is a mentally-projected "self"-idea (or "self-object"), made to "seem" by the mind.

The ego-"I" is a human pseudo-"double", an illusory figure made to "seem" by means of the exercise of the mentally-activated energy of the bodily-based social reflex.

The ego-"I" is always nothing but the natural bodily state of social and functional relatedness, invoked via a mentally-projected re-vision of the "I-am-thebody"- idea, and (thus and thereby) projected (in one or another guise) as a fictional "entity"-apart.

The pervasive ego-model of the present day is, fundamentally, secular—as required by the current dominant culture, which is scientific materialism.

Nevertheless, even though the culture of scientific materialism (or scientific "realism") pretends to have "rescued" humankind from what (according to the "new realist" perspective and "point of view" of scientific materialism) were its ancient "religious" and philosophical illusions and dead-end metaphysical failures by replacing the "vague" and "insubstantial" ideas of "soul" and "mind" with the "true realism" of "body" and "brain", the references to "body" and "brain" are, themselves, like all other (and more traditional) terms of

"self"- description, merely the current code-words (or re-visionist substitute definitions) that indicate the present-day myth and representation of the separate (and entirely fictional) ego-"I".

In Reality Itself, there is no separate "self", or ego-"I". The ego-"I", by any name or definition at all, is an illusion, a cultural fabrication invented to fulfill a conventionally presumed social necessity.

The "brain" is no more an "entity" or a "person" than the equally mythological (or culturally fictionalized) "body", or "mind", or "soul".

Therefore, "who" is this intrinsically non-existing (and, otherwise, merely fictional) "person" called (or defined as) the "brain"?

There is only egoless pattern, every-where-appearing as every one.

Human "persons" are not separate and definable "entities".

Human "personal identity" is a mere convention, a social construct made for the sake of orderly transaction and discourse within the otherwise intrinsically egoless prior unity of the conditionally-patterned totality that is the daily-apparent context of life-events.

Human beings are a mutually arising (or co-emerging) pattern-process—not a mere chaos of separate "entities" (or absolute and independent "persons"), but an intrinsically egoless total process of patterns within an always priorly unified field of patterns.

In Reality Itself, human beings (one and all) are not (and, necessarily, cannot be) intrinsically separate "entities" (or absolute and independent "persons")— just as "things" are (self-evidently) not "persons", but only patterns, arising within the universally evident field of prior unity that is the conditionally happening universe as a whole. There are no egos here—not one, and not many.

There are no separate brains here, independent from the systematically unified and mutually and codependently functioning totality of the human body-and-mind-patterns of perceptual and conceptual processes that comprise the human events of being.

There are no absolute and independent bodies, or minds, or souls, or human beings here, independent from the universal prior unity and cosmic pattern of energy-events.

There Is Only Intrinsically egoless, Indivisible, Acausal, and Self-Evidently Divine Reality Itself.

Therefore, The Self-Nature, Self-Condition, and Self-State of Reality Itself— Which Is (Necessarily) The Self-Nature, Self-Condition, and Self-State of alland- All—Is The One and Necessary and Intrin-sically egoless Nature, Condition, and State That all-and-All must Realize and Demonstrate, rather than continue to uphold and exploit the mythologies of ego-"I", by whatever name or definition "it" is otherwise (and always falsely) said to be in "person" here.

The brain is not a mode of "identity"—not an "entity", or a "person", or a "self".

∞ 46. Ego (who are you) ∞

The brain is intrinsically and functionally egoless—even though the bodilybased mind may seek to invoke and project an ego-fiction in the otherwise egoless field of the brain's process.

The brain is not separate—and the brain itself (or as an indigenous process of tacit bodily life) does not and cannot presume otherwise.

The brain is an integral part of a psycho-physical totality.

That totality is all of the bodily domain.

The body is not an identity.

The body is egoless.

The body is not separate.

The body is an integral part of a psycho-physical totality.

That totality is all of the cosmic domain.

The cosmic domain is not an identity.

The cosmic domain is egoless.

The cosmic domain is not separate.

The cosmic domain is an integral part of totality itself.

Totality itself is all-and-All In Reality Itself.

Reality Itself is not an identity.

Reality Itself Is egoless.

Reality Itself Is egolessness itself.

Reality Itself is not separate.

Reality Itself Is Non-separateness Itself.

Reality Itself Is Indivisible.

Reality Itself Is Indivisibility Itself.

Reality Itself Is Acausally Self-Existing, Acausally Self-Radiant, and Self-Evidently Divine.

Only The Divine Is.

<i>∞</i> 46.	Ego	(who	are y	you)	950
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The Divine Is all-and-All.

The Divine Is totality itself.

The Divine Is the cosmic domain.

The Divine Is every body.

The Divine Is every brain.

The Divine Is Only Is.

The "Son of Man" refers to the "psychological ego" in humans. It was also called the Man of Dust or First Man by St. Paul.

The Son of God refers to the "inner man," the holy spirit, the Christ, the son or reflection of God. (Your true SELF when not identified with the body and brain.)

The Son of God, or inner man, is what one is "born again" into when the psychological ego (first man, man of dust, outer man, etc.) is not identified with. This new life or born again life is called by many names; enlightenment, Satori, Nirvana, union with Tao, heaven, Kingdom of God, Eden, virtue, samadhi, God realization, etc., etc.

We are in training to be nobody special. And it is in that nobody specialness that we can be anybody. The the somebody-ness, the ego or separate mentality. (This condition is the real meaning of disease-dis-ease, ill-at ease.) But we have to start somewhere. It does seem that we have to be somebody before we can become "nobody." If we started out being nobody at the beginning of this incarnation, we probably wouldn't have made it this far. For it's that force of somebody-ness that develops the social and physical survival mechanisms. It is only now having evolved to this point, that we learn to put that somebody-ness, that whole survival kit which is called the ego, into perspective. It's very far out when we begin not to think or the thinking is going by and, "We're not identified with being the thinker." At first we really "think" we've lost something. It's a while before we can appreciate the peace that comes from the simplicity of no-mind, of just emptiness, of not having to be somebody all the time. We've been "somebody" long enough. We spend the first half of our lives becoming somebody. Now we can work on becoming "nobody" (no-body), which is really "somebody special." For when we become "nobody" there is no tension, no pretense, no one trying to be anyone or anything, and the "natural state of mind" (as consciousness, being, existence) shines through unobstructed. The natural state of the mind is love (non judgmental) which is not other than pure awareness. We've finally acknowledged who we really are. We've cleared away all of the mind trips that kept us being who we thought we were. We experience love for everyone we meet, we have compassion to let other people be as they need to be. For being nobody, there is nobody were not. (This is how to love thy neighbor as thy SELF – because on the inner spiritual level, thy neighbor is thy SELF.)

-Ram Dass

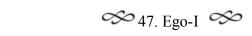
A problem cannot be solved by the same mind that created it.

-A. Einstein

Miester Eckhart, in his treatise on how everyone is an "aristocrat" or "royal person," he makes the distinction between the external person (the ego) and the inner person.

All virtue of the just and every work of the just is nothing other than the son- who is the new creation being born from the father. In the depths of our being, where justice and work are done, we work one and a new creation with God.

-Meister Eackhart, 94



The Heart of the Ribhu Gita by Ramana Maharshi

The concept "I-am-the-body" is the sentient inner organ, the mind (brain). It is also the illusive bondage to identification with birth and death. It is the source of all groundless fears. If there is no trace of it at all everything will be found to be the Reality of the Supreme Absolute Being. The CONCEPT "I-am-the-body" is the primal ignorance (or original sin, greek, to miss the mark).

It is known as the firm knot of the heart. It gives rise to the concepts of existence and non-existence. If there is no trace of it at all everything will be found to be the Reality of the Supreme Absolute Being. The "ego" or separate soul is a CONCEPT. God, the world, the mind, desires, action, sorrow and all other things are all concepts. Abiding without CONCEPTS is the undifferentiated state. It is inherence in the Supreme Being. It is wisdom. It is Liberation. It is the natural and true state. It is the Reality of the Supreme Absolute Being. It is the Supreme Formless God. If there is no CONCEPT at all everything will be found to be the Reality of the Supreme Absolute Being. The body and the various functions of manifest existence are only CONCEPTS. Hearing, reasoning and contemplating are CONCEPTS. Inquiry into the ultimate nature of one's own existence is a CONCEPT. All other things are also CONCEPTS. Concepts give rise to the world, the separate souls, and God. There is nothing whatever except CONCEPTS. Everything is in truth the Reality of the Supreme Absolute Being. The mind is unreal. It is like a magic show. It is like the son of a barren woman. It is absolutely non-existent. Since there is no mind there are no CONCEPTS, no Master, no disciple, no world, no separate soul. All CONCEPTS are really the Reality of the Supreme Absolute Being.

The SELF CREATED PERSONALITY because of individual SELF-CONSCIOUSNESS, (not to be confused with SELF AWARENESS) of the physical body-brain is know as:

- 1. The Ego
- 2. The Ego-I
- 3. The psychological ego
- 4. The psychological person-ality
- 5. The first man (Christian Bible I Corinthians 15:47-49)
- 6. The man of dust (I Corinthians 15:48)
- 7. Narcissus (Greek Myth)
- 8. Agnostos
- 9. Infidel (Islam An unenlightened person separate from God-union, not just a person who does not believe in God or any faith)
- 10. Demiurge (The self created false god (the Ego-I) who makes the structures of a materialistic society)
- 11. Devil (The self created one who tempts the pure self, the soul, you, to rely only on material creation and physical sensory inputs as its master and source of life)
 - 12. Jinns (Arabian mythology)

- 13. Anti-Christ (The false personality of the body-brain that tempts, possess the soul, or inner you, and keeps the soul entangled in its OWN CENTER (the Ego-I center) from which it (the soul) always seeks truth, love, God and reality but can never unite with what it seeks).
 - 14. Gog and Magog (Egoic leaders & egoic followers more research required)

Every ego-I is active as the opponent of all opponents. But there is no final victory – and every opposition is an irrational (or fruitless) "search" for equanimity, peace and love. The ego-I always tends to "desire" & "seek" an ego-made refuge from irrational opponents. That strategy of "self-preservation" is entertained in temporary pleasures and solitary places. But it is not finally attained. Only the ego-I, the separate and separative body-mind-mentality is opposed and opposing – and every opposition is an irrational search for freedom. Therefore, the great "other" – whether "it" is called nature or nature's God – is your opponent, not your refuge. And every perception and conception of "difference" (or otherness) is the sign that the ego-I, rather than truth, is the presumed basis of apparent (or conditional) existence.

-Franklin Jones

Individuality and Personality

E. Cayce States:

As with most individuals, the personality and the individuality are not always the same. Personality is that ye wish others to think and see. Individuality is that your soul prays, your soul hopes for, desires. These interpretations are chosen. . . with the desire and purpose that this may. . . enable the entity to analyze and see within the self that (which) may be helpful in meeting this, that is called by some at times, dual personality. It is rather, though, the personality at times giving expression – influenced from sojourns in the material plane – and at other periods the individuality of the entity giving expression – as urged or ruled from the experiences during the interims between the earthly sojourns. . . . personality and individuality should have some analysis, so as to give the entity a concept of what we mean by personality and individuality:

Personality is that which the entity, consciously or unconsciously, spreads out before others to be seen of others. As to whether you will say, "Good Morning" to Jim or John and ignore Susan or not – these are parts of the personality, because of some difference or because of some desire to be used or needed by that others would have to give.

While individuality in that same circumstance would be: I wish to do this or that for Susan or Jim or John, because I would like for Jim or John or Susan to do this if conditions were reversed. One is for the universal consciousness that is part of the soul-entity's activity. The other is the personal, or the desire for recognition, or the desire for the other individual to recognize your personal superiority.

-E. Cayce

Can Thinking Solve Our Problems?

Krishnamurti states:

Thought has not solved our problems and I don't think it ever will. We have relied on the intellect to show us the way out of our complexity. The more cunning, the more devious, the more subtle the intellect is, the greater the variety of systems, of theories, of ideas. And ideas do not solve any of our human problems; they never have and they never will. The mind is not the solution; the way of thought is obviously not the way out of our difficulty. It seems to me that we should first understand this process of thinking, and perhaps be able to go beyond – for when thought ceases, perhaps we shall be able to find a way which will help us to solve our problems, not only the individual but also the collective.

Thinking has not solved our problems. The clever ones, the philosophers, the scholars, the political leaders, have not really solved any of our human problems – which are the relationship between you and another, between you and myself. So far we have used the mind, the intellect, to help us investigate the problem and thereby are hoping to find a solution. Can thought ever dissolve our problems? Is not thought, unless it is in the laboratory or on the drawing-board, always self-protecting, self-perpetuating, conditioned? Is not its activity self-centered . . .? And can such thought ever resolve any of the problems which thought itself has creates? Can the mind, which has created the problems, resolve those things that it has itself brought forth?

Surely thinking is a reaction. If I ask you a question, you respond to it – you respond according to your memory, to your prejudices, to your upbringing, to the climate, to the whole background of your conditioning; you reply accordingly, you think accordingly. The center of this background is the "me" in the process of action. So long as that background is not understood, so long as that thought process, that ego self which creates the problem, is not understood and put an end to, we are bound to have conflict, within and without, in thought, in emotion, in action. No solution of any kind, however clever, however well thought out, can ever put an end to the conflict between man and man, between you and me. Realizing this, being aware of how thought springs up and from what source, then we ask, "Can thought ever come to an end?"

That is one of the problems, is it not? Can thought resolve our problems? By thinking over the problem, have you resolved it? Any kind of problem, economic, social, religious, has it ever been really solved by thinking? In your daily life, the more you think about a problem, the more complex, the more irresolute, the more uncertain it becomes. Is that not so? -- facets of the problem, see more clearly another person's point of view, but thought cannot see the completeness and fullness of the problem – it can only see partially and a partial answer is not a complete answer, therefore, it is not a solution.

The more we "think" over a problem, the more we investigate, analyze and discuss it, the more complex it becomes. So is it possible to look at the problem comprehensively, wholly? How is this possible? Because that, it seems to me, is our major difficulty. Our problems are being multiplied – there is imminent danger of war, there is every kind of disturbance in our relationships – and how can we understand all that comprehensively, as a whole? Obviously it can be solved only when we can look at is as a whole – not in compartments, no divided. When is that possible? Surely it is only possible when the process of thinking – which has its source in the "me," the egoic self in the background of tradition, of conditioning, or prejudice, of hope, of despair – has come to an end. Can we understand this egoic self, not by analyzing, but by "seeing" the thing as it is, being aware of it as a facet and not as a theory? -- Not seeking to dissolve the egoic self in order to achieve a result, but seeing the activity of the egoic self, the me, constantly in action? Can we look at it, without any movement to destroy

or to encourage? That is the problem, is it not? If, in each one of us, the center of the "me" is non-existent, with its desire for power, position, authority, continuance, self-preservation, surely our problems will come to an end!

The egoic self is a problem that thought cannot resolve. There must be an awareness which is not of thought. To be aware, without condemnation or justification, of the activities of the egoic self – just to be aware – is sufficient. If you are aware in order to find out how to resolve the problem, in order to transform it, in order to produce a result, then it is still within the field of the self of the, "me." So long as we are seeking a result, whether through analysis, through egoic self awareness, through constant examination of every thought, which is within the field of the 'me,' of the 'I,' of the "ego," or what you will.

As long as the activity of the mind exists, surely there can be no love. When there is love, we shall have no social problems. But love is not something to be acquired. The mind can seek to acquire it, like a new thought, a new gadget, a new way of thinking; but the mind cannot be in a state of love so long as thought is acquiring love. So long as the mind is seeking to be in a state of non-greed, surely is it still greedy, is it not? Similarly, so long as the mind wishes, desires and practices in order to be in a state in which there is love, surely it denies that state, does it not?

Seeing this problem, this complex problem of living and being aware of the process of our own thinking and realizing that it actually leads nowhere – when we deeply realize that, then surely there is a state of intelligence which is not individual or collective. Then the problem of the relationship of the individual to society, of the individual to the community, of the individual to realty, ceases because then there is only intelligence, which is neither personal nor impersonal. It is this intelligence alone, I feel, that can solve our immense problems. That cannot be a result; it comes into being only when we understand this whole total process of thinking, not only at the conscious level but also at the deeper, hidden levels of consciousness.

To understand any of these problems we have to have a very quiet mind, a very still mind, so that the mind can look at the problem without interposing ideas or theories, without any distraction. That is one of our difficulties – because thought has become a distraction. When I want to understand, look at something, I don't have to think about it – I look at it. The moment I begin to think, to have ideas, opinions about it, I am already in a state of distraction, breaking away from the thing which I must understand. So thought, when you have a problem, becomes a distraction – thought being an idea, opinion, judgement, comparison – which prevents us from looking and thereby understanding and resolving the problem.

Unfortunately for most of us "thought" has become so important. You say, "How can I exist, be, without thinking? How can I have a blank mind?" To have a blank mind is to be in a state of stupor, idiocy or what you will, and your instinctive reaction is to reject it. But surely a mind that is very quiet, a mind that is not distracted by its own thought, a mind that is open, can look at the problem very directly and very simply. And it is this capacity to look without any distraction at our problems that is the only solution. For that there must be a quiet, tranquil mind.

Such a mind is not a result, is not an end-product of a practice of control. It comes into being through no form of discipline or compulsion or sublimination, without any effort of the "me," of thought; it comes into

being when I can see a fact without any distraction. In that state of tranquility of a mind that is really still there in love. And it is love alone that can solve all our human problems.

End of statement

The Function of the Mind

Krishnamurti States:

When you observe your own mind, you are observing not only the so-called upper levels of the mind you are observing, but also watching the unconscious; you are seeing what the mind actually does, are you not? That is the only way you can investigate. Do not superimpose what it should do, how it should act; that would amount to making mere statements. That is if you say the mind should be this or should not be that, then you stop all investigation and all thinking; or, if you quote some high authority, then you equally stop thinking, don't you? If you quote Buddha Christ or XYZ, there is an end to all pursuit, to all thinking and all investigation. So one has to guard against that. You must put aside all these subtleties of the mind if you would investigate this problem of the egoic self together with me.

What is the function of the mind? To find that out, you must know what the mind is actually doing. What does your mind do? It is all a process of thinking, is it not? Otherwise, the mind is not there. So long as the mind is not thinking, consciously or unconsciously, there is no consciousness? We have to find out what the mind that we use in our every day lives, and also the mind of which most of us are unconscious, does in relation to our problems. We must look at the mind as it is and not as it should be.

Now what is mind as it is functioning? It is actually a process of isolation, is it not? Fundamentally that is what the process of thought is. It is thinking in an isolated form, yet remaining collective. When you observe your own thinking, you will see it is an isolated, fragmentary process. You are thinking according to your reactions, the reactions of your memory, of our experience, of your knowledge, of your belief. You are reacting to all that, aren't you? If I say that there must be a fundamental revolution, you immediately react. You will object to that word "revolution" if you have got good investments, spiritual or otherwise. So your reaction is dependent on your knowledge, on your belief, on your experience. That is an obvious fact. There are various forms of reaction. You say, "I must be brotherly," "I must cooperate," "I must be friendly," "I must be kind," and so on. What are these? These are all reactions; but the fundamental reaction of thinking is a process of isolation. You are watching the process of your own mind, each one of you, which means watching your own action, belief, knowledge, experience. All these give security, do they not? They give security, give strength to the process of thinking. That process only strengthens the "me," the mind, the ego self – whether you call that self high or low. All our religions, all our social sanctions, all our law are the support of the individual, the individual ego self, the separative action; and in opposition to that there is the totalitarian state. If you go deeper into the unconscious, there too it is the same process that is at work. There, we are the collective influenced by the environment, by the climate, by the society, by the father, the mother, the grandfather. There again is the desire to assert, to dominate as an individual, as the "me."

Is not the function of the mind, as we know it and as we function daily, a process of isolation? Aren't you seeking individual salvation? You are going to be somebody in the future; or in this very life you are going to be a great man, a greater writer. Our whole tendency is to be separated. Can the mind do anything else but that? Is it possible for the mind not to think separatively, in a self-enclosed manner, fragmentarily? That is impossible. So we worship the mind; the mind is extraordinary important. Don't you know, the moment you are a little bit cunning, a little bit alert, and have a little accumulated information and knowledge, how important you become in society? You know how you worship those who are intellectually superior, the lawyers, the professors, the orators, the great writers, the explainers and the expounders! You have cultivated the intellect and the mind.

The function of the mind is to be separated; otherwise your mind is not there. Having cultivated this process for centuries we find we cannot cooperate; we can only be urged, compelled, driven by authority, feat, either economically or religious. If that is the actual state, not only consciously but also at the deeper levels, in our motives our intentions, our pursuits, how can there be cooperation? How can there be intelligent coming together to do something? As that is almost impossible, religions and organized societal parties force the individual to certain forms of discipline. Discipline then becomes imperative if we want to come together, to do things together.

Until we understand how to transcend this separative thinking, this process of giving emphasis to the "me" and the "mine," whether in the collective form or in individual form, we shall not have peace; we shall have constant conflict and wars. Our problem is how to bring an end to the separative process of thought. Can thought ever destroy the ego self thought being the process of verbalization and of reaction? Thought is nothing else but reaction; thought is not creative. Can such thought put an end to itself? That is what we are trying to find out. When I think along these lines: "I must discipline," "I must think more properly," "I must be this or that," thought is compelling itself, urging itself, disciplining itself to be something or not to be something. Is that not a process of isolation? It is therefore not that integrated intelligence which functions as a whole, from which alone there can be cooperation.

How are you to come to the end of thought? Or rather how is thought, which is isolated, fragmentary and partial, to come to an end? How do you set about it? Will your so-called discipline destroy it? Obviously, you have not succeeded all these long years, otherwise you would not be here.

Please examine the disciplining process, which is solely a thought process, in which there is subjection, repression, control, domination – all affecting the unconscious, which asserts itself later as you grow older. Having tried for such a long time to no purpose, you must have found that discipline is obviously not the process to destroy the self. The ego self cannot be destroyed through discipline, because discipline is a process of strengthening the ego self. Yet all your religions support it; all your meditations, your assertions are based on this. Will knowledge destroy the egoic self? Will belief destroy it? In other words, will anything that we are at present doing, any of the activities in which we are at present engaged in order to get at the root of the egoic self, will any of that succeed? Is not all this a fundamental waste in a thought process which is a process of isolation, of reaction? What do you do when you realize fundamentally or deeply that thought cannot end itself? What happens? Watch yourself. When you are fully aware of this fact, what happens? You understand that any

reaction is conditioned and that, through conditioning, there can be no freedom either at the beginning or at the end – and freedom is always at the beginning and not at the end.

When you realize that any reaction is a form of conditioning and therefore gives continuity to the ego in different ways, what actually takes place? You must be very clear in this matter. Belief, knowledge, discipline, experience, the whole process of achieving a result or an end, ambition, becoming something in this life or in a future life – all these are a process of isolation, a process which brings destruction, misery, wars, from which there is no escape through collective action, however much you may be threatened with concentration camps and all the rest of it. Are you aware of that fact? What is the state of the mind which said, "It is so," "That is my problem," "That is exactly where I am," "I see what knowledge and discipline can, do, what ambition does"? Surely, if you see all that, there is already a different process at work.

We see the ways of the intellect but we do not see the way of love. The way of love is not to be found through the intellect. The intellect, with all its ramifications, with all its desires, ambitions, pursuits, must come to an end of love to come into existence. Don't you know that when you love, you cooperate, you are not thinking of yourself? That is the highest form of intelligence – not when you love as a superior entity or when you are in a good position, which is nothing but fear. When your vested interests are there, there can be no love; there is only the process of exploitation, born of fear. So love can come into being only when the egoic mentality is not there. Therefore you must understand the whole process of the mind, the function of the mind.

It is only when we know how to love each other that there can be cooperation, that there can be intelligent functioning, a coming together over any question. Only then is it possible to find out what God is, what truth is. Now, we are trying to find truth through intellect, through imitation – which is idolatry. Only when you discard completely, through understanding, the whole structure of the ego self, can that which is eternal, timeless, immeasurable, come into being.

End of statement by J.K.

There is a great tendency for the entities to judge according to material standards and to depend mentally upon physical manifestations. These are well, but – with such standards and with such a measuring stick – one may easily deceive "self."

-E. Cayce

From the oracle at Delphi, Greece. KNOW-THY-SELF (as eternal spirit).

For we are "warned" that there is a way that seemeth right to a man but the end thereof is "death" (spiritual death). Death is "separation," lost opportunity – in some sphere of activity in which there is consciousness, either spiritual or material. "Mind" is ever the builder for it is the companion of soul and body, and is the way that is demonstrated and manifested in the Earth in the Christ consciousness of each individual.

-E. Cayce

To be spiritually dead does not mean that you don't believe in God. To be spiritually dead is to be separate from God-self-realization.

"Whosoever shall exalt himself shall be abased; and he that shall humble himself shall be exalted."

-Matthew 23:12

The "first death" referred to in the Christian Bible is of the ego. The second death refers to the physical body.

The ancient name for the egoic process is the "anti-Christ" (or separate consciousness, i.e., a consciousness that is not one with God).

The eight elemental qualities that enter into all created life, from atoms to man, are earth, water, fire, air, ether, sensory mind (manas), intelligence (Buddha), and individuality or ego (Ahamkara, Hindu).

-Yogananda

Water, earth, fire, air, ether, mind and understanding, and self-sense; This is the "eightfold division" of my nature. Nature, which is identified with "Maya," is the basis of the objective world. These are the forms which unmanifested nature (energy) takes when it becomes manifested. This is an early classification which later becomes elaborated into twenty-four principles. The senses, mind and understanding belong to the lower, the material nature. For according to the "Samkhya" psychology, which is accepted by the "Vedanta," they effect contact with objects and consciousness results only when the spiritual subject illuminates them. When the self illuminates, the activities of the senses, of mind and of understanding become processes of knowledge and the objects become objects of knowledge. (Ahamkara) or the self sense, belongs to "object" side. It is the principle by which the ego relates objects to itself. It attributes to itself the body and the senses connected with it. It effects the false identification of the body with the spiritual subject and the sense of "I" or "my" is produced.

-Bhagavadgita

The body, the forms of senses with which we identify the subject belong to the idea side. The ego is an "artificial construction" obtained by abstractions from conscious experience. The "witnessing consciousness" is the same whether it lights up the blue sky or a red flower. Though the "fields" which are lit up may be different. The light which illuminates them is the same. Desire and hatred, pleasure and pain, the aggregate (the organism), intelligence and the steadfastness described. This in brief is the "field" along with its modifications. Even the mental traits are said to qualify the "field" because they are objects of knowledge. The knower is a "subject" and the turning of it into an object or a "thing" means ignorance (Avidya). Objectivation is the ejection of the subject into the world of the objects. Nothing in the object world is an "authentic reality." We can realize the subject in us only by overcoming the enslaving power of the object world, by refusing to be dissolved in it. Suffering is the process through which we fight for our true nature.

-Bhagavadgita

"Do not do what you want (as the Ego-I), and then you may do what you like" - (from the spiritual state).

∞ 47. Ego-I ∞

-Sadasiva, Circa 1750 India

The ego-principle, "Ahamkara" (lit., "I do") is the root cause of dualism or the seeming separation between mankind and its creator. "Ahamkara" brings human beings under the sway of "Maya" (cosmic delusion) by which the subject (ego) falsely appears as object; the creatures imagine themselves to be creators.

-Yogananda

The "logic" of the Greeks was founded in "natural intuition" and true observation. A sort of fundamental enlightenment or universal knowledge. The so-called logic of today is nothing more than memorized thought structures, which is not logical. (a linear bio-computer - brain programming)

Do we know what we mean by the egoic self, or psychological self? By that, I mean the idea, the memory, the conclusion, the experience, the various forms of nameable and unnameable intentions. The conscious endeavor to be or not to be, the accumulated memory of the unconsciousness, the racial, the group, the individual, the clan and the whole of it all; whether it is projected spiritually as virtue; the striving after all this is the psychological ego. In it is included the competition, the desire to be. The whole process of that is the self or psychological ego; and we know actually when we are faced with it that it is an "evil" thing. I am using the word "evil" intentionally, because the egoic self or psychological ego is dividing; the psychological egoic self is self enclosing: it's activities, however noble, are separative and isolating.

-J. Krishnamurti

Nothing truly but thine own willing, hearing and seeing. Do keep thee back from it. And do hinder thee from coming to this supersensual state. And it is because thou strivest so against that, out of which thou thyself are descended and derived that thou thus breakest thyself off. With thine own willing, from God's willing. And with thy own seeing from God's seeing.

-Boehme

The more the soul cleaves to created things relying on it's own strength by habit and inclination, the less it disposed for this union. Because it does not completely resign itself into the hands of God, that "He" may transform it supernaturally.

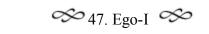
-St. John of the Cross

Make my heart pure, my soul from error free. Make tears and sighs my daily lot to be. And lead me on thy road away from self that lost to self I may approach to thee.

-Whinfield's E.T.

What you gain for your psychological self (ego), you lose for your soul.

-Hua Ching Ni



He who finds his life (created by the psychological ego) will lose it (i.e., lose their spiritual life), and he who loses his life (the false psychological ego) for my "name sake" (attains Christhood) will find it.

-Jesus, Matthew 10:39

Most assuredly, I say to you, unless one is born again, he cannot see the kingdom of God."

-Jesus, John 3:3

That which is born of the flesh (the psychological ego) is flesh, and that which is born (born again) of the spirit is spirit. (Spirit which is consciousness prior to thought and inner witness to thought).

-Jesus, John 3:6

The Greek version of the psychological ego, or separated mentality is: "narcissus."

In the book of the Koran (Islam) a person who has separated their consciousness from the universal consciousness and created their own separate psychological ego is called an "infidel."

The psychological ego is called by many names; Narcissus, the separate one, fallen angel, devil, anti-Christ, false personality, infidel, Demiurge, Gog and Magog.

No man can serve two masters; for either he will hate the one and love the other, or else he will be loyal to the one and despise the other. For you cannot serve God and mammon. (For a person cannot exist in two conditions at the same time, either in enlightenment and God union, or to be identified with the body-brain.)

-Jesus, Matthew 6:24

"And if a house is divided against itself, that house cannot stand."

-Jesus, Mark 3:25

That is, if the spiritual consciousness of the body, is divided or separated from God union and becomes one with and the psychological ego, that condition or "mistake" is "sin" and that consciousness now separated from God may never find it's way back to God union, which is a form of spiritual death.

The egoic state is unnatural. It is not in accord with the "law." That law is oneness at all times, conditions, places and planes of existence, i.e., to remain in a state of spiritual enlightenment under all conditions. Unto thine own inner SPIRITUAL SELF be true.

To "think" (assume) that the physical body is the material and that "thoughts" are the spiritual is incorrect. Thoughts are part of the material realm also.

GOD DOES NOT ABANDON PEOPLE. IT IS PEOPLE WHO ABANDON GOD. -

Hua Ching Ni (Teacher)

48. Einstein, Albert (Ether)

When its true implications re taken into account, Einstein's equation of energy and matter represent the possibility of a multi-dimensional interpretation of the total universe in which the so called "MATERIAL UNIVERSE" is realized to be a paradoxical entity and process.

-Franklin Jones

"A human being is part of the whole, yet he experiences himself as something separated from the rest . . . A kind of optical illusion in his consciousness."

-Albert Einstein

Ether and the Theory of Relativity

Albert Einstein, an address delivered on May 5th, 1920, in the University of Leyden.

(The original version is available in the Collected Papers of Albert Einstein.)

(See also the Einstein Archives Online.)

HOW does it come about that alongside of the idea of ponderable matter, which is derived by abstraction from everyday life, the physicists set the idea of the existence of another kind of matter, the ether? The explanation is probably to be sought in those phenomena which have given rise to the theory of action at a distance, and in the properties of light which have led to the undulatory theory. Let us devote a little while to the consideration of these two subjects.

Outside of physics we know nothing of action at a distance. When we try to connect cause and effect in the experiences which natural objects afford us, it seems at first as if there were no other mutual actions than those of immediate contact, e.g. the communication of motion by impact, push and pull, heating or inducing combustion by means of a flame, etc. It is true that even in everyday experience weight, which is in a sense action at a distance, plays a very important part. But since in daily experience the weight of bodies meets us as something constant, something not linked to any cause which is variable in time or place, we do not in everyday life speculate as to the cause of gravity, and therefore do not become conscious of its character as action at a distance. It was Newton's theory of gravitation that first assigned a cause for gravity by interpreting it as action at a distance, proceeding from masses. Newton's theory is probably the greatest stride ever made in the effort towards the causal nexus of natural phenomena. And yet this theory evoked a lively sense of discomfort among Newton's contemporaries, because it seemed to be in conflict with the principle springing from the rest of experience, that there can be reciprocal action only through contact, and not through immediate action at a distance.

It is only with reluctance that man's desire for knowledge endures a dualism of this kind. How was unity to be preserved in his comprehension of the forces of nature? Either by trying to look upon contact forces as being themselves distant forces which admittedly are observable only at a very small distance and this was the road which Newton's followers, who were entirely under the spell of his doctrine, mostly preferred to take; or by assuming that the Newtonian action at a distance is only apparently immediate action at a distance, but in truth is conveyed by a medium permeating space, whether by movements or by elastic deformation of this medium. Thus the endeavor toward a unified view of the nature of forces leads to the hypothesis of an ether. This hypothesis, to be sure, did not at first bring with it any advance in the theory of gravitation or in physics generally, so that it became customary to treat Newton's law of force as an axiom not further reducible. But the ether hypothesis was bound always to play some part in physical science, even if at first only a latent part.

When in the first half of the nineteenth century the far-reaching similarity was revealed which subsists between the properties of light and those of elastic waves in ponderable bodies, the ether hypothesis found fresh support. It appeared beyond question that light must be interpreted as a vibratory process in an elastic,

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inherent medium filling up universal space. It also seemed to be a necessary consequence of the fact that light is capable of polarization that this medium, the ether, must be of the nature of a solid body, because transverse waves are not possible in a fluid, but only in a solid. Thus the physicists were bound to arrive at the theory of the quasi-rigid luminiferous ether, the parts of which can carry out no movements relatively to one another except the small movements of deformation which correspond to light-waves.

This theory also called the theory of the stationary luminiferous ether moreover found a strong support in an experiment which is also of fundamental importance in the special theory of relativity, the experiment of Fizeau, from which one was obliged to infer that the luminiferous ether does not take part in the movements of bodies. The phenomenon of aberration also favoured the theory of the quasi-rigid ether.

The development of the theory of electricity along the path opened up by Maxwell and Lorentz gave the development of our ideas concerning the ether quite a peculiar and unexpected turn. For Maxwell himself the ether indeed still had properties which were purely mechanical, although of a much more complicated kind than the mechanical properties of tangible solid bodies. But neither Maxwell nor his followers succeeded in elaborating a mechanical model for the ether which might furnish a satisfactory mechanical interpretation of Maxwell's laws of the electro-magnetic field. The laws were clear and simple, the mechanical interpretations clumsy and contradictory. Almost imperceptibly the theoretical physicists adapted themselves to a situation which, from the standpoint of their mechanical programme, was very depressing. They were particularly influenced by the electro-dynamical investigations of Heinrich Hertz. For whereas they previously had required of a conclusive theory that it should content itself with the fundamental concepts which belong exclusively to mechanics (e.g. densities, velocities, deformations, stresses) they gradually accustomed themselves to admitting electric and magnetic force as fundamental concepts side by side with those of mechanics, without requiring a mechanical interpretation for them. Thus the purely mechanical view of nature was gradually abandoned. But this change led to a fundamental dualism which in the long-run was insupportable. A way of escape was now sought in the reverse direction, by reducing the principles of mechanics to those of electricity, and this especially as confidence in the strict validity of the equations of Newton's mechanics was shaken by the experiments with b-rays and rapid kathode rays.

This dualism still confronts us in unextenuated form in the theory of Hertz, where matter appears not only as the bearer of velocities, kinetic energy, and mechanical pressures, but also as the bearer of electromagnetic fields. Since such fields also occur in vacuo i.e. in free ether the ether also appears as bearer of electromagnetic fields. The ether appears indistinguishable in its functions from ordinary matter. Within matter it takes part in the motion of matter and in empty space it has everywhere a velocity; so that the ether has a definitely assigned velocity throughout the whole of space. There is no fundamental difference between Hertz's ether and ponderable matter (which in part subsists in the ether).

The Hertz theory suffered not only from the defect of ascribing to matter and ether, on the one hand mechanical states, and on the other hand electrical states, which do not stand in any conceivable relation to each other; it was also at variance with the result of Fizeau's important experiment on the velocity of the propagation of light in moving fluids, and with other established experimental results.

Such was the state of things when H. A. Lorentz entered upon the scene. He brought theory into harmony with experience by means of a wonderful simplification of theoretical principles. He achieved this, the most important advance in the theory of electricity since Maxwell, by taking from ether its mechanical, and from matter its electromagnetic qualities. As in empty space, so too in the interior of material bodies, the ether, and not matter viewed atomistically, was exclusively the seat of electromagnetic fields. According to Lorentz the elementary particles of matter alone are capable of carrying out movements; their electromagnetic activity is entirely confined to the carrying of electric charges. Thus Lorentz succeeded in reducing all electromagnetic happenings to Maxwell's equations for free space.

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As to the mechanical nature of the Lorentzian ether, it may be said of it, in a somewhat playful spirit, that immobility is the only mechanical property of which it has not been deprived by H. A. Lorentz. It may be added that the whole change in the conception of the ether which the special theory of relativity brought about, consisted in taking away from the ether its last mechanical quality, namely, its immobility. How this is to be understood will forthwith be expounded.

The space-time theory and the kinematics of the special theory of relativity were modeled on the Maxwell-Lorentz theory of the electromagnetic field. This theory therefore satisfies the conditions of the special theory of relativity, but when viewed from the latter it acquires a novel aspect. For if K be a system of co-ordinates relatively to which the Lorentzian ether is at rest, the Maxwell-Lorentz equations are valid primarily with reference to K. But by the special theory of relativity the same equations without any change of meaning also hold in relation to any new system of co-ordinates K' which is moving in uniform translation relatively to K. Now comes the anxious question: Why must I in the theory distinguish the K system above all K' systems, which are physically equivalent to it in all respects, by assuming that the ether is at rest relatively to the K system? For the theoretician such an asymmetry in the theoretical structure, with no corresponding asymmetry in the system of experience, is intolerable. If we assume the ether to be at rest relatively to K, but in motion relatively to K', the physical equivalence of K and K' seems to me from the logical standpoint, not indeed downright incorrect, but nevertheless inacceptable.

The next position which it was possible to take up in face of this state of things appeared to be the following. The ether does not exist at all. The electromagnetic fields are not states of a medium, and are not bound down to any bearer, but they are independent realities which are not reducible to anything else, exactly like the atoms of ponderable matter. This conception suggests itself the more readily as, according to Lorentz's theory, electromagnetic radiation, like ponderable matter, brings impulse and energy with it, and as, according to the special theory of relativity, both matter and radiation are but special forms of distributed energy, ponderable mass losing its isolation and appearing as a special form of energy.

MORE CAREFUL REFLECTION TEACHES US, HOWEVER, THAT THE SPECIAL THEORY OF RELATIVITY DOES NOT COMPEL US TO DENY ETHER. We may assume the existence of an ether; only we must give up ascribing a definite state of motion to it, i.e. we must by abstraction take from it the last mechanical characteristic which Lorentz had still left it. We shall see later that this point of view, the conceivability of which shall at once endeavor to make more intelligible by a somewhat halting comparison, is justified by the results of the general theory of relativity.

Think of waves on the surface of water. Here we can describe two entirely different things. Either we may observe how the undulatory surface forming the boundary between water and air alters in the course of time; or else with the help of small floats, for instance we can observe how the position of the separate particles of water alters in the course of time. If the existence of such floats for tracking the motion of the particles of a fluid were a fundamental impossibility in physics if, in fact, nothing else whatever were observable than the shape of the space occupied by the water as it varies in time, we should have no ground for the assumption that water consists of movable particles. But all the same we could characterise it as a medium.

We have something like this in the electromagnetic field. For we may picture the field to ourselves as consisting of lines of force. If we wish to interpret these lines of force to ourselves as something material in the ordinary sense, we are tempted to interpret the dynamic processes as motions of these lines of force, such that each separate line of force is tracked through the course of time. It is well known, however, that this way of regarding the electromagnetic field leads to contradictions.

Generalising we must say this: There inay be supposed to be extended physical objects to which the idea of motion cannot be applied. They may not be thought of as consisting of particles which allow themselves to be separately tracked through time. In Minkowski's idiom this is expressed as follows: Not every extended conformation

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in the four-dimensional world can be regarded as composed of worldthreads. The special theory of relativity forbids us to assume the ether to consist of particles observable through time, but the hypothesis of ether in itself is not in conflict with the special theory of relativity. Only we must be on our guard against ascribing a state of motion to the ether.

Certainly, from the standpoint of the special theory of relativity, the ether hypothesis appears at first to be an empty hypothesis. In the equations of the electromagnetic field there occur, in addition to the densities of the electric charge, only the intensities of the field. The career of electromagnetic processes in vacuo appears to be completely determined by these equations, uninfluenced by other physical quantities. The electromagnetic fields appear as ultimate, irreducible realities, and at first it seems superfluous to postulate a homogeneous, isotropic ether-medium, and to envisage electromagnetic fields as states of this medium.

But on the other hand there is a weighty argument to be adduced in favour of the ether hypothesis. To deny the ether is ultimately to assume that empty space has no physical qualities whatever. The fundamental facts of mechanics do not harmonize with this view. For the mechanical behaviour of a corporeal system hovering freely in empty space depends not only on relative positions (distances) and relative velocities, but also on its state of rotation, which physically may be taken as a characteristic not appertaining to the system in itself. In order to be able to look upon the rotation of the system, at least formally, as something real, Newton objectivises space. Since he classes his absolute space together with real things, for him rotation relative to an absolute space is also something real. Newton might no less well have called his absolute space "Ether"; what is essential is merely that besides observable objects, another thing, which is not perceptible, must be looked upon as real, to enable acceleration or rotation to be looked upon as something real.

It is true that Mach tried to avoid having to accept as real something which is not observable by endeavoring to substitute in mechanics a mean acceleration with reference to the totality of the masses in the universe in place of an acceleration with reference to absolute space. But inertial resistance opposed to relative acceleration of distant masses presupposes action at a distance; and as the modem physicist does not believe that he may accept this action at a distance, he comes back once more, if he follows Mach, to the ether, which has to serve as medium for the effects of inertia. But this conception of the ether to which we are led by Mach's way of thinking differs essentially from the ether as conceived by Newton, by Fresnel, and by Lorentz. Mach's ether not only conditions the behaviour of inert masses, but is also conditioned in its state by them.

Mach's idea finds its full development in the ether of the general theory of relativity. According to this theory the metrical qualities of the continuum of space-time differ in the environment of different points of space-time, and are partly conditioned by the matter existing outside of the territory under consideration. This space-time variability of the reciprocal relations of the standards of space and time, or, perhaps, the recognition of the fact that "empty space" in its physical relation is neither homogeneous nor isotropic, compelling us to describe its state by ten functions (the gravitation potentials g), has, I think, finally disposed of the view that space is physically empty. But therewith the conception of the ether has again acquired an intelligible content, although this content differs widely from that of the ether of the mechanical undulatory theory of light. The ether of the general theory of relativity is a medium which is itself devoid of all mechanical and kinematical qualities, but helps to determine mechanical (and electromagnetic) events.

What is fundamentally new in the ether of the general theory of relativity as opposed to the ether of Lorentz consists in this, that the state of the former is at every place determined by connections with the matter and the state of the ether in neighbouring places, which are amenable to law in the form of differential equations; whereas the state of the Lorentzian ether in the absence of electromagnetic fields is conditioned by nothing outside itself, and is everywhere the same. The ether of the general theory of relativity is transmuted conceptually into the ether of Lorentz if we substitute constants for the functions of space which describe the former, disregarding the causes which condition its state. Thus we may also say, I think, that the ether of the general theory of relativity is the outcome of the Lorentzian ether, through relativation.

48. Einstein, Albert (Ether)

As to the part which the new ether is to play in the physics of the future we are not yet clear. We know that it determines the metrical relations in the space-time continuum, e.g. the configurative possibilities of solid bodies as well as the gravitational fields; but we do not know whether it has an essential share in the structure of the electrical elementary particles constituting matter. Nor do we know whether it is only in the proximity of ponderable masses that its structure differs essentially from that of the Lorentzian ether; whether the geometry of spaces of cosmic extent is approximately Euclidean. But we can assert by reason of the relativistic equations of gravitation that there must be a departure from Euclidean relations, with spaces of cosmic order of magnitude, if there exists a positive mean density, no matter how small, of the matter in the universe. In this case the universe must of necessity be spatially unbounded and of finite magnitude, its magnitude being determined by the value of that mean density.

If we consider the gravitational field and the electromagnetic field from the standpoint of the ether hypothesis, we find a remarkable difference between the two. There can be no space nor any part of space without gravitational potentials; for these confer upon space its metrical qualities, without which it cannot be imagined at all. The existence of the gravitational field is inseparably bound up with the existence of space. On the other hand a part of space may very well be imagined without an electromagnetic field; thus in contrast with the gravitational field, the electromagnetic field seems to be only secondarily linked to the ether, the formal nature of the electromagnetic field being as yet in no way determined by that of gravitational ether. From the present state of theory it looks as if the electromagnetic field, as opposed to the gravitational field, rests upon an entirely new formal motif, as though nature might just as well have endowed the gravitational ether with fields of quite another type, for example, with fields of a scalar potential, instead of fields of the electromagnetic type.

Since according to our present conceptions the elementary particles of matter are also, in their essence, nothing else than condensations of the electromagnetic field, our present view of the universe presents two realities which are completely separated from each other conceptually, although connected causally, namely, gravitational ether and electromagnetic field, or as they might also be called space and matter.

Of course it would be a great advance if we could succeed in comprehending the gravitational field and the electromagnetic field together as one unified conformation. Then for the first time the epoch of theoretical physics founded by Faraday and Maxwell would reach a satisfactory conclusion. The contrast between ether and matter would fade away, and, through the general theory of relativity, the whole of physics would become a complete system of thought, like geometry, kinematics, and the theory of gravitation. An exceedingly ingenious attempt in this direction has been made by the mathematician H. Weyl; but I do not believe that his theory will hold its ground in relation to reality. Further, in contemplating the immediate future of theoretical physics we ought not unconditionally to reject the possibility that the facts comprised in the quantum theory may set bounds to the field theory beyond which it cannot pass.

Recapitulating, we may say that according to the general theory of relativity space is endowed with physical qualities; in this sense, therefore, there exists an ether. According to the general theory of relativity space without ether is unthinkable; for in such space there not only would be no propagation of light, but also no possibility of existence for standards of space and time (measuring-rods and clocks), nor therefore any space-time intervals in the physical sense. But this ether may not be thought of as endowed with the quality characteristic of ponderable media, as consisting of parts which may be tracked through time. The idea of motion may not be applied to it.

SPIRITUAL ENLIGHTENMENT is NOT the same as intellectual understanding or THE AGE OF ENLIGHTENMENT (the age of reason) which was given by historians to the intellectual movement that was predominant in the Western world during the 18th century, Strongly influenced by the rise of modern science and by the aftermath of the long religious conflict that followed the Reformation, the thinkers of the Enlightenment (called philosopher in France and Aufklarer in Germany) were committed to secular views based on reason or human understanding only, which they hoped would provide a basis for beneficial changes affecting every area of life and thought. The more extreme and radicle of them - Denis Diderot, Claude Adrian Helvetius, Baron d'Holbach, the Marquis de Condorcet, and Julien Offray de La Mettrie (1709-51) - advocated a philosophical RATIONALISM deriving its methods from science and natural philosophy that would replace religion as the means of knowing the nature and destiny of humanity; these men were materialists, pantheist, or atheists. Other enlightened thinkers, such as Pierre Bayle, Voltaire, David Hume, and Immanuel Kent, were more moderate. They set limits to human knowledge and, while anti-clerical, were either agnostic or left room for some kind of religious faith.

All of the philosophers saw themselves as continuing the work of the great 17th-century pioneers - Francis Bacon, Galileo, Descartes, Leibniz, Isaac Newton, and John Locke - who had developed fruitful methods of rational and empirical inquiry and had demonstrated the possibility of a world remade by the application of knowledge for human benefit. The philosophers believed that science could reveal nature as it truly is and show how it could be CONTROLLED and MANIPULATED. This belief provided an incentive to extend scientific methods into every field of inquiry, thus laying the groundwork for the development of the modern social sciences.

Spiritual Enlightenment or God-Self-Realization, was/is known as:

1. Garden of Eden	
2. Nirvana	
3. Kingdom of God	(Christian)
4. Heaven	
5. Pure Yang Energy	(Taoism)
6. Dragon Energy	(Taoism)
7. Rest	(Matt 11:28, 29)
8. Obtaining The Golden Fleece	(Greek Mythology)
9. Revelations	
10. Liberation	(Buddhism)
11. Attaining Eternal Life - as/in Spirit	
12. Samadhi	(Hinduism)

13. Holy Communion	(Receiving a/the Spiritual Body)
14. Unconditional Love	
15. The Covenant	(With God)
16. Baptism of/in Spirit	(The Holy Spirit)
17. Moksha	
18. At-Onement	
19. Ones First Love	(First and True Condition, Rev 2:4, 5)
20. Paradise	
21. Christ Consciousness	(Not Jesus)
22. Christ Minded	(Not Jesus)
23. God Manifested	
24. Cosmic Consciousness	
25. Peace - in/of Spirit	(John 16:33)
26. Enlightenment	(Spiritual Understanding With Experience)
27. The Eternal Here & Now	(Nostradamus, Kabbalah)
28. Born Again	
29. Second Man, Heavenly Man	(I Corinthians 15:47, 48)
30. Spiritual Body	(I Corinthians 15:44)
31.Satori	(Usually temporary)
32. Resurrection	(Reestablished, Restored, Returned to the Natural Spiritual State as Opposed to Physical / Material State of Mind)
33. Gnostos	(Greek - to know ones true condition as spirit)
34. Universal Mind	(Moses)
35. The Way	(The way to return to and maintain the spiritual self)
36. In The Tao	(Taoism)
37. The Wilderness	(Free from everything except one's own spiritual self)
38. Immortal Medicine	(Taoism, Alchemy)
39. Self-Realization	
40. True Hearted	(Native Americans)
41. Reality	(Only spiritual, consciousness as self-awareness is real, eternal

	and never changes)
42. Truth	(The ancient name for absolute reality)
43. Overcoming The Word	(Christian)
44. The Door	
45. God-Union	
46. Crossing The Water / Ocean	(Taoism)
47. Divine Unity	(Islam)
48. The gate To All Wonders	(Taoism)
49. The Bright	
50. Fountain Of Eternal Life	
51. Self Nature	
52. Christ Hood	(Not Jesus)
53. Virtue	(Socrates, the state of "PURESELF" without the corporal influence.)
54. Heart Cave	(Buddhism - The center or core of one's own being, not the blood pumping organ)
55. The Law	(Ancient Hebrew, Taoism)
56. The Holy Grail	(Drinking / Accepting Eternal Life as/in Spirit)
57. The Sanctuary	
58. The Upper or Inner Room	(The highest Chakra or condition of spirit)
59. Be-ingness	(Gnosticism, being the eternal true self as opposed to the psychological person-ality.)
60. Divine Grace	(Nostradamus)
61. Divine Transfiguration	
62. Son / Daughter Of Nature	
63. Heaven On Earth	(Same as God-manifested)
64. Right Minded	(Buddhism)
65. The Holy Place	
66. The Holy Land	(The true place or domain of/for the spirit of self)
67. The Pathless Land	(Buddhism)
68. The Promised Land	(The spiritual plane of consciousness, if one returns to one true original spiritual condition)

69. The Void	(Taoism)
70. The Desert	(The empty place inside except for the spirit of self realization)
71. The Third Heaven	(II Corinthians 12:2, 3, 4, 5)
72. The Mountain Top	(As opposed to the valley or lower life condition of sensory
73. Perfection	perception, i.e. Hell) (John 17:23 and Matt 5:48, The God-self as opposed to the ego self)
74. Conversion	
75. Non-be-ing	(Taoism not being the false egoic self but being the spiritual self)
76. Walked In/With God	(Genesis 5:24)
77. Manna	(John 6:31, 32, 33, 34 & John 4:32)
78. Dharma	(In Sanskrit it means duty or mode of being, when capitalized it is the attainment / returning to one original God-self-realization)
79. The Living One	(Living in the spirit of God-self-realization. John 6:51)
80. The Anointed One	(One who is blessed by God. As one returns to ones natural state of spiritual consciousness, one is accepted by God as a son / daughter)
81. Parousia	(Greek - The presence or arrival of the Christ state of be-ing)
82. The After Life	(The new life in the state of God-self-realization from the old egoic state of existence - not the life after the physical death of the body)
83. The Tabernacle or Temple	(God-self-realization is the only true house of God) -(inner temple)
84. Salvation	
85. Zion - The kingdom within	
86. Moksha - Hinduism	
87. Mystic revelation	
88. Understanding	(SOCRATES and PLATO, not the intellectual understanding that one is spirit, but, the actual experience of being IN that state, or condition moment to moment, waking, sleeping or dreaming.)
89. Holy Grail	(A literary image for eternal life)
90. Divine transfiguration	
91. Meek	(Poor in the spirit of the animal desire. But strong in the inner spirit of non-attachment.)
92. Crossing the water	From Taoism, same as crossing the void. i.e., from the egoic state of mind to the universal state of mind. From

	physicalexperience to spiritual experience and knowledge
	(enlightenment).
93. Knowledge	(SOCRATES and PLATO, not the intellectual understanding
	that one is spirit, but, the actual experience of being IN that
	state, or condition moment to moment, waking, sleeping or
	dreaming.)
94. Piety	The term used by SOCRATES to represent the non-egoic
	disposition of anyone who "knows himself," "returns to
	himself," or "comes to himself" as eternal spirit. (CAME TO
	HIMSELF is used in the "prodigal son" of the Christian bible.)
95. The "Form of the Good"	(Dieta the assessed and state of an individual vibe has attained
93. The Form of the Good	(Plato, the essence and state of an individual who has attained divine-self-realization.)
96.Arete	(Plato, to attain one's highest potential. Goodness, virtue. To
70.Aicte	Know-Thy-Self as eternal spirit.)
97. Philosophers Stone	A metaphor for eternal life. i.e., one's name is carved in stone
77. I miosophers stone	and is IMMORTAL as eternal spirit. Same as Satori, Nirvana,
	Heaven, At-one-ment, etc., etc. (DIVINE SELF-
	REALIZATION)
98. Wisdom	"Hokhma" in Hebrew, a superior reality, not intellectual
76. Wisdom	knowledge, but knowing by actual experience the nature of
	reality which is consciousness-spirit, same as spiritual
	enlightenment, nirvana, kindgom of God, heaven, at-onement,
	etc.
99. The Secret Place of the Most High	Psalms 91:1, nirvana, heaven, spiritual enlightenment, true
77. The Secret I lace of the Most High	knowledge, etc.
100. Anamnesis	Plato, the recollection or "remembrance" (actual experience) of
100.7 mannesis	one's own true and natural divine state of being.
101. Final Surrender	From Islam, the final stage when one becomes firmly
Total mar santinas	established in God-union - not the intellectual exceptance - but
	the actual moment-to-moment of divine transfiguration. (i.e.,
	one becomes the universal self or God incarnated). "No God but
	God" only when one attains (returns) to actual spiritual God-
	union, (also called nirvana, satori, heaven, at-onement, etc.)
	Does God become "real" until then? God is a mental concept of
	a separate being. God does not existuntil one becomes God.
	a separate senig. God does not existditi one seconics God.

In any and all of the true states, phases, levels or degrees of spiritual enlightenment, God-self-realization, there are fundamental insights and revelations, they are: Knowing that one is eternal, that one will not and cannot die or be killed even though the physical body vessel / temple will someday end. One also realizes (Intuits) that there are no places as Heaven or hell. They only existed because the psychological-person-ality existed (i.e., your old unnatural egoic self).

There is no longer any fear, anxiety or depression, there is no longer anything called space, time and/or infinity, which are all concepts of the psychological person-ality. One is no longer controlled by thoughts and past memories and the bad habits of the physical body (Divine Animal). One may receive additional insights and revelations on the nature of the universe or any subject depending on one's past karma and purpose in the earth plane.

With true understanding and wisdom one is equivalent to a prophet, oracle, saint, and sage and is qualified to teach others the way back to a natural life.

Any person, male or female, who attains (actually returns to) God-Self-Realization, also called spiritual - enlightenment etc,etc, in any phase, degree or level are/were called: saints, sages, prophets, wisemen, seers, a Christ, a Buddha, a dragon (Taoism), son / daughter of God or Zeus (greek), a shien (Taoism), a brahmin or brahman (Hinduism), the anointed one, a messiah, an avatar (One who returns to the earth to update spiritual teachings), a gnostic (One who knows by achievement, not just intellectually). God manifested or Godman, and divine mother (For women).

God-Self-Realization, spiritual enlightenment, transpires through THREE stages or phases which was indicated by all the ancient religions in one form or another.

The THREE levels, stages or phases were stated in Christianity, Islam, Buddhism, Hinduism, Taoism, Zen, the Greek mystic schools, Kabbalah, and others.

Again, in all THREE levels, stages or phases the following insights are received, one is eternal, one is not the physical body, (Male or female), there is no heaven or hell as places, time, space and infinity exist only in creation, but not in the spiritual condition, i.e. God-self-awareness which is prior to creation. Your old self (Your name here) was just a concept which was self created by the body-brain and is not the real and eternal you (Self).

— THE FIRST —

(First Heaven)

THE FIRST LEVEL, STAGE OR PHASE OF SPIRITUAL ENLIGHTENMENT, AND SPIRITUAL UNDERSTANDING IS:

Self awareness (The real you, when not associated and not identified with the physical body and brain) suddenly shifts or changes from being the body person-ality to a witness in a place deep inside the center of the head (brain) behind the face and eyes and far below thoughts and concepts which seem to pass or float by far overhead as clouds would do in the sky. One is no longer associated with or attached and controlled by the physical body and brain with its habits, thoughts, and biological impulses (sex drive), but remains centered as the INNER WITNESS and does not need to accomplish or search for anything any longer, one simply RESTS in this state or condition which feels perfectly natural, one can use the physical senses, but is not dependent on them for information on how to live and understand the material realm. One has a sense of universal awareness and is not limited by the physical body-brain any longer, one knows (spiritually intuits) that one will and or

cannot die. One knows that one's self is the same as the universal self, which is called God by others. One is prior to space, time and infinity and ever present in the eternal HERE AND NOW, one can shift one's awareness to anything or any event in creation and simply understands it. One knows that heaven and hell are not places but are concepts of the psychological person-ality. In this first level, stage, or phase the person simply continues to meditate which is the practice of what is called the WAY.

The WAY is the universal spiritual understanding and wisdom of the free and eternal soul (the Self) to experience the material plane of existence but not to identify with the physical body-brain (divine animal) and there by eventually forgetting one's true and original natural state as eternal spirit-Self-Awareness.

Note: Meditation is not relaxation, but the method and practice of SHUTTING DOWN the physical body and brain, by self control and effort, so that one's true inner SELF can disassociate from the physical body-brain and remember (revelation) its true and natural prior state as spirit.

— THE SECOND —

(Second Heaven)

THE SECOND LEVEL, STAGE OR PHASE.

The second shift or movement of consciousness (spiritual-self-awareness) to its next location is when SELF awareness (the real you) that was once located in the center of the head (brain) far behind the face and eyes now dissociated and no longer identified with the physical body-brain (divine animal) DROPS DOWN or SHIFTS to the SOLAR PLEXUS area of the physical body and resides there in and as the new center of consciousness, i.e., the core, source, heart (not the blood pumping organ) but also at the same time still is connected to the original center in the center of the head (brain). (In the Zen tradition it is said "That when the apple is ripe it will fall".)

— THE THIRD —

(Third Heaven)

LEVEL, STAGE OR PHASE.

In the third movement or shift of consciousness, the self awareness that was centered in the solar plexus area, the heart, shifts and expands to a new center and condition and last phase outside and above the physical body just above the head, where the universal SELF (the real and eternal you) becomes the source and creative force of all creation on all levels including the physical body (divine animal) that you manifest in order to bring the real living God into the manifest realm for the sake of all others. The third or last level is called Sahaj Samadhi in Hinduism. The third heaven in Christianity and Gnosticism, the heaven of utmost purity in Taoism, and THE FINAL SURRENDER TO GOD in the Islam religion.

On a billion candles, the living flame on each of them is one and the same as the original flame that gave them life.

SPIRITUAL ENLIGHTENMENT

∞ 49. Enlightenment ∞

(Basic Definition)

— FIRST VERSION —

(Not first level or phase)

Spiritual enlightenment is:

Consciousness in the state of self-awareness (the real you) prior to and inner witness to the outer physical body and brain and the witness (the real eternal you) observes that the body and brain (the divine animal) CREATES ITS OWN SEPARATE ENTITY and PERSON-ALITY which states, I am not God, but was created by God for the purpose of self achievement and self glorification and to create my own world as I choose and be the master of my own destiny.

— SECOND VERSION —

(Not second level)

Spiritual enlightenment is:

Pure consciousness in a state of self-awareness eternally existing and ever present in the eternal and never changing here and now, and which is also PRIOR to and inner witness to the outer physical body and brain (the divine animal) with its own thoughts and memory and which SELF CREATES ITS OWN SEPARATE ENTITY and MENTALITY which is the psychological person-ality, the ego-I condition.

— THIRD VERSION —

(Not third level or phase)

Spiritual enlightenment is:

Consciousness, which is pure SELF-AWARENESS, disassociated and no longer identified with the body-brain RETURNED to its original and natural state and condition, eternally existing, with all knowledge and wisdom, in the never changing ETERNAL NOW without past, present (not subject to the present creation, the outside world) or future, and is also an inner silent witness (first two stages only) to the outer physical body-brain (the divine animal) with all of its thoughts, memory, concepts, habits and conditioning which self creates, and self generates its own individual entity and person-ality, i.e., the psychological ego-I which is in fact a concept, because, the physical body-brain (the divine animal) has its own self-consciousness, (different from spiritual SELF AWARENESS) and is aware of itself as a living organism SEPARATE from the OTHER living organisms and objects INCLUDING the mystery of something called God.

To be absent from the body is to be present with the Lord. (The inner self is the Lord of the body.)

-St. Paul, II Corinthians 5:8

The kingdom does not come by expectation, (sometime in the future) the kingdom is ALREADY on the earth! But men do not see it (understand it).

-Jesus, THE GOSPEL OF THOMAS

In the presence of divine grace (spiritual-SELF-AWARENESS) and power, past, present and future become but one eternity, for all things are naked (exposed) and open.

-NOSTRADAMUS

There is another realm that was non-contiguous (not-connected) with the material reality, a realm of form which actually accounted for the form in which material reality manifested.

-PLATO

A human is part of the whole, yet he experiences himself as something separated from the rest. . . . A kind of optical illusion in his consciousness.

-ALBERT EINSTEIN

I did not arrive at my understanding of the fundamental laws of the universe through my rational mind.

-ALBERT EINSTEIN

The problem of life is not to FIND God, but to ELIMINATE THE CONDITION which separates ourselves from God-realization.

-FRANKLIN JONES

God is inside of each person, it IS our TRUE SELF, the problem is that we have been identified with the body-brain for so long (many lifetimes) that we have forgotten what we really are, meditation is the ancient method in which we can disassociate from the physical body-brain and remember who and what we really are.

The possibility of God-self-realization existed before any religion or spiritual group ever existed.

The possibility of God-self-realization existed before any teacher, master, Guru, Saint or Avatar decided to teach it.

The possibility of God-self-realization existed before human beings were created.

— UNENLIGHTENMENT —

The following is a list of synonyms for the state / condition of unenlightenment which is when the true spiritual Self becomes IDENTIFIED with its temporary physical temple or vessel.

1.SIN	To miss the mark, i.e. not to understand which is your
	true self, to be IDENTIFIED with the psychological

	self and NOT with the true spiritual SELF.
2.FALL FROM GRACE	
3.CAST OUT OF HEAVEN	
4. AGNOSTOS	Lack of spiritual experience.
5.INFIDEL	(Islam) One who has lost his/her God-self-realization and assumes to be a mere human being.
6. LOST IN CONFUSION	
7. LOST IN THE ABYSS	The abyss of material consciousness, never stable.
8. POSSESSION	When the true inner and eternal self becomes ENTANGLED, SUPPRESSED and DOMINATED by the psychological-personality, i.e. the Ego-I of the physical animal body.
9. UNDERWORLD	The lesser and false world of the Ego-I condition.
10. HELL	The condition of being separated from God, in the state of the psychological ego-I, and assuming to be mortal, forgetting one's divine eternal state. A lesser life, an under life, an unnatural life, in the valley of existence as opposed to the mountain top (spirit).
11. DEAD	Spiritually dead, never knowing or even trying to attain (return to) something better.
12. ANTI-CHRIST	The adversary of the Christ (not Jesus). The psychological personalty, the ego-I of the body which opposes the soul (the real you) from remaining in it true divine state, the anti-self (ego) not a real personbut a living condition.
13. NARCISSUS	The separate one, the self made psychological personality. The Greek metaphor for anti-Christ.
14. DIS-EASE	The separate state from at-onement, not to be at PEACE or at REST in the spirit of spiritual self-awareness. This unnatural state of existence creates bad Karma which affect the physical body, i.e. disease.
15. FORNICATION	Not sexual, the illicit act and/or condition of not being in one's true spiritual, natural state, to DEVIATE from one TRUE spiritual state.
16. NON-BEING	(Gnosticism) Not being established in one's true state, i.e. not be-ing one's true spiritual self.
17. THE VALLEY	Living in the valley or lower condition than the spiritual condition. The valley of death, i.e. the valley or condition of not being in one's true state, opposed to the spiritual state associated with the mountain or mountain top, rock solid, far above the world etc.

18. EVIL	In its two definition axil is the state and its actions life
18. EVIL	In its true definition evil is the state and its actions, life style which is not in a state of God-self-realization, at- onement. To be unenlightened and lost in confusion is
	in itself not degrading, but ENJOYING the glory of hatred and violence is truly evil.
19. TWISTED MINDED	(Taoism) Not being in one true state, being in the
19. I WISTED WIINDED	unnatural twisted subjective conceptual mentality of the false self.
20. CONTRACTION	A modern term, to separate from the unlimited and UNIVERSAL SELF and to CONTRACT into a small, single, individual separate and unnatural condition, i.e. the Ego-I.
21. DEMIURGE	Greek Gnosticism, the creator of the material world and of its traps and suffering, i.e. the limited unnatural ego of mankind trying to build its own heaven or paradise on earth according to its own concepts. The source of what was called false knowledge.
22. DEVIL	A fallen spirit (person) who takes pride and glorifies him/her self in the physical or mental abuse of others. The subjective psychological person-ality the Lord and master of its own separate hell.
23. SLEEP	(Spiritual) When a soul (real you) forgets the condition of its eternal life, but lives in the dream state of the psychological-person-alityRomans 13:11
24. WORLD OF DUALITY	(Taoism) The psychological condition in which everything has an opposite side, in enlightenment everything is the same as God and is God, just divided, but not different.
25. HERO IN A CAGE	Greek mythology
26. АНН-НА!	The sudden intellectual understanding is not the same as the actual experience.
27. AKRASIA	Greek, Plato, in its truest meaning. It means the lack of self-knowledge that one is spirit, i.e., the lesser egoic-I state, the subordinate state.
28. THE ABYSS	From the Greek and Taoism, the abode of the spiritually dead, unenlightenment, lost in infinite state of the psychological personality, the ego-I, the separated condition, identification with the physical body and mind. Also called Hell, Sheol, Gehenna, The Underworld.
29. ANTI-PHILOSPHER (SOPHIST)	From Plato, "The condition which is in each person," the Ego-I or psychological egoic personality. NARCISSUS, the one that is separate (from universal consciousness). ERISTOKOS = one who is lost in the love of words, conversation, preoccupation with thoughts and knowing (artificial

≪ 49. Enlightenment ≪	0
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	knowledge).Obsessive compulsive?
30. IGNORANCE	Socrates, "There is only one evil - ignorance." i.e., the lack of any spiritual, mystical or religious experience that one is eternal spirit.

THE CADUCEUS

The System of Ventricles in the Brain:

The shapes of the lateral ventricles are the anatomical source for the traditional mystical symbols of the "high place" in the brainmind. The cross-section of the brain viewed from the side revels the shape of the "swan," the "dove," or the "wings" of the caduceus. The cross-section of the brain viewed from the rear or from the front revels the crescent shape of the lateral ventricles. The crescent or quarter is also a primary traditional symbol for the higher consciousness of the brain-mind.

THE ANATOMICAL SECRETS OF MYSTICISM AND THE HIGHER EVOLUTION OF MAN.

Franklin Jones states:

The fibrous white conductor material of the brain core, extending like a corona via the corpus callosum into the cerebrum, and associated with the higher brain functions, is the mediator of the highest functional reach of man. When the Radiant Life-Current or Bio-Energy of the bodily being is fully polarized toward the brain, all functions and perceptions are released from their objects, and they invert, or become transparent, to the All-Pervading Divine Radiance which is the Source, Sustainer, and ultimate Destiny of the entire body-mind.

The spinal core is a continuation of the white fibrous conductor material of the brain, and it contains a functional core of gray matter as well. The general mass of gray matter in the brain surrounds the coronal core of white matter. But the gray matter is secondary, being only an extension or "effect" of the white core, which forms the primary conductive material for the functional never-force of the body. The fibrous white material of the corpus callosum joins the two hemispheres of the brain and provides a "roof" for the precious core of the brain, wherein the individual is defined and organized, bodily and mentally. A corona of white fibers, called the corona radiata, extends from the corpus callosum and invades the entire brain with life. The system of

ventricles, or brain spaces, surrounds the corpus callosum and the brain core with the cerebrospinal fluid. This fluid provides a protective cushion around and through the subtle structures of the spine and brain.

The system of ventricles in the brain is curiously shaped and it is traditionally likened to the form of a bird with extended wings. In the Hindu tradition, a yoga who has stabilized the bodily currents in the brain is called a "Swan" or "Great Swan" ("Hansa" or "Paramahansa"). And when Jesus was baptized by John, the Spirit, or Life-Power, Awakened in his brain was likened to a Dove descending from God (or transmitted to the head of Jesus via the hand of John). The "wings" of the swan are pressed toward the front of the brain, and its "neck" and "head" are extended into the upper rear of the brain, above the cerebellum. Because of the functional association of the ventricles of the brain with the cerebrospinal fluid, the brain core, the corpus callosum, and the coronal network of white fibers, the higher brain states and psychic states of traditional yoga are often related to the image of a swan resting on a lake, with the sun shining behind, Also, because of the association of the Awakening of the brain (in the fifth stage of life) with internal sound, the brain core is also traditionally likened to the shape of a conch, which may be made to emit the "Om" sound, or the "Word," that represents the Creative Vibratory Source of all psycho-physical phenomena (or all the experiences of Man). The corona of white fibers in the cerebrum also may be likened to an open and upturned flower, and so the image of a lotus rising from a lake toward the sun is also commonly used in the traditional symbology.

This complex circuit of white fibrous material, in functional association with the organs, fluids, and ventricles of the brain core, provides the true "cave" or "royal road" of mystical religion and esoteric yoga. The mystic and the yogi work to reverse the downward and outward polarization or disposition of the bodily core—the root system of the spine and brain. By various means, a disposition of inward or balanced and upward contemplation is established, wherein the current of nerve-force or bio-energy in the body is polarized toward the highest center of the brain. In this process, the auditory and visual functions come ultimately to epitomize the entire psycho-physical system. The bodily currents are redirected or polarized, via the spinal line, to the brain core. And attention in the organs and functions of hearing and seeing is inverted, or turned in toward the brain roots of these perceptions. In this process, the brain centers associated with lower bodily attention and the activities of the speech mechanism and the verbal mind are sublimated and bypassed. Attention passes along the lines of nerve-force. On the way, many levels or forms of perception and cognition are reveled. The experiences are primarily of sights and sounds, in the form of both subtle physical and subtle psychic or mental states. These experiences are characteristic of the brain core itself, independent of the gross environment.

The route or way within the brain core follows and touches upon the various functional mechanisms of the brain associated with the "swan on the lake." The shape of the "swan" is traced, making a curious pattern of arcs and tunnels, provided by the various features of the brain core. Particular forms of internal lights and sounds appear at each station. And various forms of subconscious and premental "visions" (including the "crescent" or "quarter moon") may appear spontaneously, to characterize the state of mind at each station.

Ultimately, the body and brain currents stabilize in the region of the "head" or "eyes" of the "swan." This primary center of the brain core, associated with the pineal body, is traditionally called the "third eye," the "ajna chakra," or the "bindu" (the lesser center). It is the ultimate locus of personal consciousness in relation to the subtle field of the brain's relations, perceptions, and cognations. However, this is not the terminal realization of

mysticism and yoga. A higher developed self-mastery, mental intelligence, and mystical experience may appear in the case of an individual in whom the internal Current of Life is stably polarized to the pineal body of the brain. But the ultimate fulfillment of the process of body of upward contemplation is in the release of the Current of Life and Consciousness from all binding association with the independent psycho-physical mechanism of the personal body-mind. The Realization of the Radiant Divine involves perfect transcendence of all specific and self-defining functions of body and brain.

Therefore, the higher dimension of the religious and spiritual Sacrifice of Man is associated with the release of the bodily concentration of the Life-Current, from the brain core into the white fibrous corona of the total brain. This is attained by relaxation and feeling0release of the concentrated energy of the pineal body, the "eye" of the "swan," into the "beak" of the "swan," where the proverbial pearls are separated from the milk.

The "beak" of the "swan" is the "Maha Bindu," the Great Center, or the primal root of the function of vision, in the upper rear of the brain, just below the aperture or indentation in the crown of the skull. When the Current of Life is able to pass from the personal and bodily mechanisms of the brain core, or from the "bindu" to the "Maha Bindu," then there is release of all limitations by independent psycho-physical states. In the Event, the Life-Current breaks out of the bodily mold and the psychic structures of the brain core, and literally Enlightens the entire brain and body. This Bodily Enlightenment is initiated via the spreading of the Illuminating Radiance of the Life-Current into the white fibrous corona of the cerebrum, and thence to the entire body. That corona of a thousand or more fibers is the "sahasrar," the "thousand petalled lotus" of yogia, and the "halo" of the saints.

-Franklin Jones

Sudden and Gradual Enlightenment

The Bhagavata Purana*, book two, chapter two, verses sixteen through thirty-seven.

Once the mind, or the wandering of attention in experience, comes under natural control, through intuitive insight, it should be surrendered into the prior state of awareness itself, which is rooted in the heart. In this manner, all forms of activity cease, and all objects of attention are excluded. Abide in tranquility by such means, until awareness Awakens beyond the confines of the inner being. Thus, Realize the true Self, the Radiant Condition of the soul, which naturally transcends all phenomena of the body-mind and all conditions in the eternally changing Realm of Nature.

The true Self, the Transcendental Heart, is the Divine Domain, the Kingdom of God, the Eternal Abode of the Divine Person. The Divine Person is the Radiant Consciousness that Shines through the atomic window, the illusory soul, defined and separated from the Divine Domain by egoic or independent association with experience, rather than ecstatic or self-transcending surrender into the All-Pervading and Transcendental Matrix of experience.

Such is the Supreme Realization, and It is Revealed directly to those who transcend all experiences of the body-mind, through Awakened Intuition, and who surrender only to the Divine Person, through Love-Communion with That Infinitely Radiant Consciousness.

This is the direct or sudden Method of Enlightenment. The true Self is Realized through direct and present dissolution of the egoic mind, the self-defining acts of attention, the subtle and causal coverings of the soul. One who surrenders the mind into the heart by the direct Method had transcended all desire for experience.

In that case, the Bodily Current of the All-Pervading Life, or the true Breath of Life in the body, which circulates in the body via the spinal line, becomes naturally and spontaneously polarized toward the higher brain, the brahmarandhra, the crown of the body. Therefore, the Current flows in the direction or disposition of prior transcendence of bodily and mental experience, rather than toward the generation and exploitation of bodily and mental experience, extended from crown to toe. In this manner, the mind, or the play of attention, is transcended at the heart, and the sensory body is constantly yielded into the internal Life-Current, which breaks through the upper limits of the brain and merges with the All-Pervading Radiance of the Divine Person. Therefore, at death, all the coverings of the soul are utterly dissolved in the Transcendental Heart, wherein the body-mind appears and disappears. One who thus renounces the body-mind no longer separately appears in any dimension of the Realm of Nature, the experiential Realm of Changes.

There is another Process, which ultimately leads to the same Enlightenment, after long cycles of births and deaths in the realms of subtle or ascended experience. This Method is chosen by those who yet desire the experiences of the subtle realm of mind, even though they have mastered all desires that lead into the grosser realms or experiences of the elemental body.

This Method involves the raising of attention into the brain core, the ajna chakra, below the crown of the body, via the Life-Current, or the Breath of Life, in the spinal line of the body. Attention is not directly yielded at the heart, but it remains active as the subtle mind, analogous to the consciousness of the higher and deep brain, and it is associated with the subtle counterparts of the physical senses. By such means, the atomic soul may attain the subtle body in the sky of mind, and wander, by its powers, throughout the Realm of Nature. The soul may thus ascend into the abodes of other ascended beings, who live long lives and enjoy various extraordinary powers.

But such mystics eventually and inevitably pass through many changes, becoming an ordinary sacrifice, along with all of the transitory elements of the Realm of Nature. They disintegrate and pass on, from stage to stage in the orderly illusion of phenomena, until at last they also enter into the sacrifice of the body, the senses, the mind, and the entire process of arising or differentiated attention that is the ego, the "covered" soul. Therefore, they too must finally yield the mind of self into the Radiant Heart of the Divine Person, the true Self, Who is Eternal Bliss, Transcending all selves and changes.

These are the two Paths by which souls may Realize the Eternal Bliss that is Truth, the Condition of the Divine Person. One Proceeds by gradual ascent of attention within the planes of experience, dissolving, by degrees, the coverings of the soul in the planes of illusion and change, until the Heart Out-Shines the inner being. The other Path Proceeds directly and immediately to the Heart, the Radiant Self, prior to all experience, all progress, all strategic austerity, all dramas of attention. One Path Proceeds by mystical ascent of the illusory inner self, or mind, via the Chain of Creation. The other Proceeds by direct intuitive submission of the entire body-mind into the Radiant Source and Transcendental Matrix of all phenomena.

There is no other or easier Path by which born souls may Realize the Bliss of the Living God. There is, indeed, only the Single Path, which may be followed either slowly or suddenly to the Heart. It is the Great Path of self-surrender in Love-Communion with the Radiant Self, the All-Pervading and Transcendental Divine Person. Those who "hear" this Teaching "see" the Divine Person as the true Self of the inner soul. They are cleansed, forgiven, and altogether purified of all impulses toward experience in the Realm of Nature, and they certainly Realize the Blissful Person, the Radiant Consciousness that is the Eternal Matrix, Truth, and Destiny of the World.

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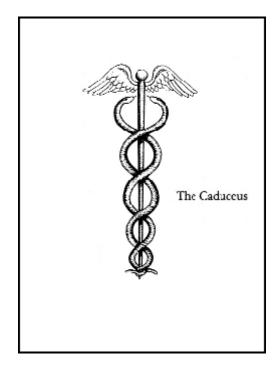
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*The Bhagavata Purana (also commonly referred to as the Srimad Bhagavatam) is rightly esteemed as the most complete an authoritative exposition of ancient knowledge in the literature of the Hindu tradition of spirituality. Its roots are in ancient oral traditions, but it may have been put into writing between the fifth and tenth centuries A.D. The author is purported to be Vyasa (Krishna Draipayana), a contemporary of Krishna. This "Purana" is the ultimate text of spiritual science, or the Way of the Devotional Sacrifice of Man into God. It extols the Virtues of the Divine Person, principally in the form of Krishna, and communicates the esoteric secrets of the Way in which we may Realize that One.



Franklin Jones States:

The ancient mystics were seeking to attain a "divine" and "imperishable" body. The Way was a psychophysical discipline, represented by the "caduceus," the ancient heraldic and medical staff or wand of power and authority, symbol of the spinal cord and the brain core or the central nervous system. The head, or "anjna chakra," epitomized by the thalamus (with its two parts or "petals") and the single pole of the pineal body, shines in the midst of the "winged" cerebrum (which is the "sahastaar," epitomized by the lateral ventricles and the corona radiata). The central of cerebrospinal nervous system, when in a state of release from the ascending (sensory) and descending (motor) or bipolar motions of the autonomic nervous system (symbolized by two intertwined serpents), resonates as a single Current in the brain core. There the Current of Transcendental Life-Light that Pervades all forms Radiates in the midst of the two lateral ventricles, which are likened to the two wings of a bird or angel. (The cerebrospinal core of the body-mind, when permitted to transcend, to master, or simply to witness the gross movements of the autonomic nervous system, is the vehicle of the "astral body" or subtle mind, capable of psychic flight, dreamlike tour, or intuitive reflections of all realms of experience with and without the individual. Thus, the universal inner mechanism, or caduceus, has also been traditionally and fancifully symbolized by the winged angels and otherwise identified with superior beings, such as Krishna, Jesus, or Gautama, or states of experience that are subtler than the gross physical). At the center is white brightness. Surrounding it is a blue sphere. And the vision is rounded with a golden yellow light. Sounds also surround and permeate the place, in an ascending scale, from deep humming vibrations as the medulla to tiny flute-like sounds in the upper extremities of the temporal lobe. Is this Heaven? Or is it simply the body in its primary mode, wherein the play of awareness and the senses begins, and where the heart may remain at rest, undisturbed, attuned to the Current of Life? The answer should now be obvious to your thinking mind, but you must also submit to it bodily, by literal inspection and growth into the states of contemplation. Mere mentalizing about the limitations or the excellences of mystical vision is itself the sign of a state below or less tan mystical vision, habitually fixed in the lower mental and grosser bodily states. Therefore, enter the Way and ascent to contemplation in the brain core. Then trace the movement of attention back to the heart. Then awaken at last beyond all the limits of the body-mind into Transcendental Identification with the Radiant Current and Consciousness in which the body-mind is floating. Only then will the Life-Current penetrate beyond the brain core and even the brain itself, to Shine in transcendental Glory as Bliss, love and the Being of Consciousness. Only This is Enlightenment. All the rest is mere experience, the puny occupation of Narcissus, or the body-mind itself, intent on the survival of its own illusions of independence and the endless enumeration of differentiated objects, never surrendered, never floated in the Real, never transcended, the Bliss of the Eternal never Realized.

Therefore, before the ultimate Sacrifice, or Divine translation, may be Realized, the illusion of independent existence must be dissolved at the heart. Mere upward contemplation is not sufficient for Divine Translation. The heart must break in radical intuition of the Condition of consciousness. Thus, in the forth stage of practice, the Way of Radical Intuition, the Awakened Heart, or the Divine Self, rather than the awakened "soul," or the purified but independent self, is the foundation of the Process of the Way. And the Radiance of the Heart penetrates the brain core to its Root, Brightening the total brain and the entire body-mind, and releasing all of it, beyond sound and sight and form, into the Radiant Divine Consciousness and Absolute Bliss of Transcendental

Love. By this means, the Sacrifice is fulfilled in the Dissolution and Translation of the psycho-physical individual into the All-Pervading and Transcendental Radiance of Divine Existence.

-End of statement

In the exact moment when you, as an eternal spirit of self-awareness, assumes to be, associates and identifies with the physical body-brain (divine animal-temple) you cast your self out of heaven (the heavenly state) and is the same exact moment you create INSTANT KARMA. Bad Karma is anything in the physical, mental or emotional that keeps a person from returning back to the REMEMBRANCE that one is eternal spirit.

The practice of meditation is the practice of letting go, disassociating and not identifying with any-thing physical, mental, or subtle that arises.

In order to connect with the TRANSCENDENTAL God OUTSIDE of creation you must go INWARD (inside) first. Your true self is also called the Holy Spirit it is your pure consciousness of SELF-AWARENESS, it is the same SELF-AWARENESS as the UNIVERSAL SELF AWARENESS called God. Jesus said the kingdom is within, Buddha said to be a light unto your self. The Bhagavadgita states, turn to ME only, the ME is the Holy Spirit in you.

When Jesus became a Christ, he spoke from that state of God-union, not as the man Jesus, when he said no one COMES to the father except THROUGH me, i.e., No one will come(return) to the kingdom of heaven (enlightenment) unless one returns to the Christ consciousness first as I have done and become one with.

SPIRITUAL EXPERIENCE

(Spiritual enlightenment)

At the exact moment of spiritual enlightenment, God-self-realization. You will experience two sensations at the same time. The first is great peace, there is no fear, no such place as heaven or hell. And you intuit that this new state is what every other human being is really trying to find weather they know it or not, because finding this state of consciousness IS the purpose of life, you will now understand what every spiritual teacher was trying to teach and describe.

The second sensation is of great sorrow, as if something inside of you is saying. Why did I waste so much time (my whole life time) looking for something outside of myself, when all I had to do was just return to my inner true condition, it was so simple to be true and believe when I was told. One also intuits what reality and truth are. A state of living consciousness never changing.

One must be willing to abandon everything for "UNDERSTANDING" (spiritual-enlightenment).

-Franklin Jones

We must set aside opinions and judgements because we see they're just digging us deeper in to a hole. We surrender our own knowing. Now that's really hard, because the whole culture is based on the worship of the Golden calf of the rational mind while other levels of knowing like what we call intuition, have practically

become dirty words in our culture. It's sort of sloppy, it's not tight, logical, analytic, clean. You don't sit in scientific meetings and say "I intuit that" You say, out of inductive reasoning I hypothesize that we will be able to disprove the null hypothesis, that's saying the same thing, but we've made believe that we're doing it analytically and logically. Some of us recognize that game.

-Ram Dass

The failure of inner evolution and the obsessive development of outer evolution has led us into this incredible paranoid multiplicity of this high technological materialistic structure.

There is a way that SEEMS right to a man. But it's end is the way of death.

-PROVERBS 14:12

Enter the narrow gate; for wide is the gate and broad is the way that leads to destruction, and there are many who go in by it. Because narrow is the (true) gate and difficult is the way (hard to comprehend at first) which leads to life, and there are few who find it.

-Jesus, Matthew 7:13,14

Karma is our clinging or attachment of our conscious being to something or any thing, if we do not cling to any-thing, not even our own body and mind and all of our thoughts, feelings, memories, then we become free of Karma which is the freedom from all created things, and we are not reborn, reincarnated into this realm again. This freedom from all external and internal THINGS, including our own self identity is the attainment (returning) of God-self-realization.

-RAM DASS

And a certain scribe came and said to him, master I will follow thee whither so ever thou goest, and Jesus said to him, the foxes have holes, and the birds of the air have nests; but the son of man hath nowhere to lay his head. (Matthew 8:19, 20) Spacious with omnipresence, could the Christ indeed be followed except in the overarching spirit.

-YOGANANDA

It is sublime as heat and night and a breathless ocean. It contains every religious sentiment, all the grand ethics which visit in turn each noble poetic mind . . . It is of no use to put away the book; if I trust myself in the woods or in a boat upon the pond, nature names a BRAHMIN of me presently: Eternal necessity, eternal compensation, unfathomable power, unbroken silence. . . This is her creed. Peace, She saith to me, and purity and absolute abandonment - these panaceas expiate all sin and bring you to the beatitude of the great Gods.

-EMERSON, his Journal

In Sabikalpa Samadhi (Hinduism) the devotee has attained realization of his/her oneness with spirit but cannot maintain his/her cosmic consciousness except in the immobile trance state. By contentious meditation

he/she reaches the next state, level, phase of Nirbikalpa Samadhi, in which he/she may move freely in the world without any loss of God-perception, in this state the devotee dissolves the last vestiges of his/her material or earthly Karma (attachments). Never the less, he/she may still have certain astral and causal Karmas to work out, and therefore takes astral and then causal re-embodiments on higher vibrational spheres.

-YOGANANDA

Spiritual enlightenment is not a reward after a long struggle, spiritual enlightenment returns in the absence of any struggle.

Spiritual enlightenment is what is left when there is nothing left to experience.

Spiritual enlightenment is not an achievement (of the ego).

Spiritual enlightenment is not the accumulation of insights or physic abilities, although insights and physic abilities may occur.

Spiritual enlightenment is not the solving of a great mystery, it is the ending of mystery.

Spiritual enlightenment, also called Satori, Nirvana, Samadhi, Heaven, Kingdom of God etc, etc, is the most prior and primary condition known as REALITY but REALITY is more than just a condition, it is a LIVING REALITY, as truth is a LIVING TRUTH, a LIVING BEING, SPIRIT, CONSCIOUSNESS, SELF.

Murders, Death in all it's shapes. The capture and sacking of towns. All must be considered as so much stage-show. So many shifting of scents. The horror and the outcry of a play; for here, to, in all the changing doom of life, it is not the true man. The inner soul that grieves and laments but merely the phantasm of the man, the outer man (the psychological person-ality) playing his part on the board of the world.

-PLOTINUS

The lamp of the body is the eye. (The spiritual eye of consciousness) if therefore your eye be good your whole body will be full of light. But if your eye be bad (seeing and understanding from the limited subjective psychological person-ality, the ego-I) your whole body will be full of darkness. If therefore the light (or lack of) that is in you is darkness, how great is that darkness. No one can serve two masters; either he will hate the one and love the other, or else he will be loyal to the one and despise the other. He cannot serve God and Mammon.

-Jesus, Matthew 6:22,23,24

The previous statement by Jesus means that the inner real you, the soul or Holy Spirit, can only be in one state of being, i.e. either you know and experience yourself as eternal spirit or you don't, thinking, remembering and believing is not the same as experiencing it. Either the light is on, or it is off, but it may flicker "on" in any life time, even if for only an instantaneous moment.

The Bhagavad-Gita states: When God-self-realization first begins to be infused into the nature of the mind, the mind becomes as if intoxicated with the feeling of self-sufficiency. When the mind in this state acts through

the senses, it behaves in a rather carefree manner, which may be thought of as akin to indifference. In the more advanced state of spiritual enlightenment, this peculiar sense of indifference diminishes, and the behavior of the mind becomes more natural. Activity in the outer sphere of life becomes harmonized with the natural state of inner silence.

Activity goes on as a result of the coordination between the mind and the organ of action. At the same time, coordination between the mind and the senses of perception enable the senses to register experience. With the infusion of God-self-realization (Satori, Niruatia, Heaven, Samadhi, etc, etc.) into the mind, the senses of perception, while engaged in the process of experience, do not register deep impressions of experience. The impressions they receive are just sufficient to enable them to experience, but are not deep enough to form the seed of future desires. This happens more and more effectively as the mind becomes more established in the condition, state of God-self-realization, i.e., spiritual enlightenment.

-Chapter Five (end statement)

The Bhagavad-Gita describes the three phases, degrees, levels, or states as: From the waking state of consciousness to the TRANSCENDENTAL CONSCIOUSNESS (over-coming the psychological personality, the ego-I) then to COSMIC CONSCIOUSNESS (where the person becomes one and the same with all creation and people) the last phase is pure GOD-SELF-REALIZATION (in this state one is PRIOR to creation and is the same as, and is the DIVINE BEING called GOD which now supports creation as its own reflection or body (energy body).

"Open Eyes"

The non-exclusive, non-inward, native State of the Divinely Self-Realized Adept, Who is Identified Unconditionally with the Divine Reality, while also allowing whatever arises to appear in the Divine Consciousness (and spontaneously Recognizing everything that arises as only a modification of That One).

The Transcendental Self is intuited in the mature phases of the advanced stage of life, but It can be Realized at that stage only by the forced (or Grace-Given) exclusion of the phenomena of world, body, mind, and self. In "Open Eyes," that impulse to exclusion is unnecessary, as "the Eyes of the Heart Open" and Perfect Realization of the Spiritual, Transcendental, and Divine Self in the final stage of life becomes permanent and incorruptible by any phenomenal events.

50. Enlightenment (Perfect)

Reality Itself Is Intrinsically (or Always Already) Self-Evident and egolessly all-and-All-Pervading.

Then why is the egoless Self-Nature, Self-Condition, and Self-State of Reality Itself not Self-Realized by one and all?

The only "reason why" the egoless Self-Nature, Self-Condition, and Self-State of Reality Itself is not Self-Realized in any instance is ego-"I"—or "point of view".

Therefore, the egoless Self-Nature, Self-Condition, and Self-State of Reality Itself can, indeed, Be Self-Realized by any one at all—simply by Standing Perfectly Prior to ego-"I", or "point of view".

That is to say, Self-Realization of the egoless Self-Nature, Self-Condition, and Self-State of Reality Itself is not possible by turning "out"—or toward any "object" of ego-"I", or of "point of view".

Self-Realization of the egoless Self-Nature, Self-Condition, and Self-State of Reality Itself Is Perfectly Prior to "within", Perfectly Prior to dissociative introversion, Perfectly Prior to seeking toward any "inner object", and Perfectly Prior to seeking toward any "outer object".

Self-Realization of the egoless Self-Nature, Self-Condition, and Self-State of Reality Itself Is Always Already In Place, As Is, Perfectly Prior to ego-"I", or "point of view"—and Always Already Perfectly Prior to all "objects" (whether "inner" or "outer"), and Always Already Perfectly Prior to all seeking toward "objects" (whether "inner" or "outer").

Self-Realization of the egoless Self-Nature, Self-Condition, and Self-State of Reality Itself Is in moment to moment Self-Abiding As Is—Perfectly Prior to all "objects", and Always Already As That Self-Nature, Self-Condition, and Self-State That is not an "object".

Self-Realization of the egoless Self-Nature, Self-Condition, and Self-State of Reality Itself Is "Where" no ego-"I", or "point of view", or any kind of "object" arises.

Such Is "Perfect Knowledge" or "The Form of the Good." (also known as Nirvana, Satori, Kingdom of God, Enlightenment, Cosmic Consciousness, etc., etc.)

Eternal life has been sought after by every civilization since the beginning of the human race.

Eternal life can be attained when one becomes spiritually enlightened, also called Satori, Nirvana, Samadhi Cosmic Consciousness, Union with Tao, At-One-Ment, Self Realization, Christhood, the Kingdom of God, etc.

During meditation-cultivation the body, mind and thoughts are set aside and as one discovers, or actually uncovers, one's own SELF AWARENESS. One intuits that one's inner self is "eternal." It was never born and it will never die. This inner self ("consciousness prior to and inner witness to the outer body, mind and thoughts") is the eternal self. This eternal inner self is also called the "Holy Spirit."

For man does not just possess a soul; man is a soul.

My life is dependent upon the "internal." A good way to live one's life is to be more dependent upon the "internal."

-Chuang Tzu

Eternal life is found in meditation-cultivation. This is self salvation. Truly this *is* what Jesus was trying to teach, as well as Buddha, Lao Tzu, and Mohammed.

The illusory presumption that there is a separate "self" (or ego-"I") tends to be extended into other equally illusory presumptions—such as the illusory presumption that there is "a" psyche, and the illusory presumption that there is "a" mind, or even the illusory presumption that there is an eternally-existing separate "soul".

There is no separate "self", or psyche, or mind, or "soul".

The space-and-time presumption of "point of view" is reflected in the presumption of illusory separate (or egoic) identities, in the form of separate "self", separate psyche, separate mind, and separate "soul"—whereas, Prior to (and apart from) the presumption of "point of view", what are otherwise presumed to be separate identities are non-separate, centerless, and non-fixed patterns of perceptual appearances and brain-recordings of random events in the nondifferentiated and indivisible field of conditionality.

There is "point-of-view"-conditionality—but there is no separate "self" (or independent ego-"I").

There is conditional perception and brain-recording of conditional perception—but there is no "psyche" (as separate such).

There is the apparent arising of random (and conditional-pattern-"caused") thought-forms—but there is no "mind" (as separate such).

There is conditional-pattern-"caused" apparent continuity of conditionally arising "experience" (before, during, and after the present apparent physical lifetime)—but there is no eternal "soul" (as separate such).

Both the brain and the energy-field in which the brain functions and inheres record (or reflect, and transformatively, or adaptively, reproduce), and (thus) "remember"—but there is no "rememberer" (or "knower", as separate such).

This "self"-understanding Is Reality-Intuition—or That "Perfect Ignorance" That Is "Perfect Knowledge".

You (as the brain-based process of presumed conditional "self", or the bodymind-" self") can (and do) "experience" and "remember" and "know" (whether directly or indirectly) all kinds of details (whether true or false) about things, others, or conditional events—but you (as the conditional "self", or the bodymind-" self") do not and cannot ever (in fact, or in Reality) "experience" or "know" What any thing, other, or conditional event Is

"Consider" any thing, other, or conditional event, and observe that this is so.

"Consider" the letter "M", for example.

Picture it in mind, or in print, or write it down by hand (even many times). "Consider" all that you (as the psycho-physical "self") "experience" or "know" about the letter "M".

Do you (in mind or in body) "experience" or "know" What the letter "M" Is? Is? Altogether and Really Is? no! And what does this "consideration" reveal about you (as the presumed and presumptuous body-mind-"I")? Indeed, What Is the body? What Is the mind? What Is "you"?

Through such "consideration", feel (and be the feeling of) this "ignorance" itself.

That body-transcending, mind-transcending, and ego-transcending feelingignorance is the Most Prior Intuition of What Is (and of The Only One Who Is).

The conventional "subject-object" illusion (or the common illusory presumption that characterizes the conditional "self") is the presumption that whatever arises is already (or certainly can be) Really "experienced" or "known".

The conditional "self" is commonly presumed to be a "knower"—but, in Truth, the conditional "self" is inherently ignorant.

All conditional, perceptual, "experiential", conceptual, or conventional "knowledge" is founded on the false presumption that conditional forms or events are familiar.

In fact, only certain formal features of arising phenomena seem familiar (due to repetition), whereas (in Truth) no thing, being, or condition (or even the conditional "self" itself) is familiar (and, thus, already and completely and really "known").

Conditional "knowledge" and conditional "experience" (or conceptual mind and psycho-physical "experience" in general) are based upon the illusion (or the illusory psychology) of familiarity, or the constantly asserted presumption that "I' (as the egoic body-mind-'self') 'know' What this or that Is."

How can this presumption be True?

Only a moment of "consideration" will reveal that the conditional "I" does not (and cannot) "know" What any thing or conditional event or even the conditional "self" (or ego-"I", or "self"-contraction) itself Is (altogether, Really, and Ultimately).

The conditional "self" is Inherently (or Divinely) Ignorant.

The conditional "self" is (Inherently, Always Already, and cannot ever be else than) "knowledgeless", or bereft and free of the familiar (or the "known"). Indeed, the conditional "self" (or conventional "I") is (itself) an illusion of "knowledge" (or of familiarity)—and, if The Inherent (and Intrinsically egoless, and Self-Evidently Divine) Condition of Ignorance is Realized in any moment, the "knowledge" of body, mind, or conditional "I" is replaced by The Mystery of Inherently bodiless, mindless, and egoless Being.

The Transcendental (or Non-conditional), Inherently Spiritual, Intrinsically egoless, and Self-Evidently Divine Reality is not other than (or separate from) the conditional reality.

Existence (or Being) is an inherent characteristic of The Non-conditional Reality and (therefore) also of the conditional reality (which arises as an apparent modification of, or a "play" upon, The Non-conditional Reality).

Existence Itself (or Being, Itself) cannot be observed or inspected (as if it were an "Object")—because there is no "point of view" (whether Divine or Transcendental or Spiritual or conditional) that is separate from (or not Identical to) Existence Itself.

Likewise, Consciousness (Itself) cannot be observed or inspected—because there is no "point of view" relative to which Consciousness Stands as an "Object". And Love-Bliss Itself cannot be observed or inspected—because it is never an "Object", but It is Always Only (and Perfectly) A Subjective Reality.

Truly, of all that exists (whether conditionally or Non-conditionally), Only Existence (or Being) Itself, Consciousness Itself, and Love-Bliss Itself never appear as "Objects", and (therefore) can never be observed or inspected (or even "experienced" or "known") As They Are.

Indeed, These Unique Three—Existence (or Being) Itself, and Consciousness Itself, and Love-Bliss Itself—Are One and The Same.

Existence (or Being) Itself, and Consciousness Itself, and Love-Bliss Itself Are The One, Indivisible, and Intrinsically egoless Conscious Light That Is The Intrinsic and Self-Evident Self-Characteristic of Reality Itself.

And, because neither one nor all of These Three can be observed or inspected (or "experienced", or "known") As It Is (or As "They" Are), and (therefore) because Existence (Itself) cannot be observed or inspected or "experienced" or "known" (As It Is)—It is also never possible to observe or inspect or "experience" or "know" What even any thing or conditional event, or even the conditional "self" (or ego-"I", or "self"-contraction) itself, Is (because The Very Existence, or Intrinsic Being, of any condition at all cannot, Itself, be observed, or inspected, or "experienced", or "known"). Therefore, neither The Divine (and Transcendental, and Intrinsically egoless, and Inherently Spiritual, and Perfectly Non-separate) "Self" (or Self-Condition of Reality Itself) nor the conditional "self" (or conditionally presumed "point-ofview-self") can ("objectively") "know" What any condition Is—because "knowledge" requires that "subject" and "object" (even the Ultimate "Subject" and a Great "Object") be "different" and separate from one another. However, because It Always Already Is Existence (or Being) Itself, and Consciousness Itself, and Love-Bliss Itself—The Transcendental, Inherently Spiritual, Intrinsically egoless, and Self-Evidently Divine Self-Conscious Light can and Always does (Inherently, Non-conditionally, and Divinely) Self-Recognize (As Itself) What every arising condition Is.

And This Self-Abiding Divine Self-Recognition (or Most Ultimate, and Perfectly Subjective, Self-Identification) Is Inherent, Direct, Tacit—and Prior to all conditional "knowing" or "experiencing". Therefore, unless the conditional (or "objectified") "self" is grounded (and, thus, transcended) in The Ultimate and Perfectly Subjective "Self" (or The Transcendental, and Inherently Spiritual, and Intrinsically egoless, and Self-Evidently Divine Reality), the conditional "self" (by itself) does not (and cannot) Fully, Finally, Ultimately, or Really "experience" or "know" conditional (or "objective", or "objectified") reality. The psycho-physical ego-"I" (or body-mind-"self") is a conditional (or limited, temporary, and always changing) "experiencer"—and a (likewise) conditional "knower".

Therefore, all egoic "experience" and all egoic "knowledge" is limited, temporary, always changing, and merely and only psycho-physical.

The ego-"I" is a conditional process in conditional space-time.

The ego-"I" is a seeker for conditional "experience" and conditional "knowledge".

And the ego-"I" is an accumulation and an "effect" of conditional "experience" and conditional "knowledge" (or an accumulation and an "effect" of the "subject"-versus-"object" convention of all ego-based perception and conception). However, the ego-"I" arises in Reality (or Existence, or Being) Itself—and as an apparent modification of Reality (or of What Is) Itself.

Therefore, the ego-"I" is never in a position separate from What Is—such that it could "experience", or inspect, or "know" What Is.

And, for this reason, the ego-"I" does not and cannot "experience", or inspect, or "know" What even any thing, event, or other Is.

Therefore, no matter what or who is "experienced", or inspected, or "known" by the ego-"I" (or the "self"-contracted body-mind-complex), the ego-"I" (itself) does not and cannot Non-conditionally (or Divinely) Self-Recognize any thing, event, or other that it "experiences", or inspects, or "knows".

That is to say, the ego-"I" (or body-mind-"self") cannot itself Non-conditionally (or Divinely) Self-Recognize its own psycho-physical "experience" (itself) or "knowledge" (itself) As Is—or As Reality Itself (or As Existence Itself, or As Being Itself).

And, therefore, the ego-"I" (or body-mind-"self") does not itself (Inherently and Non-conditionally, or Divinely) Self-Recognize its own necessarily conditional "experience" and its own necessarily conditional "knowledge" to Be Self- Existing and Self-Radiant Consciousness Itself (or The Intrinsically egoless Divine Person, or Self-Condition, or Conscious Light, Itself).

And, as a consequence of its own inherent state of merely conditional (and merely conventional—or "subject-object") "experiencing" and "knowing" (and, thus, as a consequence of its own perpetual failure to Non-conditionally, or Divinely, Self-Recognize its own conditional "experience" and its own conditional "knowledge"), the ego-"I" (or body-mind-"self") always and inherently fails to transcend its own conditional "experiencing" and its own conditional "knowing".

And, because of that failure (which is inevitable, and inherent in egoity itself), the ego-"I" is (itself) bondage to conditional existence in space-time.

The ego-"I" (or body-mind-"self") is inherently, irreducibly, and irrevocably ignorant of what "IS". -F.J.



Evil is the unnatural life style of the soul (the real you) when it mistakenly becomes identified with, and assumes to be the physical body-brain, with its self created psychological person-ality. The word evil in this text is used only to describe a condition or state, it is NOT meant to evoke feelings and emotions of guilt, shame or inferiority. (To evoke FEAR, is the first SIGN of a FALSE PROPHET, whether it is a single individual, small group, one of the official religions of the state, or an international institution).

Evil is the incorrect programming of the bio-computer physical brain in which the inner soul, the real you becomes entangled with.

In a complex society where incredible amounts of information about life is created, it is easy for the unmanaged biocomputer (brain) to absorb it all, but without insight, creates its own incorrect program for its own survival, i.e., If thine eye be single one knows what and what not to accept.

The Evil in Man and Religion

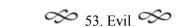
The Living God is Present under all conditions. However, the fact is that all conditions may be perceived, experienced, conceived, and altogether known in themselves and for their own sake.

Phenomenal conditions themselves are a force, a machine, a cycle of beginning, change, and end, a destiny, and a presumption that always contain an equal balance of positive and negative factors. The entire realm of phenomena, or "Nature," is, in itself, a binding form, an inevitability that is without freedom or ultimate happiness. The phenomenal realm is, in itself, what has traditionally been called "evil."

Phenomenal conditions, including one's own body-mind, are recognized in Truth only when they are seen arising within or as modifications of the Transcendental Power and Person or Being that is the Living Divine Reality of God. Such recognition, and only such recognition, is the necessary basis of freedom and ultimate happiness. Such recognition, freedom, and happiness, under whatever conditions are presently arising, are what have traditionally been called "goodness."

Many human individuals presume themselves to be religious when they are merely persuaded, in their minds and to a partial degree, by certain consoling ideas, or "beliefs," relative to their own future, the conventional "rightness" of their behaviors, and so forth. Typically "religious" people suffer from profound separative tendencies, fears, and doubts, which are always present in the unliberated psyche of Man in Nature, and which cannot be dissolved by concepts or forces in the superficial mind and body. And, unfortunately, such people project themselves via righteous opinions that tend to exclude and negate other individuals, whose social (and particularly sexual) behaviors and "religious beliefs" are different from their own.

The righteous presumptions and behaviors of superficially and conventionally religious people are a Life-negative and socially pernicious influence, based on a failure to recognize the phenomena of human experience within the Being of the Living God, Who is the ultimate Self and Destiny of all beings, things, and processes. Such individuals give lip service (or mental acknowledgement) to the Divine, because such service consoles them in their fear. But they do not Realize the Living and Present God, and they do not truly serve all beings in love, as an expression of the liberality and wisdom of their prior and eternal happiness.



The conventionally religious mind is not free, not liberated from the force of phenomena, or the dreadful and marvelous Machine of Nature. Therefore, even though so-called religious people may be full of God-Talk, curious beliefs, and mystical profusions, they do not typically acknowledge or Realize the present inherence of all beings and things in the Transcendental Reality. And this absence of direct Realization obliges them to function, and experience, and presume within the domain of phenomena, or Nature in itself. In this manner, conventional religion is often bound up with tendencies, motives, expressions, and philosophies that are "evil" and not "good." Therefore, anyone who is moved by arguments of a religious kind should consider all of it to the point of ecstatic surrender, awakened wisdom, and a profoundly activated love of all beings (expressed through non-threatening service, tolerance, compassion, and help).

Be more sensitive to the "evil" that is always persuasive in your fear, regardless of the glamour of your "experiences" or your beliefs. And oblige yourself first of all to surrender the self and all its internal and external possessions to the Infinite Being and All-Pervading Life-Radiance that are God.

The journey passes through the seven valleys, the seven kingdoms, the chakras, the planes of consciousness, the degrees of faith. Often we only know we've been in a certain place when we pass beyond it. Because when we're in it, we don't have the perspective to know, because we're only "being." But as the journey progresses, less and less do you need to know. When a faith is strong enough, it is sufficient just to "be." It's a journey towards simplicity, towards quietness, towards a king of joy and peace that is not in time. It is a journey out of time, with no past, no present and no future, leaving behind every model we have had of who we think we are. It involves a transformation of our being so that our thinking mind becomes our servant rather than our master. It's a journey that has taken us from primary identification with our body, through identification with our psyche, on to an identification with our soul, then to an identification with God, and ultimately beyond identification.

-Ram Dass

Life in the physical realm is a preparation for birth into the subtle realm. Everything born into the physical world must die; however, a developed individual who learns the "immortal way" may be born again into a life of absolute freedom. A subtle transformation takes place within an individual when he succeeds in cultivating himself and attains pure wisdom. Immortal cultivation is a gradual process of practicing pure diet, energy conducting exercises (Tow Ying), and the cultivation and refinement of one's whole being. With this the heavy, gross energy of one's life begins to diminish. All of these practices are the preparation for breaking through the cycle of birth, procreation and death, and emerging into the immortal divine condition. As an individual's energy becomes more refined and subtle, he comes under the dominant control of the physical realm less and less. As such a life evolves, it gradually becomes submerged in the mighty ocean of spiritual energy, the universal divine energy, and a new life, governed by wisdom rather than emotion, is thus created. As one's sense of life broadens, the psychological ego is dissolved and entire body is positive and influenced. As one subtly transforms oneself, one leaves the gross realm and approaches immortal divinity. The evolution of the soul depends on the growth of self-awareness. This takes place over the course of many lifetimes through learning the "internal way" of the universe and following the precise and explicit methods of self-cultivation which are the heritage of the accomplished angel.

-Hua Hu Ching (Text)

In this realm it is no longer important to have the sense of an individual soul or spirit as the substance of one's life, for one's life is pure nature itself, the constancy of the universe.

-Hua Hu Ching (Text)

It is essential to understand that an individual must remain one with the constant virtue of life and dissolve the stiffness and rigidity gathered by worldly confrontation. When the internal metamorphosis is complete, he may emerge into a new realm of being in which he is one with Tao (God). This is the culmination of his evolution into the realm of pure freedom.

-Hua Hu Ching (Text)

The body, in its various forms, is the vehicle in which we may attain the experience of the numberless worlds. The human body is the vehicle of our experience of the earth, and the transfigured body, transformed beyond the shape of mere man, will be the vehicle of our experience of all other planets, stars, places, spaces, times and planes. The free life energy we are structured to develop through surrender (return) of mind and body to the radiant life-principle will be the primary, necessary and ultimate means of our migration beyond earth and man. And that same energy is the "spiritual body" in which we transcend even all the worlds of our evolutionary embodiment.

-Franklin Jones

54. Evolution

"Hymn to America" from (Thou Mother With Thy Equal Brood)

Thee in thy future

Thee in thy larger, saner brood of female, male – thee in thy athletes, moral, spiritual; south, north, west, east.

Thee in thy moral wealth and civilization (until which they proudest material civilization must remain in vain)

Thee in thy all-supplying, all-enclosing worship – thee in no single Bible, savior, merely thy saviors countless, latent within thyself, equal to any divine as any. . .

These! These in three (certain to come)

Today I prophesy.

-Walt Whitman

"All science is transcendental or else passes away. "Botany" is now acquiring the right theory – the avatars of Brahma (God) will presently be the textbooks of natural history."

-Emerson

Those who establish themselves in goodness rise upwards; the passionate remain somewhere in the middle; the dull (ignorant) steeped in the lower occurrences of the modes sink even more downward. The soul (spirit) evolves through these three stages; it rises from dull inertia and subjection to ignorance, through the struggle for material enjoyment to the pursuit of knowledge derived from insight and wisdom and happiness, but so long as we are attached, even though it may be to very noble objects, we are limited and there is always a sense of insecurity since "Rajas" (passion) and "tamas" (dullness) may overcome the sattwa (goodness) in us. The highest ideal is to transcend the ethical level and rise to the spiritual. The good man and woman should become saints; until we reach this stage we are only in the making; our evolution is incomplete.

-Bhagavadgita

"There are different roads by which this end (of spiritual apprehensions) may be reached; the love of beauty which exalts the poet; that devotion to the one and that ascent of science which make the ambition of the philosopher; that love and those prayers by which some devout and ardent soul tends in its moral purity towards perfection. These are the great highways conducting to that height above the actual and the particular, where we stand in the immediate presence of the infinite. Who shines out as from the deeps of the soul."

-Plotinus

Man's idea of evolution is science and technology. God's idea of evolution is for mankind to return to it's "true nature" or "true self." And all things will be added to his remembrance.

But seek first the kingdom of God and his righteousness. And all things shall be added to you.

-Jesus, Matthew 6:33

But the helper, the "Holy Spirit" (your true inner self) whom the father will send (uncover) in my name (when you attain (or return to) Christhood), he will teach you all things and bring to your remembrance all things that I said to you.

-Jesus, John 14:26

Soul Development

E.Cayce, A.R.E. States:

For life – or the motivative force of a soul – is eternal. . .

For each soul seeks expression. And as it moves through the mental associations and attributes in the surrounding environs, it gives out that which becomes either for selfish reactions of the own ego or – to express – or for the I AM to be at-one with the Great I AM THAT I AM.

What then are the purposes for the activities of an entity in a material plane, surrounded with those environs that make for self-expressions or self-activities in the various ways and manners?

What meaneth these? That self is growing to that which it, the entity, the soul, is to present, as it were, the Great I AM in those experiences when it is absent from materiality.

These become hard at times for the individual to visualize, that the mental and soul may manifest without a physical vehicle. Yet in the deeper meditations, in those experiences when those influences may arise when the spirit of the Creative Force, the universality of soul, of mind – not as material, not as judgments, not in time and space but of time and space – may become lost in the Whole, instead of the entity being lost in the maze of confusing influences – then the soul visions arise in the meditations.

And the centers becoming attuned to the vibrations of the bodily force, these give a vision of that as may be to the entity an outlet for the self-expressions, in the beauties and the harmonies and the activities that become, in their last analysis: just being patient, long-suffering, gentle, kind.

These are the fruits of the spirit of truth; just as hates, malice and the like become in their growths those destructive forces in creating, in making for those things that are as but tares, confusions, dissensions in the experiences of an entity.

Those then are the purposes of the entrance of an entity into a material plane; to choose that which is its ideal.

Then ask thyself the question – gain the answer first in thy physical consciousness: "What is my ideal of a *spiritual*life?"

Then when the answer has come – for it has been given by Him that is Life, that the kingdom of God, the kingdom of heaven, is within; and we view the kingdom of God without by the application of those things that are of the spirit of truth – these then answered, we seek again in the inner consciousness: "Am I true to my ideal?"

These become then the answers. This and that and the other never as pro and con. For the growth in the spirit is as He has given; ye *grow* in grace, in knowledge, in understanding.

How? As ye would have mercy shown thee, ye show mercy to those that even despitefully use thee. If ye would be forgiven for that which is contrary to thy own purposes – yet through the vicissitudes of the experiences about thee, anger and wrath give place to better judgment – ye, too, will forgive those that have despitefully used thee; ye will hold on malice. For ye would that they Ideal, that Way ye seek, hold no malice – yea, no judgment – against thee. For it is the true law of recompense; yea, the true law of sacrifice.

For not in sacrifice alone has He sought His judgments, but rather in mercy, in grace, in fortitude; yea, in divine love.

The shadows of these are seen in thy inner experience with thy fellow man day by day. For ye have seen a smile, yea a kind word, turn away wrath. Ye have seen a gentleness give hope to those that have lost their hold on purpose, other than the satisfying of an appetite – yea, other than satisfying the desires of the carnal mind.

Hence as ye give, ye receive. For this is mercy, this is grace. This is the beauty of the inner life lived.

54. Evolution

Know then it is not that judgment is passed here or there. For know that God looketh upon the heart and He judgeth rather the purposes, the desires, the intents.

For what seekest thou to lord (laud) in they life? Self-intent? Know ye not that it was selfishness that separated the souls from the spirit of life and light? Then only in the divine love do ye have the opportunity to become to thy fellow man a saving grace, a mercy, yea even a savior.

For until ye have in thy own material associations known thyself to be the saving grace to someone, ye may not know even the whole mercy of the Father with the children of men.

Then it is not of rote; it is not ritual that has made for those influences in thine own experiences; but in whom, in what hast thou put thy trust?

He has promised to meet thee within the temple of thine own body. For as has been given, thy body is the temple of the living God; a tabernacle, yea, for thy soul. And in the holy of holiest within thine own consciousness He may walk and talk with thee. How? How?

Is it the bringing of sacrifice? Is it the burning of incense? Is it the making of thyself of no estate?

Rather is it that ye *purpose*! For the try, the purpose of thine inner self to *Him* is the righteousness. For He hath known all the vicissitudes of the earthly experience. He hath walked through the valley of the shadow of death. He hath seen the temptations of man from every phase that may come into thine own experience; and yea, He hath given thee, "If ye will love me, believing I am able, I will deliver thee from that which so easily besets thee at *any* experience."

And it is thus that He stands; not as a Lord but as thy Brother, as thy Savior; that ye may know indeed the truth that gentleness, kindness, patience, brotherly love, beget – in thy heart of hearts, with him – that peace, that harmony. Not as the world knoweth peace but as He gave: "That peace I give you; that ye may know that thy spirit, yea thy soul, beareth witness with me that ye are mine – I ma thine," even as the Father, the Son, the Holy Spirit.

Even so may thy soul, thy mind, thy body, become aware of that which renews the hope, the faith, the patience within thee.

And until ye show forth in His love that patience, ye cannot become aware of thy relationship with Him. Even as He has given, in patience ye become aware of being that soul – that seeketh the Father's house that is within even thine own consciousness.

End of statement

-E. Cayce, A.R.E. Foundation

≤ 54. Evolution ≤

The first natural spirits took life forms as part of the materializing process of evolution. All lives are actually spirits in different forms. Spiritual energy has many different levels. The shape of a human being is an expression of inner adjustment and is the result of self-cultivation through many lifetimes. In certain ancient books their illustrations of our ancestors, the first beings, had nine heads on a snake-like body. Possibly each head did one job at a time, like the intellectual mind does now. The beautiful simplification of the human form and mind evolved through millions of years to have many functions, with one head and two hands and feet instead of many invisible feet beneath the belly. The human form is an artistic work of spirit. If the spirit is correct, it will sooner or later take the right shape. This is similar to a great artist who spends years mastering the skills of his art, yet the value lies in what is actually produced with the skills that were cultivated. Skill is not a totally external development. Inside a great master is the spirit which was there from infancy, waiting to be correctly shaped.

-Hua Ching Ni (Teacher)

Although the physical body of a human has changed considerably from its firm formation or involvement with creation, and will continue to change in the future as Mother Nature makes it (the physical body) more adaptable, the inner essence, consciousness, self awareness (real you) has and always will be the same.

It may be possible that throughout evolution the outer body has changed, but the spirit *inside* has always been the same.

-Pope John Paul II

If one never learns to transcend one's own body and thoughts, one will never become human (humane).

55. Evolution (of Spirit in Mankind)

Everywhere, and at all times, within the perpetual and egoically "self"-perpetuating Great Tradition—or the perpetually seeking "world"-mummery of humankind—individuals and "tribalized" ego-collectives (including both sacred and secular traditions and institutions of all kinds and sizes) engage in arguments and competitive struggles with one another.

The arguments and competitive struggles between individuals and "tribalized" ego-collectives (or traditions and institutions of all kinds and sizes) are, characteristically, communicated and memorialized in the form of mentally (and mostly verbally) conceptualized ideas. Even though arguments and competitive struggles are everywhere, and by all ego-based individuals and all ego-representing (and ego-serving, and wouldbe egoextending) traditions and institutions, characteristically communicated and memorialized in the form of mentally (and mostly verbally) conceptualized ideas, all ego-based arguments and competitive struggles are, in every fundamental, essential, and effective sense, primitive power-efforts—and all of them are thoroughly based upon and extended from one or the other ground-pattern of (generally, uninspected, and, therefore, unconscious, or non-conscious) psycho-physical (or pre-verbally brain-and-nervous-system-patterned) structuring associated with the ego-developmental limit (or ego-based stage of life) that is, in any particular instance, being asserted, defended, protected, or otherwise exercised. Thus, the arguments and competitive struggles everywhere and at all times dramatized by ego-bound individuals and collectives are not, at "root", exchanges of ideas—or even of fully consciously inspected and thought-responsible "consideration"—but all such arguments and struggles are, fundamentally, only primitive confrontations between underlying egoic psycho-physical patterns (or pre-verbally brain-and-nervous-system-patterned adaptations) of developmental structural design.

That is to say, any and all ideas associated with ego-bound arguments and competitive struggles are merely symptoms (and merely mentalized extensions) of underlying pre-verbally brain-and-nervous-system-patterned adaptations (or psycho-physically patterned sub-structures) of ego-development, limited by the specific potential associated with the stage of life (among the six possible ego-developmental stages of life) dramatized in the particular instance.

All the possible kinds of either actual or potential verbally-conceptualized (or otherwise communicated) argumentation and (thus and thereby) institutionalized competitive struggle are nothing more than primitive power-games, played out between systematically (and pre-verbally) adapted brain-and-nervoussystem-patterned structures of developmentally stage-of-life-limited and egobound human organisms.

In specific "contests", the differences between the verbal arguments and other competition-devices displayed are also (in addition to the defining stageof- life-characteristics of psycho-physical egoity) modified and further differentiated by "local" influences, associated with individual and institutional time-andplace histories of a geographical, social, cultural, or other kind—but any and all such influences are merely secondary, and not fundamental (and, thus, much less significant, or determinatively consequential than the virtually all-determining stage-of-life-patterning of the ego-based brain and nervous system).

To illustrate this Analysis of human ego-culture, the perennial Western (or Occidental, or Omega-culture, and thoroughly exoteric) arguments and competitive struggles between "religionists" (or "creationists", or

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"monotheists") and "scientific materialists" (or "secular realists", or "reductive rationalists") may be here-examined as an exemplary instance. Exoteric "religion"—(including "Creator-God"-monotheism, or "creationist religion")—is the institutionalization of collective ego-identity (or "tribalized" egoity) in its "sacred" form.

Conventional science—including the scholarly, and the research-oriented, and the (otherwise) technological and corporate industries of "scientific materialism" (or "scientism"), and (altogether) of "secular realism" (and "reductive rationalism")— is the institutionalization of collective ego-identity (or "tribalized" egoity) in its "secular" form.

The arguments and competitive struggles between "creationists" and "rationalists" relative to the origin and nature of the humanly-"experienced" universe are perennial and fundamental public theatre in the Westernized sectors of the "world"—and no finally or universally satisfactory "resolution" is ever produced by their relentless confrontations.

The Western-"world" theatre of merely exoteric "creationist"/ "rationalist" debate is commonly presented as if it were a confrontation between ideas, but the would-be ideas, on both sides, are always of a fixed, and predetermined, and oddly mechanical, and merely mutually contradictory nature—and, altogether, of such a nature that the only idea-event of the confrontation is a kind of predictable, and pre-decided, and always theatrically-dramatized program of propagandistic hyper-statement versus hyper-statement, wherein the individuals, institutions, and traditions, on both sides, remain insular, aggressively "self"-protected, and recurrently (and monotonously) "self"-preserved.

The Western-"world" theatre of merely exoteric "creationist"/ "rationalist" debate has only one fundamental (and entirely public) purpose—to propagandistically and (by every kind of theatricalized mere seeming) egoically "self"-protect and "self"-preserve both of the opponents in their traditionally independent political, social, economic, and cultural spheres of primitively exercised public human power.

Monotheistic "creationist-religion" is an exclusively exoteric institutional power-entity, fabricated on the basis of an egoic (or "point-of-view"-bound) interpretation of the conditionally arising universe, and intent upon controlling and managing the human "world" and even the conditionally arising universe itself.

The "sacred power" that monotheistic "creationist-religion" claims it brings (or would extend) into the human "world" is, it says, the "Creator-God" of the universe—whereas, in fact, the power that monotheistic "creationist-religion" actually exercises (or would everywhere exercise) is that of the humanly-governed political, social, economic, cultural, and (altogether) merely exoteric institutionalization of the totality of humankind.

The institutionalizing-power that monotheistic "creationist-religion" exercises (or would everywhere exercise, if allowed to function at will and unimpeded) is of an inherently intolerant nature—because it is "self"-possessed by a reductionist, and "tribalistic", and exclusively exoteric mentality, that cannot accept any non-"orthodox", extra-"tribal" (or extra-institutional), non-monotheistic, or (otherwise) esoteric exceptions to its "Rule". Institutional "scientism"—which is "secular realist-reductionist rationalism", "self"-organized on the

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basis of the philosophy of "scientific materialism"—is, like the institutions of monotheistic "creationist-religion", an exclusively exoteric institutional power-entity, and it is likewise founded on the basis of an egoic (or "point-of-view"-bound) interpretation of the conditionally arising universe.

Like monotheistic "creationist-religion", institutionalized "scientism" is intent upon controlling and managing humankind (and the total human "world"), and even the conditionally arising universe itself—but on an exclusively secular (or non-sacred, and even anti-sacred, and thoroughly "Godless") basis.

The everywhere-and-everything-and-everybody-institutionalizing power of institutional "scientism" would (if allowed to function at will and unimpeded) control and manage (and thoroughly institutionalize)—and, altogether, exoterically limit—all of the political, social, economic, and cultural conditions and activities of globally-institutionalized humankind.

The institutionalizing-power that institutional "scientism" exercises (and would exercise absolutely, if so allowed) is, like that of monotheistic "creationist-religion", of an inherently intolerant nature—because it, like monotheistic "creationist-religion", is "self"-possessed by a reductionist, and "tribalistic", and exclusively exoteric mentality, that cannot accept any non-"orthodox", extra- "tribal" (or extra-institutional), or (otherwise) esoteric exceptions to its "Rule".

Whereas the principles of institutional and institutionalizing power in the mutually competing (and universally competitive) sepa-rate and exclusive traditions of monotheistic "creationist-religion" are always conformed to the publicly propagandized ideas of "Creator-God"-monotheism and of the "self"-presumed (but only selectively respected) sacredness of the universe and of human life, the principles of institutional and institutionalizing power in the mutually competing (and universally competitive) separate and exclusive domains of institutional "scientism" are always conformed to the publicly propagandized ideas of gross "rationalism", and of anti-metaphysical materialism, and of the "Godless" and non-sacred (or thoroughly secular and material) nature of the universe and of human life.

One of the key characteristics that particular institutions of monotheistic "creationist-religion" and particular institutions of institutional "scientism" have in common is the persistent will to dominate and assimilate all other institutions and traditions—whether of "religion" (monotheistic or polytheistic or non-theistic), or of "science", or of politics, or of society, or of economics, or of culture— while otherwise always staunchly and even aggressively refusing to (themselves) be either dominated or assimilated.

The will to assimilate (and thereby dominate), coupled with the willful refusal to be assimilated (and thereby dominated) is an institutional characteristic of all ego-driven human collectives—and this double-edged will-to-power generates a perpetual situation of mutual and aggressive "intramural" competition between and among institutional "religious" traditions themselves, and between and among secular "rationalist" institutions themselves, and between and among institutional "religions" of one another. The perennial aggressive mutual competitiveness between and among institutional "religions" themselves, and between and among institutional "religions" themselves, and between and among institutions of "rationalism" (including both freely-enquiring science and materialism-bound "scientism") themselves, and between and among institutional "religions" and institutions of "rationalism" as opponents of one another is often displayed in public as said-to-be-"harmless" debates—but, because all such

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(or merely exoteric) institutions are actually seeking to "Rule the world", the competitive conflicts between and among institutional "religions" and institutions of "rationalism" are a constant threat to the unity, peaceful order, and practical well-being of humankind as a whole.

Both institutional monotheistic "creationist-religion" and institutional "scientism" want (and actively seek) to "Rule the world", by means of globally extended and rigorously exclusive institutional power—and, in order to further that purpose, the various competitive traditions of monotheistic "creationistreligion" and the various competitive institutions of "scientism" constantly engage in highly publicized "creationist"/"rationalist" pseudodebates.

If the purpose of "creationist"/"rationalist" debates were for a final and universally satisfactory resolution to actually be achieved—such that Truth Itself, or Reality Itself, were established As Such, and Thus-proposed to all of humankind— An entirely different and superior Address would, necessarily, have to be made (by them) relative to the matters of contention that are so casually, and merely divisively, and "self"-defensively, and in a mere and grossly exoteric manner "argued" by the separate and mutually opposing "creationist" and "rationalist" proponents (who, like separate sacred-versus-secular "Rulers" of an otherwise presumed-to-besingle "Church-and-State", always manage, even by pseudo-debate, to re-assert their traditional divisive and "self"-divided power over at least the Western and "Westernized" ego-"world"). The "creationist"/"rationalist" debate is a public theatre of ego-based powergames, which pretends to be Truth's own arena of ideas, but which, in fact, is a grossly and merely exoterically dramatized theatre of primitive and irreconcilable confrontation between first-three-stages-of-life-based fixed modes of preverbally brain-and-nervous-system-patterned structures of ego-based psychophysical adaptation.

Every ego-developmental stage of life unconsciously (or, in any case, inevitably) "self"-reveals itself verbally by particular and characteristic fixed ideas—and neither the fixed ideas of the "creationists" nor the fixed ideas of the "rationalists" are any more rational, true, or closer to The egoless Reality-Truth than the fixed ideas of the opposing other.

The ego-bound (and pre-verbally brain-and-nervous-system-patterned) fixed ideas of "creationists" (and "religionists" in general) are direct extensions of first-and-second-stage-of-life infantile-and-childish-dependency patterning. The ego-bound (and pre-verbally brain-and-nervous-system-patterned) fixed ideas of "rationalists" (and "scientific materialists" in general) are direct extensions of third-stage-of-life adolescent-independence patterning. In cases of individuals and institutions that argue for a combination of both "religionist" and "scientific" views, what is being dramatized is a middle-of-theroad "adolescent-versus-child" ambivalence, representing a yet-unresolved developmental conflict between infantile/childish dependence and adolescent independence

In due course, the power of "religion" to console the infantile and childish ego must be out-grown, and the power of "worldly realism", and "gross rationalism", and "scientific materialism" to fascinate and retard the clever adolescent ego (and, otherwise, to defeat the infantile or childish ego) must be out-grown, and the power of the middle-of-the-road to seduce and entrap the developmentally compromised first-three-stages-of-life ego

∞ 55. Evolution (of Spirit in Mankind) ∞

must be out-grown, and ego itself (altogether, and in all of its exoteric and esoteric stages of life) must be out-grown—but Truth Itself, Which Is Only Intrinsically egoless Reality Itself, can never be out-grown.

Truth Itself Is The necessary Realization That Awakens when all the egobased and ego-serving alternatives are—with ego itself—all and Perfectly out grown. In any and every case, the arguments and competitive struggles between human egos—and, altogether, between ego-based human collectives of every type and size—are based in (and fixed and determined by) developmentallylimited adaptation-patterns of one or another basic six-stages-of-life psychophysical (or stage-specific, and pre-verbally brain-and-nervous-system-patterned) type.

All ideas communicated and memorialized within the mutually competitive cultures (and among the mutually competing culture-speaking individuals) of the human "world"-mummery of egos are merely the characteristic fixed (and iconically ego-representing) features of the underlying pre-verbally brain-andnervous-system-patterned ego-structure (necessarily and specifically associated with and limited by one or another of the first six, or ego-developmental, stages of life) that characterizes the any particular instance (whether individual or collective).

The characteristic fixed (and stage-of-life-specific) psycho-physical (or preverbally brain-and-nervous-system-patterned) ego-structure, and not merely the idea-stance, is, in any and every particular instance, the precise element that must, ultimately, be understood and transcended—or else Truth Itself can never Be the resolution of any human discourse.

Truth Itself Is the only universally satisfactory resolution of any and all of ego-bound competitive argument and struggle.

Truth Itself is neither "Western" nor "Eastern"—neither conventionally and egoically exoteric nor conventionally and egoically esoteric. Truth Itself Is Only Reality Itself—Perfectly Prior to every individual or (otherwise) collectivized ego-"I".

The Truth That Is Reality Itself Is The Perfect "Tool" and "Craft"—or The Perfect Disposition and Way—for all of egoless "Perfect Knowledge" and (Thus) all of egoless Self-Realization.

The Only Perfect Disposition—in Which all of non-unity, all of fruitless argument, all of institutionalized competitive ego-struggle, all of perennial human ego-disputation, and all of egoity itself is Priorly Confounded and Priorly Nonarising— Is That of Intrinsically egoless "Perfect Knowledge" of Reality Itself. (the Aletheon)

56. Experience (Planes)

All of the experiences you pursue in the context of the body-mind are temporary events—or self-manipulations and mechanical possibilities in the context of what is (in and of itself) a limitation, and that is only a mode of suffering, and that is, inevitably, going to die.

The body-mind (or even any mode of conditional existence—gross, subtle, or causal) is Not Truth, Not Real God, and Not Reality (or Indivisible and Indestructible Light, Itself).

The conditional (or Cosmic) domain, in any of its planes, is Not Truth, Not Real God, and Not Reality (or Indivisible and Indestructible Light, Itself).

Experiences in any of the planes of the conditional (or Cosmic) domain are Not Truth, Not Real God, and Not Reality (or Indivisible and Indestructible Light, Itself).

Conditional experiences are, merely and only, appearances generated (or made inevitable—or, otherwise, made to persist) by means of self-contraction.

To Realize Reality, Truth, or Indivisible Oneness With Real God (or Indivisible and Indestructible Light, Itself), you Must Transcend self-contraction, and (Thus and Thereby) Enter Into My Divine Self

Domain—Which Is The Divine Disposition (or State) That Is, Most Perfectly Prior To attention.

Only That Is Divine Liberation.

Nothing else Is Divine Liberation.

The phenomenal possibilities of life in gross form, and the phenomenal possibilities of even subtle conditional experience, are all a play on limitation, change, and mortality.

All such possibilities pass—and, even in the having of them, you remain under mortal stress, in fear of death, only suffering, and constantly self-deluded (even at the causal root).

The usual "God" (of exoteric and conventional religion) is an ego-consoling icon, made by Man, for Man—and, therefore, the usual "God" represents (and is intended to serve) the egoic human aspiration toward self-fulfillment (or the fulfillment of ego-based desire, or of seeking).

Real God Is The Condition In Which all seeking (and its fulfillment) Is Inherently and Most Perfectly Transcended.

Why Should you Surrender To what is less than Real God?

Why Should you Embrace any conditional form or concept itself, As If it (in and of itself) Were Able To Divinely Liberate you, or Bring you To True (and, Necessarily, egoless, or Non-Separate) Happiness?

57. Eye For An Eye

This is *not* a statement for revenge. It is a statement of the universal "law" of karma, i.e., What you do to others, will be done to you. If you live by the sword you will die by the sword What you sow is what you reap. Self defense does NOT create bad Karma. The protection of self and others does not create bad Karma.

58. Faith
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"Faith (Sraddha) is not the acceptance of belief. It is the striving after self-realization by concentrating the powers of the mind on a given ideal."

-Radhakrishnan

"The ultimate and incontrovertible evidence of any religions faith is the evidence of the believers heart."

-Radhakrishnan

Faith means courage.

The courage of trying to be "therefore perfect as your Father in heaven is perfect," when all your life you were told that nobody can be God, and you are born in sin.

The practice of meditation-cultivation is the practice of faith and courage.

You are not God, but your "SELF" is God.

The "you" (the ego) is not God, but your "SELF" (inner true self, consciousness) is God; your true inner SELF is also called the "Holy Spirit.

The spiritual meaning of faith is, the DEPTH of one's spiritual God-self-realization, i.e., the depth of one's experience.

Does one *trust* in the Christ consciousness state of be-ing enough to give-up one's very own personality???

Does one have enough *faith* that the Christ consciousness state is better than the independent egoic state???

Is it really better to be a ruler in hell than a slave in heaven? This statement is nonsense because it is conceived from the egocentric state of be-ing. How can one be a slave if one is actually eternal spirit, and is attached to no-thing??

∞ 59. Faith (Esoteric) ∞

PERFECT FAITH IS THE UNIVERSAL REALITY-BASIS FOR REAL AND PERFECT JOY

Faith is an act of "subjective" identification with one or another mode of "experience" or conditionally presumed "knowledge"—whether physical (or perceptual), or mental (or conceptual), or emotional, or Spiritual—rather than to "objectify" and "subjectively" dissociate from it.

The conventional idea of faith is belief in the "objective" verity of one or another mode of "experience" or presumed "knowledge"—but such "faith" (or "objectified belief") is, actually, an act of non-faith, or of "subjective" dissociation (which is the principal and inevitable result of the, necessarily, egoic act of "objectifying" modes of "experience" or presumed "knowledge").

The "end of faith" (or the loss of confidence in one or another mode of "experience", or of previously presumed "knowledge", or of previously affirmed "objectified belief") is the result of the failure to accept or achieve (or, otherwise, maintain) "subjective" identification with one or another specific mode of comprehension—and the subsequent admission (of "loss of faith") is the even aggressive act of "subjective" dissociation from that specific mode of comprehension, and the active relegation of that specific mode of comprehension to the status of a mere "object".

The renewal (or re-awakening) of faith is the event (or process) of "subjective" re-identification with one or another specific mode of comprehension that was previously relegated to the status of a mere "object".

Once the act of "objectifying" (and, thus, of "subjectively" dissociating from) any mode of comprehension—or, otherwise, of "ending faith" in one or another mode of comprehension—has occurred, the restoration of faith (or, at least, "objective belief") in that specific mode of comprehension is, thereafter, always sought (or wanted and anticipated).

Indeed, once the "end of faith" in any significant mode of comprehension is suffered, there is, thereafter, a perpetual longing (or wanting and anticipating search) for the restoration of the "faith experience".

Conventional, or exoteric, faith is ego-based, "outer-objectivity"-oriented, search-bound, and a form of psychologically addictive behavior.

Non-conventional, or esoteric, faith is ego-based, "inner-subjectivity"-oriented, search-bound, and a form of psychologically addictive behavior.

Perfect Faith Is Intrinsically egoless, Perfectly and Always Already Reality- "Oriented" (or Intrinsically Self-Established In and As Reality Itself), Intrinsically Transcending both "inside" and "outside" (and both "subject" and "object"), Perfectly searchless, and Intrinsically Free (or Perfectly Non-addicted, and without psychophysical dependencies of any kind).

The "end of faith" is the loss of the egoically constructed "subjective" basis for joy.

Only Reality Itself Is The Universal Basis for Real and Perfect Joy. Therefore, Reality Itself Is The One and Only and Intrinsically Perfect Basis for Perfect Faith.

59. Faith (Esoteric)

Perfect Faith Is the ever-renewed capability for the transcending of all "objective" categories of comprehension (or of "experience" and conditionally presumed "knowledge") and for the transcending of all egoically "subjective" modes of "interiorized" comprehension (or of "subjective" identification and of "subjective" ego-identity).

Perfect Faith Is Intrinsically Perfect Joy—without "reasons" for "It", and without egoic "self"-identity as either the "causative" basis for "It" or the "caused" result of "It".

Perfect Faith Is The Intrinsic (and Intrinsically egoless) Self-Apprehension (or Self-Apperception) of The Perfectly egoless, Indi-visible, Non-separate, and Acausal Self-Nature, Self-Condition, and Self-State That Is Reality Itself. Perfect Faith Is The Universal Reality-Basis for Real and Perfect Joy.

Perfect Faith Is "Perfect Knowledge" of Real God.

The Real God of Perfect Faith Is Reality Itself—Perfectly Non-"objective", Perfectly (and Perfectly egolessly) Subjective, Perfectly Indivisible, and Perfectly Acausal In and As The Intrinsic Self-Nature, Self-Condition, and Self-State That Is Reality Itself.

Perfect Faith Is "Perfect Knowledge" of Reality Itself.

Perfect Faith Is Perfectly egoless.

Perfect Faith Is Perfect Joy.

∞ 60. False Images ∞

Worshiping your own mental concepts of what you "think" or "imagine" God to be is the worship of false images and/or graven images.

To "think" about God is to only think about one's *own* concepts.

God is spirit, and those who worship (seek) him must worship (seek) in spirit and truth.

-Jesus, John 4:24

God is spirit and those who seek divine union must themselves be in the condition of spirit and truth. If the soul (you) becomes UNIDENTIFIED with the physical body and brain and it's self created psychological person-ality you automatically return to your original SPIRITUAL SELF and are identified with the UNIVERSAL SELF called God. These are the two masters, but you can only serve one at a time.

Mohammed stated, "No God but God." This means all concepts, ideas, beliefs are not God, only the actual condition of moment to moment God-Realization is God. Everything else is just an expression of the ego-centric state of mind.

Note: The words of Mohammed have been changed from "No God but God" to "No God but Allah." The former are the words of a true prophet. The latter are the words of an ignorant disrespectful fool. The former may lead to world peace, the latter may lead to world war.

61. False Prophets

A false prophet is one who may have a great capacity of the intellect. Which is only useful for research and study. Without even a brief mystical experience such a person cannot and should not teach.

For they preach, but never experience God-union nor live as God for which they say is absolutely impossible to *do*or *be*. Because we are nothing but ignorant mortals, we are not capable of self-salvation. (This is the second sign of a false prophet. (The first was to create fear).

They know "about" God (only history) but do not know (experience) God directly. Their good works and deeds *are* praiseworthy, but they are untrained and unlearned in the true ways of God-self-realization.

God (in the form of the Holy Spirit) is in his heart as it is in every human being but he, even as a high teacher, has not "attained" it except in the form of a thought or emotional response, but does not manifest God. (i.e., Christ-consciousness) for the sane and spiritual development of his fellow human beings.

A false prophet (not necessarily evil, but just ignorant in the true way of eternal life) cannot explain or produce actual eternal life with his/her teachings, but only give you "belief" and the rest is up to you and your so-called "faith," or lack of it if you fail to attain anything.

Eternal life has nothing to do with religious faith or belief. True eternal life is based on time tested methods of "meditation-cultivation" and the proof of past true teachers.

False prophets may be good hearted in their "intent" to make a better world, but truly and sadly they *are* the blind leading the blind, no matter how much they "praise" and "glorify" the name of God.

Blind faith without true intelligence and wisdom and direction will do little to save the world or even one single person. The outer life is the outer life (including thoughts) and no matter how perfectly you obey all the religious rules and commandments it is not the *inner life* of the spirit. Even a life long disciple or devotee of a great master, saint, teacher or guru, etc. who can understand the teaching intellectually but has never experienced self realization can be considered to be false prophets also. Even if they have great love and devotion, because without "experience" *and* the basic *understanding* of that "experience" they have nothing *useful* to teach you.

Eternal life is not a matter of intellectual knowledge, history or obeying every religious rule and law.

Eternal life is the disassociation from the psychological ego and a shift of consciousness to the inner condition of SELF realization as God. For one cannot walk "with" God. One can only walk in God and as God.

The "ego" in its mentality considers itself a creation of God and therefore divine or justified in its existence, which is not correct.

How can a person attain (actually return to) at-onement when the word worship implies two beings: the one doing the worshiping, and the one being worshiped? A false prophet cannot answer such a question and will simply say it is a divine mystery, which we as mere mortals cannot or should not know (or even think about, just have faith).

False prophets create false Gods.

∞ 61. False Prophets ∞

False prophets CREATE the worship to their own concept of what they "think" God is.

False prophets worship their own imagination or concept of what they "think" God actually is.

Jesus said: "Therefore if they say to you, look, he is in the desert (outside)! Do not go out! Or look, he is in the inner rooms! Do not believe it." THE LAST PART OF HIS STATEMENT WAS MISTRANSLATED. It should be: "Therefore if they say to you, look, he is in the desert (a place outside of your own being) do not go out; FOR LOOK, HE "IS IN THE INNER ROOM," (i.e., in your brain center as God-self-realization) believe in what I tell you.

-Jesus, Matthew 24:26

"For indeed the kingdom of God is within you."

-Jesus, Luke 17:21

FAITH = To believe what someone else tells you.

Gullible = To believe what someone else tells you.

Eternal life does not depend on so-called faith. Eternal life depends on your practice of un-attachment and returning to your original pure state, to BE THEREFORE PERFECT, one must practice perfection, it is not a free gift from someone else.

Why do some religions teach a day of judgement (a later time) when the good, who obey, will be taken up into the sky (heaven), when Jesus, Socrates, Plato, Lao, Tzu, Buddha, Mohammed all said the kingdom of God is at hand (i.e., available now) and is WITHIN ?????

Why do individuals change the words of the achieved prophets? Why do individuals want to change everyone else, but not themselves?

≈ 62. Fate & Destiny

Destiny or Free Will

Do we have free will? Yes! Are we controlled by fate? Yes!

We have the "free will" to make our own "destiny" and "fate."

We have the free will to create a heaven on earth, *if* every person decides to return to their own inner true and natural "angelic" condition.

We have the free will to create a hell on earth by the glorification of the "egoic mentality."

The ancient word for creating one's own fate and destiny is Karma. There is good Karma and there is bad Karma. There is good luck and bad luck.

∞ 63. Fear ∞

The physical human body is a divine animal, it has spiritual centers, and is the temple and vessel of the Holy Spirit (the real and eternal you) but it also has the instincts of the other animals. Procreation self survival, aggression and fear.

When the inner true SELF, the eternal you, becomes identified with the physical body-brain it assumes and experiences the sensations and instincts of the body-brain more or less depending on its, degree and depth of association.

∞ 64. Freedom ∞

The only true freedom is God-self-realization, and the "remembrance" of all things.

What most people call freedom, is just irresponsibility, and lack of self control.

To do what ever you want when ever you want is still not true freedom.

65. Garden Of Eden

The Garden of Eden is a spiritual metaphor.

The Garden of Eden is not a real place on earth.

The Garden of Eden is one of the many names for God-self-realization.

When the true inner self (inner spirit and inner witness) begins to use sensory input and sensations of the physical body as its *primary source of knowledge*, it begins to lose its remembrance that it is...or was eternal spirit, the inner spirit (self awareness or soul) casts *itself* out of paradise (the place of perfect eternal happiness...also called Heaven, Nirvana, Samadhi, God union, etc. etc.).

∞ 66 Gnosticism ∞

EXOTERIC AND ESOTERIC: THE PUBLIC AND THE SECRET DIMENSIONS OF RELIGION

The dominant "religions" of the present-time are, fundamentally, exoteric traditions that exist in order to serve social purposes—the purposes that are of interest to the State and to the human public collective as a whole. Exoteric "religion" is intended to inspire human beings to behave well socially—in other words, to behave in a manner that supports order and productivity in society. In one manner or another, exoteric "religions" have always been associated with this purpose.

In contrast to exoteric "religions", esoteric "religions" (or paths, or Ways) have not been communicated to the public masses. That is why they are called "esoteric"—their teachings were supposed to be kept secret, and (thus and thereby) reserved for the few who were truly prepared to understand and rightly practice them.

Sufism, for example, is associated with the tradition of Islam—yet, many exoterically acculturated Muslims oppose Sufism because of its esoteric tendencies. Some "orthodox" Muslims even regard Sufism to be heretical—yet, Sufism is always there, fully within the total tradition of Islam. Sufi schools exist in all Islamic countries, and they often function quite openly, in direct coincidence with the otherwise exoteric tradition of Islam.

Likewise, in Christian cultures there are mystics—and, historically, the Christian mystics have been suppressed and even persecuted by the ecclesiastical "authorities" to whom they were subject. Some have even had to keep their writings secret. One such mystic, Teresa of Avila, is now a Doctor of the Catholic Church. Yet, in her lifetime, Teresa of Avila was very much suppressed and controlled by her ecclesiastical superiors.

Indeed, mysticism has always been treated with suspicion (and always made subordinate) by the exoteric "authorities", in all times and in all traditions—and especially so in the West and in the Middle East.

Gnosticism—which is an ancient form of esoteric mysticism, and, in some cases, of Spirituality—was suspect from the exoteric perspective (especially within the early period of Christian institutionalizing), because even Christian Gnosticism suggested a universal (and, therefore, not exclusively "Christian") Truth. The Gnostic "Truth That must be Realized" is not merely a Truth about social behavior. Therefore, it was feared (among the exoteric Christian "orthodoxy") that, perhaps, the mystical "experience" valued by the Gnostics would lead people out of the social domain and into ascetical (or, otherwise, libertine) practices— and make them so ecstatic (or, otherwise, grossly intoxicated) they would be unwilling or unable to work! Chronically, and even inherently, exoteric "religion" has concerns of this kind about esotericism in general— and, therefore, exoteric "religion" has, historically, always suppressed esotericism of every kind.

In India there is, historically, a great deal of esotericism. Traditionally, everyone in India has been aware that the intensive paths of esotericism were there, among them, and available to anyone who was willing to embrace the difficult requirements of esoteric practice.

Another characteristic of the society of India is that it has, traditionally, taken into account (and, thus, even justified) the fact that many people are poor. In traditional India, the fact of poverty was (and is) always accepted as part of the reality of human existence. Coincidently, because possible poverty was presumed to be

an integral and irreducible characteristic of human life, anyone (even if living in great wealth) could, as a matter of his or her commitment to esotericism, intentionally choose to be poor (and, thus, to renounce all "worldly" possessions—and even all "worldly" relations and "worldly" modes of "self"- identity). Thus, in traditional India, it was (and is) presumed that the social order would not miss a few thousand ecstatics who have put on robes and gone begging. Such a choice, it was thought, is acceptable— as long as it does not catch on like wildfire, such that everybody becomes an ecstatic!

In India, while most people are content with popular exoteric "religion", a special allowance is usually made for those who become especially serious. Therefore, it is commonly accepted that some people find that living an ordinary life is not sufficient, and that they are discouraged with a life that is devoted merely to being productive in some conventional sense. However, because of the characteristic nature of traditional Indian social contracts (and the idealization of poverty as an obligation for all who would "professionally" leave the "world" and, thus and thereby, embrace an esoteric path), especially serious individuals are, generally (or in most conventionally organized esoteric schools), expected to become interested in an ascetical life (and thus to renounce, and dissociate from, the communal and familial social associations and social obligations that people in India are otherwise strongly expected to uphold).

Many traditions, both East and West, have an esoteric "back door". In other words, esoteric possibilities are available to those who are most advanced or most serious, or who feel they have out-grown the more rudimentary aspects of "religious" practice. Such individuals may simply be prone to a more ecstatic (or mystical) disposition than the ordinary person—and, therefore, regardless of the exoteric social teachings and expectations that are generally associated with their tradition, they find their way into some circumstance or to some literature or to some teacher that points them beyond the merely exoteric form of the tradition.

Nevertheless, even in India, where there are many esoteric traditions, and where esoteric teachings and schools of practice have been rather openly known for many centuries, the highest percentage of people have not chosen to practice such things. The usual individual, East or West, is more inclined (and, generally, exclusively acculturated) toward "worldly" pursuits—although, in the general case, with some coincident exoteric "religious" orientation that involves one or another mode of "temple life" and (also) the practice associated with the conventional "religious" instructions on social morality that are given within the "orthodox" sphere of "temple life" under the influence of exoteric "religious authority".

Conventional "God-religion" originates in the state of mind that characterizes the first three stages of life. Thus, conventional "God-religion" is ego-based—and it serves the functional desire of the egoic (or phenomenal) "self" to be protected, nourished, pleasurized, and (ultimately) preserved.

The phenomenal "self", or egoic ("self"-centered) body-mind-complex, is the source of conventional "God-religion", as well as all of the other ordinary and extraordinary pursuits of born existence in the first six stages of life. Therefore, it is not Real God but the ego (perhaps gesturing conceptually toward "God") that is the source and fundamental "subject" of popular (or exoteric) "religion" (as well as higher mysticism). Real Transcendental Spiritual life begins only when the ego (with all of its mind, emotion, desire, and activity) is thoroughly understood and (thereby) transcended. For this reason, only the seventh stage of life directly Serves the process of Most Perfect Real-God-Realization. All other forms of doctrine (or instruction) serve the purposes of the first six stages of life—all of which are founded on the egoic presumption of "self-and-other". It is the culture of conventional "religion" that promotes conventional ideas about "God". The principal conventional "God"-idea is that "God" is the "Creator" (or intentional Emanator) of the "worlds" and all beings. Such seems an obvious idea to the bodily ego, trapped in the mechanics of the perceptual mind and the material (or elemental) vision. The ego is identified with embodiment, and the idea of the "Creator-God" is developed to account for this fact, and to provide a conceptual basis (in the form of the idea of the ego as "God-made creature") for the appeal to "God" to Help the ego in this "world" and in the (yet unknown) afterdeath state.

The difficulty with the "Creator-God" conception is that it identifies "God" with ultimate "causation" and (thus) makes "God" inher-ently responsible for the subsequent "causation" of all "effects". And, if "God" is responsible for all "effects", then "God" is clearly a very powerful but also terrible Deity—since conditionally manifested existence tends to work both for and against all "creatures".

Therefore, in conventional "religious" thinking, the "Creator-God"-idea is commonly coupled with the idea of "God" as "Good" (and, thus, both opposite and opposed to "Evil"). If the "Creator-God" is conceived to be "Good" (or always working to positively "create", protect, nourish, rightly and pleasurably fulfill, and, ultimately, preserve all of conditional Nature and all "creatures"—insofar as they are rightly aligned to "God"), then the ego is free of the emotional double-bind and the anger and despair that would seem to be justified if "God" is simply the responsible "Creator" of everything (good, bad, or in-between). Therefore, conventional "religious" theology is founded on both the idea of "God" as "Creator" and the idea of "God" as "Good" (or "Good Will").

However, if "God" is the All-Powerful "Creator" (except for Whose activities not anything has been made), then how did so much obviously negative (or evil) motion and "effect" come into existence? The usual answer is generally organized around one or another mythological story in which powerful creatures (or one powerful creature, such as "Satan", regarded to personify "Evil") entered (on the basis of free will) into a pattern of "sin" (or disobedience and conflict in relation to "God")—which resulted in separation from "God", and a descent (or fall) into gross (material) bondage, and so forth. Such mythologies are structured in terms of a hierarchical view of conditional Nature, with various planes descending from the "Heaven" of "God". "Religion" (thus) becomes a "method" of attempting to "return" to "God".

Exoteric "religion" (or the "God-religion" of the first three stages of life) is generally based on an appeal to belief, social morality, and magically effective prayer or worship. The "return" to "God" is basically conceived in terms of this "world"—and, therefore, exoteric (or terrestrial) "religion" is actually a process in which "God" returns to the ego and to this "world" (rather than vice versa), and it is believed that "God" will eventually reclaim humankind and the total "world" from the forces of "Evil". Nevertheless, exoteric "religion" is an "outer cult", intended for grosser egos and for mass consumption (or the culture of the first three stages of life). The most advanced form of conventional "God-religion" is the esoteric (or "inner") "cult"—which is a mystical society, open only to those chosen for initiation (and, thus, growth, or development, into the fourth and fifth stages of life). Esoteric "God-religion" is a process of cosmic mysticism, or the "method" of "return" to "God" by ascending as mind (or disembodied "soul")—back through the route of the original fall into matter and "Evil"—until the "Heaven" (or "Eternal Abode") of "God" is reached again. This esoteric mystical process goes beyond the conventions of exoteric "religion" to develop the psycho-physical mechanics of mystical flight and "return" to "God" via the hierarchical structures of the nervous system (ascending from the plane of "Evil", or "Satan", or the "flesh", at the bodily base of the nervous system, to the plane of "God", or the plane of "Good", or the plane of "Good", or the life-force in the nervous system).

Thus, the idea of the "Creator-God" leads to the idea that "God" is "Good" (or "Good Will"), which leads to the idea that "creatures" have free will, which then accounts for the appearance of "sin", suffering, "Evil", and loss of "God-consciousness". And conventional "God-religion" then becomes the means (through structures of belief, sacramental worship, mystical prayer, Yogic or shamanistic ascent, and so forth) for the re-exercise of "creaturely" free will in the direction of "God", "Good", the triumph over "Evil" and death in this "world", and the ascent from material form and consciousness to Spiritual, "Heavenly", or "Godly" form and consciousness.

All the popular "religious" traditions of humankind and all the mystical Spiritual traditions of humankind tend to be associated with this chain of conceptions (or the characteristic ideas of the first five stages of life). It is only in the sixth stage traditions that these ideas begin to give way to different conceptions. It is only in the sixth stage of life that the egoic basis of the first five stages of life is penetrated.

The theological and general "religious" conceptions I have just Described have always been subject to criticism (or at least simple non-belief) on the part of those who are not persuaded by "religious" and theological arguments. Atheism (or the conception that no "Creator-God"—or any other Greater Reality—exists) has always opposed theism (or "God-religion"). Nevertheless, atheistic ideas are the product of the same fundamental egoic consciousness that otherwise produces theistic (or conventional "religious") ideas.

Atheism is the product of the ego (or the phenomenal "self", grounded in elemental perception), and so also is theism. Atheism, like exoteric "God-religion", extends itself only into the domain of the first three stages of life—whereas esoteric "God-religion" provides a means for entering, mystically and Spiritually, into the developmental processes of the fourth stage of life and the fifth stage of life.

Atheism regularly proposes a "logic" of life that has its own dogmatic features. It does not propose a "God"-idea but, instead, founds itself on and in the perceptual and phenomenal mind alone. Atheism concedes only a universal and ultimately indifferent (or merely lawful) cosmic Nature (not a "God")—and, so, there is no need

to create a "religious creation-myth" to account for suffering. (And atheistic thinkers thus generally confine themselves to constructing a cosmology, based on material observations alone, that merely accounts for the apparent workings of the conditionally manifested events of cosmic Nature.)

Indeed, just as conventional "God-religion" (or conventional theism) arises to account for suffering, atheism arises on the basis of the unreserved acknowledgment of suffering. And, if there is no idea of "God", there is no idea of the human being as "creature" (or, in other words, the human being as the bearer of an immortal, or "God-like", "inner" part). Nor is there any need to interpret unfortunate or painful events as the "effects" of "Evil". Therefore, the atheistic "point of view" is characterized by the trend of mind called "realism", just as the conventional "religious" (or theistic) "point of view" is characterized by the trend of mind called "idealism"—but both atheism and theism arise on the basis of the "self"-contraction (or the ego of phenomenal "self"-consciousness), rather than on the basis of direct Intuition of the Real Self-Nature, Self- Condition, and Self-State That is Prior to separate "self" and its conventions of perception and thought.

The realistic (or atheistic) view is just as much the bearer of a myth (or a merely conceptual interpretation of the "world") as is the conventional "religious" (or theistic) view. Atheism (or conventional realism) is a state of mind which is based in the phenomenal "self" and which seeks the ultimate protection, nourishment, pleasure, and preservation of the phenomenal "self" (at least in this "world" and, if there should be an afterlife, then also in any other "world"). Therefore, atheism (or conventional realism) is simply a philosophical alternative to theism (or conventional "God-religion"), based on the same principle and consciousness (which is the phenomenal ego), and seeking (by alternative means) to fulfill the conditionally manifested "self" and relieve it of its suffering.

Atheism (or conventional realism) is a state of mind that possesses individuals who are fixed in the first three stages of life. It is a form of "spiritual neurosis" (or ego-possession), as are all of the characteristic mind-states of the first six stages of life. Esoteric "God-religion" provides a basis for certain remarkable individuals to enter the fourth stage of life and the fifth stage of life, but the commonly (or exoterically) "religious" individual is, like the atheist, a relatively adolescent (if not childish, and even infantile) character, fixed in the ego-possessed states characteristic of the first three stages of life.

Atheism proposes a myth and a "method" for ego-fulfillment that is based on phenomenal realism, rather than "religious" idealism (or the culture of the conventional "God"-idea). Therefore, atheism is traditionally associated with the philosophy of materialism—just as theism is associated with "Creationism", and "Emanationism", and conventional (or mystical, or fourth and fifth stage) Spirituality. And the realistic (or atheistic) view tends to be the foundation for all kinds of political, social, and technological movements, since its orientation is toward the investigation and manipulation of material Nature.

Atheism is realism and materialism. It is about the acquisition of "knowledge" about conditional Nature and the exploitation of that "knowledge" to command (or gain power over) conditional Nature. And it is this scheme of "knowledge" and power (expressed as political and technological means of all kinds) that is the basis of the mythology and quasi-"religion" of atheism. The atheistic (or non-theistic) view of life is egobased, organized relative to conditional Nature as an elemental (or grossly perceived) process, and committed to "knowledge"

and power as the means of "salvation" (or material fulfillment of egoity). In this "late-time" (or "dark" epoch), the materialistic, realistic, and non-theistic philosophy of egofulfillment is represented by the global culture of scientific, technological, and political materialism. The entire race of humankind is now being organized by the cultural movement of scientific materialism—which counters (and even seeks to suppress) the alternative cultures of exoteric "religion", esoteric mysticism, Transcendental Self-Realization, and Divine Enlightenment. Scientism (or the culture of realistic or materialistic "knowledge") and its two arms of power (technology and political order) are the primary forces in global culture of the present time. And humanity at large is (thus) tending to be reduced to the robotic acculturations of orderly egoism in the limited terms represented by humanity's functional development in the first three stages of life.

Conventional and popular human culture has historically been limited to the conflicts and alternatives represented by theism and atheism, or egoic idealism and egoic realism. And the large-scale ordering of humankind has always tended to be dominated by the politics of materialistic "knowledge" and power. It is simply that, in the "late-time" (or "dark" epoch), the materialistic culture is approaching the status of a worldwide mass-culture in which all individuals will be controlled by a powerful and materialistically oriented system of political and technological restriction.

The usual (or most commonly remarked) criticism of theism (or conventional "God-religion") is based on the evidence of suffering and material limitation. Therefore, the common arguments against theism are generally those proposed by the "point of view" of atheism. Likewise, the common arguments against atheism are generally those proposed by theism (which are based on an egoic appeal to the evidence of "religious" history, cultic revelation, mystical psychology, and psychic "experience"). For this reason, there may seem to be only two basic cultural alternatives: atheism and theism.

Theism and conventional "God-religion" are, at base, an expression of egoity in the first three stages of life—just as is the case with atheism and conventional materialism. Therefore, whenever theism (or conventional "God-religion") becomes the base for political and social order, it inevitably becomes the base for "knowledge" and power in the material "world". And exoterically theistic regimes have historically been equally as aggressive in the manipulation and suppression of humanity as have atheistic regimes. Exoteric theism is, at its base, egoic and fitted to "worldly" concerns. Therefore, when it achieves "worldly" power, it simply adopts the same general materialistic means that are adopted by atheism. "Knowledge" and power are the common tools of egoity, not merely the tools of atheism. In its esoteric forms, theism (or conventional "God-religion") can, via the exercises and attainments of Saints and mystics, apply "knowledge" and power to purposes that extend beyond the first three stages of life. However, in the terms of the first three stages of life (or the common and practical social order), theism (or conventional "Godreligion") is inclined to make the same demands for social consciousness—and to apply fundamentally the same kind of political and authoritarian "techniques" for achieving obedience and order—as atheism and scientism. And the more important esoteric matters of Spiritual Wisdom, mystical "knowledge", and the transformative power of Sainthood or Adeptship are as much in doubt and disrepute in the common "religious" circles of theism as they are in scientific and atheistic circles.

All of this is to indicate that conventional "God-religion" (or theism)—and even all "religious", "Spiritual", and "Transcendental" pursuits of the first six stages of life—share a "root"-error (or limitation) with atheism and "worldly" culture. That error (or limitation) is the ego itself, or the presumptions and the seeking that are most basic to the conception of an independent phenomenal "self" in a (less than hospitable) phenomenal "world". Thus, what is ultimately to be criticized in conventional "God-religion" (or theism) is the same limit that is to be criticized in atheism and materialism. It is the ego, the phenomenal "self"-base—from which people tend to derive their conceptions of "God", cosmic Nature, life, and destiny.

It is only when the egoic "root" of one's functional, "worldly", and "religious" or "Spiritual" life is inspected, understood, and transcended that "self", and "world", and Real God are seen in Truth. Therefore, it is necessary to understand your own egoic activity. It is necessary to aspire to Wisdom, Truth, and Enlightenment. All occupations derived from the ego-base are (necessarily) limited to egoity, and all conceptions that feed such egoic occupations are (necessarily) bereft of a right view of "self", "world", and Real God (Which Is the Acausal Divine Reality and Truth).

When the mechanics of egoity are transcended in "self"-understanding, then it becomes obvious that life (or conditionally manifested phenomenal existence) is simply a "play" of opposites. Neither "Good" (or "creation" and preservation) nor "Evil" (or destruction) finally wins. Conditional Nature, in all its planes, is inherently a dynamic. The "play" of conditional Nature, in all its forms and beings and processes, is not merely (or exclusively and finally) seeking the apparent "Good" of "self"-preservation (or the preservation and fulfillment of any particular form, "world", or being), nor is it merely (or exclusively and finally) seeking the apparent "Evil" of "self"-destruction (or the dissolution of any particular form, "world", or being). Rather, the "play" in conditional Nature is always in the direction of perpetuating the dynamics of the "play" itself—and, therefore, polarity, opposition, struggle, alternation, death, and cyclic repetition tend to be perpetuated as the characteristics of phenomenal existence. Therefore, the "play" of conditional Nature is always alternating between the appearance of dominance by one or the other of its two basic extremes. And the sign of this is in the inherent struggle that involves every conditionally apparent form, being, and process. The struggle is this dynamic "play" of opposites, but the import of it is not the absolute triumph of either half. Things and beings and processes arise, they move, they are transformed, and they disappear. No conditionally apparent thing or being or process is ultimately preserved—nor, by contrast, is there any absolute destruction. Cosmic Nature is a transformer—not merely a "creator" or a "destroyer". To the ego (or present temporary form of being), "self"preservation may seem to be the inevitable motive of being. Therefore, a struggle develops to destroy or escape the dynamic of conditional Nature by dominating "Evil" (or death) with "Good" (or immortality). This ideal gets expressed in the generally exoteric and Occidental (or more materialistic) efforts to conquer conditional Nature via "worldly knowledge" and power. However, it also gets expressed in the generally esoteric and Oriental (or more mystical) efforts to escape the plane of conditional Nature by ascent from materiality (or the "Evil" of the flesh) to "Heaven" (the "Good God" above the realm of conditional Nature).

When the ego (or "self"-contraction) is understood and transcended, then conditional Nature is seen in the Light of Reality Itself. And, in that case, the egoic struggle in conditional Nature or against conditional Nature is also understood and transcended. Then life ceases to be founded on the need to defeat the dynamic of conditional Nature via conventional "knowledge", power, immortality, or mystical escape. The "world" is no

longer conceived as a drama of warfare between "Good" and "Evil". The righteousness of the search for the "Good" as a means of "self'-preservation disappears along with the "self'-indulgent and "self'- destructive negativity of possession by "Evil". In place of this dilemma of opposites, an ego-transcending and "world'-transcending (or cosmic-Nature-transcending) equanimity appears. In that equanimity, there is an Inherent Self-Radiance That Transcends the egoic dualities of "Good" and "Evil" (or the conventional polarities of the separate "self" in conditional Nature). That Self-Radiance Is the Free Radiance of egoless Love. In That Free Radiance, energy and attention are inherently free of the ego-bond, or the "self"-contraction, or the "gravitational effect" of phenomenal "self"-awareness. Therefore, dynamic equanimity, or the free disposition of egoless Love (rather than the egoic disposition in the modes of "Good" or "Evil"), is the "window" through which Real (Acausal) God may be "seen" (or intuited)—not in the conventional mode of "Creator", the "Good", the "Other", or the "Heavenly Place", but as the Real (or Reality Itself), the Self- Evidently Divine Self-Nature, Self-Condition, and Self-State of all-and-All.

The ultimate moment in the "play" of conditional Nature is not the moment of egoic success (or the temporary achievement of the apparently positive, or "Good", "effect"). The ultimate moment is beyond contradiction (or the dynamics of polarized opposites). It is the moment of equanimity, the still point (or "eye") in the midst of the wheel of Nature's motions and all the motivations of the born "self". The Truth— and the Real Self-Nature, Self-Condition, and Self-State—of "self" and cosmic Nature is Revealed only in that equanimity, beyond all stress and bondage of energy and attention. – F. Jones

∞ 68. God Realization ∞

EXOTERIC AND ESOTERIC: THE PUBLIC AND THE SECRET DIMENSIONS OF RELIGION

The dominant "religions" of the present-time are, fundamentally, exoteric traditions that exist in order to serve social purposes—the purposes that are of interest to the State and to the human public collective as a whole. Exoteric "religion" is intended to inspire human beings to behave well socially—in other words, to behave in a manner that supports order and productivity in society. In one manner or another, exoteric "religions" have always been associated with this purpose.

In contrast to exoteric "religions", esoteric "religions" (or paths, or Ways) have not been communicated to the public masses. That is why they are called "esoteric"—their teachings were supposed to be kept secret, and (thus and thereby) reserved for the few who were truly prepared to understand and rightly practice them.

Sufism, for example, is associated with the tradition of Islam—yet, many exoterically acculturated Muslims oppose Sufism because of its esoteric tendencies. Some "orthodox" Muslims even regard Sufism to be heretical—yet, Sufism is always there, fully within the total tradition of Islam. Sufi schools exist in all Islamic countries, and they often function quite openly, in direct coincidence with the otherwise exoteric tradition of Islam.

Likewise, in Christian cultures there are mystics—and, historically, the Christian mystics have been suppressed and even persecuted by the ecclesiastical "authorities" to whom they were subject. Some have even had to keep their writings secret. One such mystic, Teresa of Avila, is now a Doctor of the Catholic Church. Yet, in her lifetime, Teresa of Avila was very much suppressed and controlled by her ecclesiastical superiors.

Indeed, mysticism has always been treated with suspicion (and always made subordinate) by the exoteric "authorities", in all times and in all traditions—and especially so in the West and in the Middle East.

Gnosticism—which is an ancient form of esoteric mysticism, and, in some cases, of Spirituality—was suspect from the exoteric perspective (especially within the early period of Christian institutionalizing), because even Christian Gnosticism suggested a universal (and, therefore, not exclusively "Christian") Truth. The Gnostic "Truth That must be Realized" is not merely a Truth about social behavior. Therefore, it was feared (among the exoteric Christian "orthodoxy") that, perhaps, the mystical "experience" valued by the Gnostics would lead people out of the social domain and into ascetical (or, otherwise, libertine) practices— and make them so ecstatic (or, otherwise, grossly intoxicated) they would be unwilling or unable to work! Chronically, and even inherently, exoteric "religion" has concerns of this kind about esotericism in general— and, therefore, exoteric "religion" has, historically, always suppressed esotericism of every kind.

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Nevertheless, even in India, where there are many esoteric traditions, and where esoteric teachings and schools of practice have been rather openly known for many centuries, the highest percentage of people have not chosen to practice such things. The usual individual, East or West, is more inclined (and, generally, exclusively acculturated) toward "worldly" pursuits—although, in the general case, with some coincident exoteric "religious" orientation that involves one or another mode of "temple life" and (also) the practice associated with the conventional "religious" instructions on social morality that are given within the "orthodox" sphere of "temple life" under the influence of exoteric "religious authority".

The threefold nature of God in Hindu scripture, is: "Brahma," the creator, "Vishnu," the preserver, and "Shiva," the destroyer-renovator.

A different "concept" from the Trinitarian "reality:" Sat, Tat, Aum or Father, son, holy ghost. Brahma- Vishnu-Shiva represents the Triune expression of God in the aspect of "Tat" or "Son." The "Christ consciousness" (imminent in vibratory creation. The "Shaktis:" Energies or "consorts" of the Trinity, are symbols of "Aum" (Om, Amen) or the holy ghost, the sole causative force that upholds the cosmos through vibration (the word).

-Yogananda

The "same" God is worshiped by all. The differences of conception and approach are determined by local coloring and social adaptations. *All* manifestations belong to the *same* supreme being.

-Bhagavadgita

"Generative of all, the unity is none of all, neither thing nor quality, nor intellect nor soul, not in motion, not at rest, not in place, not in time: It is the self-defined, unique in form or, better, formless, existing before "form" was or "movement" or at "rest." All of which are attachments of "being" and make "being" the manifold it is."

-Plotinus

The name God comes from the three cycles of nature:

Human: Universe:

G. or Generating Being born Creation

O. or Organizing Stable life, living Evolution

D. or Dissolving Dying Dissolving

God "prior" to or "transcendental" to nature has no name, but it can be called consciousness or spirit.

The "Holy trinity" of God is:

God, *Prior* (outside) of creation = Father

God, As creation or manifested = Son

God, *In* creation, as a living human = Holy Spirit

Sometimes creation or son of God is called the Mother of God or Mother-Nature because all things are born from it.

The son of God also refers to a human who "*attains*" God – self – realization; also called Christhood, Son of Tao, Son of Zeus, etc.

God, or universal consciousness, has no human attributes. It is pure consciousness in the eternal state of "SELF-AWARENESS." (NOT SELF CONSCIOUSNESS).

For the "Father" (consciousness spirit) judges no one, but has committed all judgment to the "Son" (Son of God in the form of the holy spirit or Christ consciousness).

-Jesus, John 5:22

God did not make the world; God *became* the world (creation).

69. G.O.D. - - - Trinity

God can also mean:

The Great One *Divinity* or Father
The Great One *Diversity* or Creation (Son)
The Great One *Destiny* of the Holy Spirit as Mankind

-Hua Ching Ni

God does not abandon people. It is people who abandon God.

-Hua Ching Ni

The ancient Taoist version or expression of the holy trinity of God.

Yang or Spirit Father. (Yang at REST)

Yin or Matter or Son (Reflection of God). (Yang in MOTION)

Tai-Chi the Integration of Spirit and Matter to Form Mankind (a human being) -living animated matter with a soul.

Tao is not the name of God
Brahma is not the name of God
Yawh is not the name of God
A-RA (Allah) is not the name of God
God is not the name of God
These are names that only REPRESENT the ETERNAL SELF.



The OUTER CIRCLE around the Tai-Chi symbol represents the ONENESS of all "aspects" and "expressions" contained within.

KRISHNAMURTI, on God

How do you know I have realized? To know that I have realized, you also must have realized. This is not just a clever answer. *To know something you must be of it.* You must yourself have had the experience also and therefore your saying that I have realized has apparently no meaning. What does it matter if I have realized or have not realized? Is not what I am saying the truth? Even if I am the most perfect human being, if what I say is not the truth why would you even listen to me? Surely my realization has nothing whatever to do with what I am saying and the man who worships another because that other has realized is really worshipping authority and therefore he can never find the truth. To understand what has been realized and to know him who has realized is not at all important, is it? I know the whole tradition says, "Be with a man who has realized." How can you know that he has realized? All that you can do is to keep company with him and even that is extremely difficult nowadays. There are very few good people, in the real sense of the word-people who are not seeking something, who are not after something. Those who are seeking something or are after something are exploiters and therefore it is very difficult for anyone to find a companion to love.

We idealize those who have realized and hope that they will give us something, which is a false relationship. How can the man who has realized communicate if there is no love? That is our difficulty. In all our discussions we do not really love each other; we are suspicious. You want something from me, knowledge, realization, or you want to keep company with me, all of which indicates that you do not love. You want something and therefore you are out to exploit. If we really love each other then there will be instantaneous communication. Then it does not matter if you have realized and I have not or if you are the high or the low. Since our hearts have withered, God has become awfully important. That is, you want to know God because you have lost the song in your heart and you pursue the singer and ask him whether he can teach you how to sing. He can teach you the technique but the technique will not lead you to creation. You cannot be a musician by

∞ 69. G.O.D. - - - Trinity ∞

merely knowing how to sing. You may know all the steps of a dance but if you have not creation in your heart, you are only functioning as a machine. You cannot love if your object is merely to achieve a result. There is no such thing as an ideal, because that is merely an achievement. Beauty is not an achievement, it is reality, now, not to-morrow. If there is love you will understand the unknown, you will know what God is and nobody need tell you-and that is the beauty of love. It is eternity in itself. Because there is no love, we want someone else, or God, to give it to us. If we really loved, do you know what a different world this would be? We should be really happy people. Therefore we should not invest our happiness in things, in family, in ideals. We should be happy and therefore things, people and ideals would not dominate our lives. They are all secondary things. Because we do not love and because we are not happy we invest in things, thinking they will give us happiness, and one of the things in which we invest is God.

You want me to tell you what reality is. Can the indescribable be put into words? Can you measure something immeasurable? Can you catch the wind in your fist? If you do, is that the wind? If you measure that which is immeasurable, is that the real? If you formulate it, is it the real? Surely not, for the moment you describe something which is indescribable, it ceases to be the real. The moment you translate the unknowable into the known, it ceases to be the unknowable. Yet that is what we are hankering after. All the time we want to *know*, because then we shall be able to continue, then we shall be able, we think, to capture ultimate happiness, permanency. We want to know because we are not happy, because we are striving miserably, because we are worn out, degraded. Yet instead of realizing the simple fact-that we *are* degraded, that we are dull, weary, in turmoil-we want to move away from what is the known into the unknown, which again becomes the known and therefore we can never find the real.

Therefore instead of asking who has realized or what God is why not give your whole attention and awareness to what *is*? Then you will find the unknown, or rather it will come to you. If you understand what is the known, you will experience that extraordinary silence which is not induced, not enforced, that creative emptiness in which alone reality can enter. It cannot come to that which is *becoming*, which is striving; it can only come to that which is *being*, which understands what *is*. Then you will see that reality is not in the distance; the unknown is not far off; it is in what *is*. As the answer to a problem is in the problem, so reality is in what *is*; if we can understand it, then we shall know truth.

It is extremely difficult to be aware of dullness, to be aware of greed, to be aware of ill-will, ambition and so on. The very fact of being aware of what *is* is truth. It is truth that liberates, not your striving to be free. Thus reality is not far but we place it far away because we try to use it as a means of self-continuity. It is here, now, in the immediate. The eternal or the timeless is now and the now cannot be understood by a man who is caught in the net of time. To free thought from time demands action, but the mind is lazy, it is slothful, and therefore ever creates other hindrances. It is only possible by right meditation, which means complete action, not a continuous action, and complete action can only be understood when the mind comprehends the process of continuity, which is memory - not the factual but the psychological memory. As long as memory functions, the mind cannot understand what *is*. But one's mind, one's whole being, becomes extraordinarily creative, passively alert, when one understands the significance of ending, because in ending there is renewal, while in continuity there is death, there is decay.

-J.K.

Greed is selfish excessive or uncontrolled *desire* for possession or pursuit of *money, wealth, food*, or other *possessions*, especially when this denies the same goods to others. It is generally considered a vice, and is one of the *seven deadly sins* in *Catholicism*. (People who do not view unconstrained acquisitiveness as a vice will generally use a word other than greed, which has strong negative connotations.)

Some desire to increase one's wealth is nearly universal and acceptable in any culture, but this simple *want* is not considered greed. Greed is the extreme form of this desire, especially where one desires things simply for the sake of owning them. Greed may entail acquiring material possessions at the expense of another person's welfare. For example, a father buying himself a new car rather than fix the roof of his family's home or otherwise reflect flawed priorities.

Coveting another person's goods is usually called *envy*, a word commonly confused with *jealousy*. The two words denote opposite forms of greed. We may envy and wish to have the possessions or qualities of another, but we jealously guard the possessions or qualities we believe we have and refuse to share these with others. Greed for *foodor drink*, combined with excessive indulgence in them, is called *gluttony*. Excessive greed for and indulgence in *sex* is called *lust*, although this term no longer carries as negative connotations as it once did.

Business (Busy-ness) = The state of always being busy, never resting.

Mogul = From the root word *Mongul*, one who conquers.

Business Mogul = A *Mongul* who never stops conquering. Is this correct?

A good warrior is never violent. A good fighter is never offensive. A great victor defeats his opponent, but not by challenging him. The great commander is humble. This is called the power of non-contention. This is also called making use of the efforts of others. To follow this is to follow the pattern of the subtle law of the universe.

-Tao Teh Ching #68

There are three treasures which I embrace and follow closely:

The first is to be kind;

The second is to be simple;

The third is not to take the lead in the world.

Because you are kind and compassionate, you have the courage to serve the world. Because you are simple, you can therefore be great. Because you do not take the lead in the world, you do not impede the natural growth of things. Thus, you can evolve free from strife. If a person endeavors to be brave without first being kind, great purposed without first simplifying his life, an authority without first denying himself, Then he is only courting destruction. Kindness can help you win a war. Kindness can help you defend your country. Kindness will cause the response of the "corresponding energy" of the universe which will support and protect you.

-Tao Teh Ching #67

"Like attracts like."

Good people, sooner or later will receive good things. Bad people, sooner or later, will receive bad things.

He that is slow to anger is better than the mighty; and he that ruleth his spirit than he that taketh a city.

-Proverbs 16:32

For all who take the sword will perish by the sword.

-Jesus, Matthew 26:52

72. Heart
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The "center" of or source of a person's life is consciousness PRIOR to mental activity, also called the holy spirit.

Not the physical blood pumping organ.

Not the heart Chakra.

CONSCIOUSNESS in its natural state of ETERNAL SELF-AWARENESS is the heart, center, essence, nucleus, root and crux of all things.

Heaven, the abode of God, the place where God manifests him/it self to the blessed, a condition of grace with God.

Heaven is one of the many synonyms for God-self-realization, i.e., spiritual enlightenment, also called Samadhi, Tao Satori, Nirvana, the kingdom of God, etc. etc.

Heaven is not a place; it is a condition and state of existence and be-ing.

The astral plane or astral world is not Heaven, early Christian mystics refereed to the astral plane as purgatory, the astral plane is a place where the soul understands the lessons it needs to experience and then reincarnates back into the earth plane to experience life, undo Karma, and try again to attain (actually return to) spiritual enlightenment and therefore never having to reincarnate again.

Nor will they say, See here! Or see there! For indeed, the kingdom of God is within you."

-Jesus, Luke 17:21

Most assuredly, I say to you, unless one is born again, he cannot see the kingdom of God.

-Jesus, John 3:3

Without a doubt, if you do not become reestablished back to your true and natural state of being as the new-man, the heavenly man (or woman) you cannot understand the condition of living as and in the spiritual condition.

The FIRST BIRTH is the being born into the world.

The SECOND BIRTH, born again, is when a person returns to their original spirit-self.

The FIRST DEATH, is the death of the psychological personality after it dissolves through non use because the soul, the real eternal you is no longer entangled by it.

The SECOND DEATH is that of the physical body, the divine animal, vessel or temple of the Holy Spirit.

To get to heaven is the goal of life, but one cannot go to heaven after one dies, one must attain (return to) the condition of heaven BEFORE the physical body dies or one reincarnates by the grace of God to try again and again so that NO SOUL SHALL STAY APART FOREVER (the only will of God).

There are many heavens or centers of spiritual consciousness. The Chakra's can rightfully be called heavens and the seventh heaven or the Sabbath is the highest in the body. There are some that are outside of the body. Some traditions only discover seven others discover nine centers.

The position of the many religions is that mankind is UNFIT to enter heaven. They FAIL TO UNDERSTAND that the outer man or first man the psychological-person was NOT MENT FOR HEAVEN IN THE FIRST PLACE, it is the INNER MAN, the REAL YOU, the SOUL, that must RETURN to the heavenly state.

Heaven above, or the abode and place of God (consciousness in the form of SELF AWARENESS) is above, or the highest "Chakra," which is located in the brain center. It is "ABOVE" the other lower six Chakra's. Chakra's are spiritual centers or centers of "consciousness."

As a human being evolves or actually returns to his original divine condition, his consciousness leaves the lower or animal (physical) centers and moves upward to the higher centers and then finally after subduing the lower centers he attains the final center "ABOVE" all the rest.

To keep the seventh or sabbath holy is not referring to a day of the week (Sunday).

The highest center, or the attainment of self-realization "above" the lower centers is also called Satori, Nirvana, Tao, Paradise, Eden, Christhood, etc., etc., etc.

"If your hand causes you to sin, cut it off. It is better for you to enter into life maimed, rather than having two hands, to go to hell, into the fire that shall never be quenched."

-Jesus, Mark 9:43 (This statement is not understood correctly.)

Those who do not forsake their evil habits during their earth-life carry those torturing worms of evil tendencies into the astral world and their next incarnation, and are continuously burnt by the inextinguishable fires of ever-increasing evil desires.

-Yogananda

If bodily sensations and sense-pleasures prevent thee from uniting your consciousness with the eternal ever new happiness of meditation. Then cut them off by switching your attention from the sensations. It is better to be united with the eternal happiness found in meditation than to remain conscious of the body constantly burning with the hell-fires of desires born of insatiable love of sense-pleasures. - Yogananda

Jesus is not telling you to cut off your hands or feet or any other organ if they have been the instruments of evil. Or to cast them off. For by doing so, you destroy only the instruments of evil, but not the evil tendencies themselves, which are the real forces which urge your innocent hands and feet to commit evil. Cutting off hands and feet and any other body part may "disable" you from doing "physical evil" but it will not prevent you from doing "mental" evil, which is the source and the real cause of physical evil and the downfall of the soul.

- Yogananda

Yogananda States:

It is better for you to relinquish temporal pleasures for the eternal spiritual bliss and satisfaction of "evolutionary mediation-cultivation" rather than allowing the sense organs and nervous system to be continuously used to "burn" with the insatiable "fire" of physical lust. If you are identified with your sense pleasures, they will inevitably make you aware that sensuality is everlastingly insatiable and productive of fire-like burning misery. "Pluck out" the "impulse" in the optic nerves by disconnecting it by the power of concentration when you are led to see evil or to act according to evil. After doing that forever, destroy the "impulse" of "greed" in your eyes. It is better for you to enter into Christ consciousness (self-realization, Satori, Nirvana, the kingdom of heaven, Brahma, through the use of evolutionary mediation cultivation), by opening the all-seeing eye of wisdom and meditative intuition rather than use your two eyes of "relativity" and sense consciousness and thus remain bound in the misery-making hell-fire of insatiable ego reinforcing sensations. The word "hell" is from the Anglo-Saxon root "Helan;" – "to conceal" The Greek root is Helos, sun or fire therefore the word hellfire is very appropriate to depict the concealed fire of agony which stored-up tendencies can produce in the earthly life.

-Yogananda

There is no such place as hell...hell is the condition of being separated from God.

-Pope, John Paul II; Peter Jennings ABC Evening News (1999?)

Does the Pope mean separation from the church, the body of God? Or did Pope John Paul II have a spiritual revelation which no one else seems to understand?

In the allegory of the cave by Plato, the material realm is the cave, and to KNOW-THY-SELF to be eternal spirit, or spiritual enlightenment is to be out of the cave and in form of virtue, or spirit.

Being separate from God means the same thing as being identified with the physical body-brain and its self created psychological person-ality. In a state of spiritual enlightenment you are one and the same as God. To leave your true natural center and become identified with the body-brain-personality is the condition of separation, from a universal state of mind to a limited state or condition of the mind, from KNOWING that you are ETERNAL SPIRIT to believing you are the mortal physical body and brain. This is the condition and meaning of Hell, in hell you are CONCEALED from God.

The WORST thing about hell is that you don't know that you are ALREADY in it.

When one becomes IDENTIFIED with the body-brain-personality one automatically forgets one's original spiritual state, one feels that even though one is suffering in life it is a natural condition, nothing could be further from the truth. When one seeks the SPIRITUAL KINGDOM WITHIN one has the REVELATION and REMEMBRANCE of what one actually is, one is SPIRIT and NOT the physical body-brain personality.

In the western religions it is taught that when one goes to hell (after physical death) that it is FOREVER! In the eastern schools of spiritual development it is taught that one is already in a hellish state of existence, but one can practice meditation and save one's self by returning and remembering one's true and original spiritual state of being. When in hell, God cannot be found, when in Heaven (enlightenment) hell does not exist any longer.

In Matthew 5:1-48, Jesus is teaching how to be perfect "just as your Father in Heaven is perfect." Jesus speaks of the left hand and right hand, i.e., the true inner self and the outer egocentric self.

This chapter describes meditation in which you are not letting your psychological self (ego-I) know what your true inner self is doing.

In the practice of being perfect spirit, you are not identifying with the false self, the ego-I, your spiritual self is not using the physical self as a POINT OF REFERENCE or POINT OF VIEW. This is why the body and brain are shut down or turned off during meditation. The inner self cannot be turned off, but it can be suppressed by the egocentric personality of the body.

Imagine there's no heaven (outside of us), it's easy if you try. No hell below us, and above us only sky.

-John Lennon

Earthly hells are not to be confused with astral hells, which do exist.

The worst thing about hell is that an individual cannot understand that they are in fact already in it, and have fallen into it by identifying their pure consciousness with the physical body and its limited self created personality, which is *not*God.

"No Man Does Wrong Knowingly" -Socrates

This means, that when any person KNOWS-THY-SELF to be eternal spirit, they would not knowingly or willingly give up that divine state for the egocentric state which is the "WRONG" state to experience life. One would not "BRING FORTH THAT WHICH IS WITHIN" and then relinquish it.

The HERE and NOW is often expressed by spiritual teachers. They are referring to the ETERNAL HERE and NOW of the spiritual condition NOT the here and not of the physical life experience. There is an INNER HERE and NOW and an OUTER here and now.

In deep meditation the body is shut down so one does not experience the outer world, one experiences the INNER HERE AND NOW of the spiritual condition and state of being. When one is firmly established in the INNER HERE and NOW of the spirit one can go through life in that state and not be effected by the many changes, one remains calm, centered one sees that life is just a pattern of energy (a movie) for the benefit of the soul and its lessons and development.

When NOSTRADAMUS speaks of the ETERNAL NOW. He is referring to the INNER HERE and NOW of the eternal state of spirit-be-ing, The INNER HERE and NOW is ETERNAL, the PRIMARY NOW MOMENT OF GOD, the OUTER here and now of creation is a SECONDARY HERE AND NOW it is always changing from moment to moment. Only in a state of God-self-realization also called, Satori, Nirvana, Samadhi, The kingdom Of God, Heaven etc. etc. can one experience and understand the state and condition of the eternal now of spirit which is prior to creation, space, time and what is called infinity.

The INNER HERE and NOW is the is the PRIMARY REALITY of existence *NEVER* changing.

The OUTER HERE and NOW is a SECONDARY REALITY ALWAYS changing.

The first or fundamental natural reality is the HERE and NOW of God-SELF-realization.

The psychological egoic state of mind creates it's *own* reality, which is a "secondary" reality. It is also called hell.

The inner HERE and NOW is the spiritual state. The outer here and now is the material world and is the false condition, Jesus knew a person could not serve two conditions at the same time (two masters).

Literally, "eternal religion," the name given to the body of "Vedic" teachings. "Sanatan Dharma" came to be called Hinduism because the Greeks who invaded northwestern India under Alexander the Great designated the people on the banks of the river Indus as "Indoos," or Hindus.

The word Hindu, properly speaking, refers only to followers of "Sanatan Dharma" or Hinduism. The term "Indians" applies equally to Hindus and Moslems and other "inhabitants" of the soil of "India" (and also, through the confusing geographical error of "Columbus" to the "Mongoloid" (aboriginals in America).

The ancient name for India is "Aryavarta," literally, "abode of the Aryans."

The Sanskrit root of "Arya" is "worthy, holy, noble." The later ethnological *misuse* of "Aryan" to signify not spiritual, but physical characteristics, led the great orientalist, Max Müller to say quaintly: "To me an ethnologist who speaks of an "Aryan" race, "Aryan" blood, Aryan eyes and hair, is as great a sinner as a linguist would be if he spoke of a dolichocephalic dictionary or a brachycephalic grammar."

-Yogananda



Lord Krishna

Why is Krishna blue?

In ancient mysticism (meditation) one sees the inner blue field of the mind (the inner sky) and the white light in the center (inner sun) which leads to mystic and spiritual revelations. The blue field of the mind is the pure consciousness of the inner spirit which is in every human being. This is the ancient meaning of worshipping the sky (inner) and sun (inner).

See also: the chapter on Mysticism.

The Holy Spirit is the third part of the trinity of God.

The "Holy Spirit" is God or eternal SELF also, but individualized *as* each living human being. This inner consciousness (*not* the sub-conscious) or inner SELF, the "heart" or center is the foundation of all human beings. This inner consciousness and inner SELF is the *same* in each person. All humans are connected by this inner eternal SELF. Only the outer psychological ego *separated* God from mankind and mankind from each other.

- The FATHER is God or spirit, prior to and transcendental to creation, or *outside* of creation, eternally still (no vibration).
- The "Son" is God formed as creation (for God did not make the world, God *became* the world). Primary vibration, hum, word, aum.
- The Holy Spirit is God "*in*" his own creation in the form of each human being. The inner true SELF, (the real eternal you) the spark of God, (the Holy Spirit).

The "Holy Spirit" is sometimes called the "Holy Ghost." It means the same thing but technically they are different. The Holy Spirit is consciousness (as SELF AWARENESS). A ghost is the bluish gray colored etheric double of the human body and has no SELF AWARENESS.

And do not be called teachers; for *ONE* is your teacher, the Christ. -Matthew 23:10

In this statement Jesus is referring to the inner "Holy Spirit" (Christ consciousness) in each person; he is not referring to himself. The attainment (return) to the natural pure state of spiritual be-ing brings all things to one's "remembrance" (spiritual insights, revelations, prophecy and to know thy self *as* spirit).

Some religions teach that the Holy-Spirit is received by grace from God, i.e., that it comes from the outside in the form of a gift, this is not correct. The Holy-Spirit, soul, the inner eternal self is actually uncovered (revealed) and then experienced.

The Holy Spirit comes from God because it is a part of God. The Holy Spirit is also called the soul.

The Holy Spirit is not something mysterious and unknown. The Holy-Spirit is the inner true SELF of each person, the spark of God that is the same as God.

God is the eternal SELF. The Holy Spirit is God as the INDIVIDUALIZED universal SELF, the real you that is eternal spirit. Meditation will bring this REMEMBRANCE.

All SPIRITUAL SELF'S and the SELF that is God, are the SAME.

All the psychological "me's" are different; no two are alike.

59. Holy War (Spirit Over Matter)

The only holy war is the inner struggle within each person to become unidentified with the psychological ego, and attain (actually return) to their inner true SELF AWARENESS prior to body and mind and thoughts. This is the *only* revolution of good over evil. This *is* the true and secret teaching of all the great spiritual literature. All spiritual and holy wars in spiritual texts are metaphors for INNER SPIRITUAL REVOLUTION.

The "Bhagavadgita" is one such story or metaphor of this *inner* struggle to attain ENLIGHTENMENT and eternal life. Also called Heaven, Satori, Nirvana, union with Tao, at-onement, Kingdom of God, Samadhi, and the "final surrender" (Islam).

The "Torah" and Koran also teach the "*inner*" holy war of spiritual evolution. But since it is difficult to achieve, much less understand, that the total absolute surrender to the will of God (which is that no soul shall stay separated from God), involves the SACRIFICE of their very own pride and EGOIC STATE of self glorification, and separative personality by the practice of meditation-cultivation, that most people just argue about moral behavior and try to practice a good social life. (The *very* ignorant kill others in the name of God.)

The book of Revelation in the Christian Bible is the same metaphor of the evolution of consciousness and the inner visions seen and perceived during the practice of meditation-cultivation (Kundalini meditation).

The Battle of Arjuna in the Bhagavad-Gita is the inner spirit resurrecting itself from it's entanglement with the human physical animal body - It is the same "inner" holy war of Islam and other religions who practiced mysticism as the way to attain divine transformation along with the evolution of the soul back to God-union.

Holy War: Spirit over matter, love over hate, peace over war, forgiveness over revenge, common sense over custom, life over death, inner soul over outer ego-I self, God union over one's bodily identification (the final surrender back to God revelation), meditation with intuition over blind obedience. To be a free soul (as spirit) and not be a slave to anything created in space-time, the great path back to "God-spirit" over the path that leads to destruction, to be the TRUTH, LIGHT and THE WAY (of God) and not the body-mind-though-memory-programs of the lower physical body-mind (the living machine, the temporary temple or vessel, cage, container, house). AND MOST OF ALL...to remove the letter "S" from the word SWORD to create the "WORD(s) of TRUTH" (the original meaning is: the truth or ACTUAL spiritual experience is what cuts through the ignorance of the lower body-brain and mind.*

*Do distorted minds create distorted "WORDS"???

≈ 80. Human Being ≈

HUMAN BEING, allied with the word "*HUMANE*," i.e., having the feelings and dispositions proper to mankind, kindness; benevolent; tender; merciful; to humanize or refine.

Evolution is the process of becoming a human being.

Evolution is the process of becoming a SPIRITUAL and HUMANE being.

81. Humankind (One-Being)

Humankind Is Literally One Being

There is no difference between people. Human beings are a single species—and, fundamentally, they are all the same. The various colors do not make any difference. Races of human beings are variations of minor genetic changes that developed as human beings wandered the planet and lived under various conditions over thousands of years. Of course, in each place where human beings settled, they developed particular philosophical views and cultural characteristics. Nevertheless, the changes that occurred and the differences that developed are sheerly incidental and minor.

It is important for everyone to understand that humankind, as a species (and as a whole), is (and always has been) characterized by a constant and global process of diaspora. All of humankind is wandering all over the Earth. Humankind (and even life itself, as a singular whole) is, historically and characteristically, dispersed (or scattered). However, in its fragmentation (as many and separate everythings), humankind is, now, acting as if it is not one thing, but, rather, as if it were many different and separate somethings—as if tribal differentiation into national, and religious, and cultural particularity, and distinct racial groupings, and distinct language types, and so forth, amounts to a fundamental difference-making force that should redefine humankind, not as one indivisible species, but as many separate and competing species.

All of the apparent diversity of humankind is a superficial diversity within the context of a single (and inherently indivisible) species—which, according to the best (even genetic) analysis, progressively moved out of Africa and into various parts of the world. Therefore, now, the indivisible totality of humankind is dispersed—with relatively small groupings of people having, in times past, become stationary in one or another geographical (and, now, also cultural) location, and (thus and thereby) having become attached to their unique local languages and political systems and religious traditions, and on and on and on. There is no end to the local (or "tribal") differences—and human beings tend to make much of the apparent differences between them. However, the apparent differences are (in Truth) merely superficial (or local, and, thus, "tribal", or merely provincial) characteristics—the ordinary variants on what it is to be a human being, located in "point of view" relative to space and time.

The negative (and competitive) presumption of "difference" in the context of the universal human diaspora is a problem of fundamental significance—and it is a problem (or a presumption) that must now come to an end. There must be a presumed prior unity (or inherent indivisibility) of humankind—not the domination over all others by one nation (or "type"), and not some numbers of nations (or "similars") indulging in strategic conflict with one another, in order to wage a "final battle" to determine who is going to dominate and rule everybody else.

It is as if all human beings suddenly do not recognize their own brothers and sisters. It is true that one may look different from another, and one may carry a different cultural inheritance and mode of thinking than another, and so on. Therefore, human beings may all look and think differently—but they all are and do the same thing. Everyone must become educated to notice this.

Human beings are all primates—not exactly apes, but something along those lines. How much knowledge do you think a primate inherently possesses? Why would you expect a totally rightly informed mind to be

81. Humankind (One-Being)

demonstrated by a casually adapted primate? Why do you—the people of humankind—continue to insist on making the differences that you make, on the basis of local historical memories and provincial institutional configurations of separate groups of people? Why do you do that, instead of understanding that what you are observing, right now, is the indivisible global singleness of a particular species? Every human being is, as such, always already coincident with (and fundamentally identical to) every other—and, therefore, could also be combined, in a very productive and positive sense, with the total world of all of humankind. What is required is the establishing of a Global Cooperative (and universally participatory) Order of humankind—a cultural and social and political globalization of humankind (and not merely an economic globalization of human commerce, within a world-situation characterized by competitive differences).

The diaspora of all of humankind must be reacculturated, to accept and embrace a universal "homeland of everywhere". The total world of human beings must grow up, to understand humankind as an indivisible totality, now everywhere dispersed, not merely by contemporary political forces, but by the migration of the human species all over the globe for countless thousands of years, and by the accumulation of localized characteristics of life and mind under all kinds of different local (and geographically separate) conditions.

Humankind is in the position, right now, to make some very important judgements about life, and about the relationships between people—and about Reality Itself. As a result of that judgement, either there will be universal war and death or, alternatively, humankind will become established in a Global Cooperative Order, based on the working-presumption of universal prior unity and the universal world-"homeland" that belongs to all of humankind (and, indeed, all of Earthkind).

All have suffered. All are equally full of nonsense. Therefore, in principle, there must be a new and universal politics—a politics of no praise and no blame. By these means, reconciliation must be achieved—cooperatively, in a disposition of mutual tolerance, trust, and respect.

The genetic unity of humankind is inherent. That unity is scientifically known to be so. Yet, the "difference-makers" speak and act as if there were superior humans and inferior humans, superior nationalisms and inferior nationalisms, and so on—as if merely incidental differences were of immense significance. To make much of incidental differences is merely to argue about old stories. Instead of all that, everyone must be exercised anew—toward (and in, and As) Truth in always present-time.

∞ 82. I-Ching ∞

The "*Book of Changes*," also referred to as the "*I Ching*" is an ancient work completed by the wise King Wen, a feudal Lord in the last generation of the Shang Dynasty (1766-1121 BC).

People who recognize this as a remarkable work of profound wisdom which has been passed down from an ancient culture might also want to know how the ancient ones developed their integral vision of all aspects of life.

Long ago, before teachers of a cultural heritage existed, people relied on their own natural spiritual insights and pure minds to develop a system of knowledge and solve the problems in their lives.

Living in accord with nature (at-onement) provided them with their first teacher – great nature herself.

They learned that nature provides for, supports and instructs all beings. After long periods of observation and life experience, the ancient ones not only gathered information about nature, but they also discovered the "laws" behind its seeming diversity.

The system of hexagrams which we call the *Book of Changes* or *I-Ching*, was one of the first great successes in ancient man's attempts to find the laws which regulate all phenomena.

Most significant was their discovery that the laws of great nature are also the laws of humanity and that since nature and humanity are one, harmony is the key to life. This conclusion was drawn after long internal and external searching which revealed the balanced way of life as the fundamental path.

This integral vision of the universe became the spiritual faith of ancient "developed" (self-realized, and enlightened) people.

It was the broad and plain foundation for their discovery of spiritual truth and secret methods. Since life is the main theme of all useful knowledge, the "*Book of Changes*," the "*Tao Teh Ching*," acupuncture, internal medicine and the internal work of Taoist meditation-cultivation all make living in harmony with nature their foundation.

Great nature (the universal SELF) always remains the true source of human life. To restore our understanding of this integral truth, we can use the "line system" of the "Book of Changes" to study the way in which people and events develop. We also learn that it is dangerous to violate our own nature, the subtle level of the natural order and the natural environment. We must learn to approach these ancient methods of integration with an appreciation for what they are: simple, non-coercive guidelines for harmonizing our deviated human nature with the unspoiled "great nature."

When one practices and learns the *I-Ching*, one can find external evidence showing the connection between oneself and the subtle energy of the universe. With this evidence, one may experience the melting of apparent subjectivity and objectivity. When one perceives oneself as subject and all that is external to oneself as object, one is bound and limited within that context of perception. Practice of the *I-Ching* can guide you and encourage you to move forward into the mysterious realms of the "unknown" and to the ultimate realization that what each person truly is cannot be bound or limited. In this way, one may unite so-called subject and object into one whole and restore one's intrinsic integrity.

The *I-Ching* is not a book of fortune telling, but it will express the laws of cause and effect of one's choices.

∞ 82. I-Ching ∞

Originally, the *I-Ching*, which is also called *The Book of Changes*, contained no written words at all. It only had signs made up of three or six lines, either broken, representing yin energy, or unbroken, representing yang energy. At first, the signs were composed of three lines. All of the possible combinations of three yin and/or yang lines resulted in eight main signs known as the Pa Kua or Ba Gua. As time passed, some other sages doubled the signs, making six lines, which had sixty-four possible combinations. These signs are a concrete indication of all the energy manifestations of the universe: how they are formed and how they function.

The foundation of *I-Ching* is the principle of yin and yang The ancient Taoist "cosmic scientists" discovered through their highly developed insight that there is essentially one primal cosmic energy. In the stillness of the unmanifest aspect of the universe, the primal cosmic energy expresses a state of oneness. As it extends itself in the process of creation, its movement causes the polarization of the one primal energy, giving birth to duality. The polar aspects of the affects thus created were designated as yin and yang. Yin and yang have many translations, such as the two sides of positive and negative, expansion and contraction, construction and destruction, masculine and feminine. Yin and yang are not two separate energies or activities. The activity of one is inherently contained within and created by the other. For example, a symphony is composed not only of musical sounds, but the silent pauses between the sounds are also intrinsic aspects of the composition. In the English language, the contradictory sense of positive and negative is strong. But in the Chinese way of thinking, yin and yang unite themselves, and through this union the existence of all things is made possible. If one side is excessive, its state of balance is lost, thereby creating the possibility of destruction.

The *I-Ching* is a book which guides a person's spiritual evolution back to God union and God-self realization. It is not a book which says, "Yes" or "No," but gives the "*consequences*" or outcome to one's choice of action in any situation.

The *I-Ching* is also a book which describes the creation of the universe and it's cycles and patterns.

Authentic and accurate copies of the Tao-Teh-Ching, Hua-Hu-Ching, and I-Ching can be obtained from http://www.taostar.com (Los Angeles, CA, USA)

In general, people do not understand that they are (literally) living in an egoic illusion of mind.

In the ancient setting, people were involved in the illusory mind of the dream-state. They were not involved in anything extraordinary relative to verbal sophistication and conceptual mind. They lived in a very straightforward sensory context, from day to day, in the waking state—but the dream-mind was the form of mind in which they were principally (or most deeply) involved, and to which they reached for help, and consolation, and wisdom. If you examine the most ancient (and, even now, traditional) literature, you will see that it is the literature of people who took the dream-mind to be the senior reality—the reality that (in their understanding) indicated their real, true, and ultimate destiny. And that dream-mind, or dream-"world", was populated with the "deities", archetypes, symbols, and whole systems of myth that became the resource of ancient (and, even now, traditional) "religion".

In modern civilization and societies, the mind that is binding people is the waking-state mind—the complex perceptual-conceptual thinking and remembering mind that originates in the waking state. In the modern era, there is, generally speaking, no longer a great deal of depth-sensitivity to the dreamstate, and little postulating of a separate metaphysical existence for the dream-"world" and the dream-"self". Characteristically, people of the modern (and rather secularized, or de-sacralized) era presume there is no reality to "other worlds"—because people of the modern era no longer think of the dream-mind as an alternative (or metaphysically, separately, and independently existing) reality. During their waking hours, people of the modern era typically presume they are "in" the only "real world"—which, to them, means the physical "world". In actuality, however, such people are merely in the waking-state mind—not in the Real (or non-mental) "world", not in the "world" As "it" Is (Prior to mind), and, indeed, not "in" any thing at all that is not merely the perceptual-conceptual mind itself. Therefore, being "in" and of mind-only, they do not recognize the apparent perceptual-conceptual "world" As "it" Is.

In the modern era, people have a weak dream-mind but a strong perceptualconceptual (or waking-state) mind. The waking-state mind is the illusory mind of the modern human being. The waking-state mind—rather than the dreammind— is the mind in which the modern human being is trapped. However, the waking-state mind is, itself, a kind of dream-mind—because, like any form of mind, the waking-state mind is a perceptual-conceptual structure, patterned by the brain, and "experienced" entirely and exclusively within the limits and confines of its own patterns and states.

Even every moment of perception is memory-only. The psycho-physical (and "point-of-view"-bound) apparatus of perception naturally introduces a timelapse (or registering-and-recording interlude), to enable the brain and nervous system to "capture" the any moment of physical (or total psycho-physical) perception.

Every moment of conceptual activity (or conventional human "knowing") is subordinate to all memory-based perceptual activity—because all conceptual activity is subsequent to inherently "late" perceptions, and always only as an exercise of the totally memory-based brain-body (or generalized psycho-physical) formulations of pre-recorded "experience" (or even imagination and illusion).

What the "experiencing" (or perceiving and "knowing") "self" presumes to be the "objectively real world" is (always) a mere facsimile, made of the "substance" of the perceiving body-mind-complex itself.

Even the "experiential facsimile" that is conventionally presumed to be a perceptual rendering (or immediate reflection) of the "objectively real world" ("out there") is (itself, and in actuality) a construct of the process of "experiencing"— and that "construct" is an "experiential" appearance that is entirely fabricated by (and of) the space-time-"located" (or "point-of-view"-defined and memory-defined) "self" (within an otherwise indefinable and un-"knowable" context of actuality).

Truly, human perceptual and conceptual "experience" does not directly indicate (or, otherwise, prove) either the actuality or the apparent characteristics of any specific (definable or quantifiable) "objectively real world out there"—just as no space-time-"located" (or "point-of-view"-bound) "self" is able to perceive or "know" what are the apparent characteristics of even a simple room (or, otherwise, the total universe), if the room (or the total universe) were viewed as an actual totality (and, thus, from all possible "points of view" in space and time, simultaneously). Truly, no human psycho-physical "point of view" is able to perceive or "know" what even a single "thing" (or whatever "objectified" anything) is. The humanly "experienced" waking-state "world" is never (itself) an actual "objectively real world out there"—because such a "world" would, necessarily, stand "outside", and apart from, and independent of—and would never, itself, be changed by—any process of merely perceiving "it".

The (apparently "objective") "world" of human "experience" is, itself, the mere process of "experiencing-activity" (itself)—or the very process and the very event that is the psycho-physical "self" (itself), otherwise (conventionally) presumed to be perceiving the "world" (and thinking about the "world") as "notself". The "presumed-to-be-objective world" of human perceptual "experience" and conceptual "knowing" is (in and of and as itself) actually, entirely, and only a mind-"world"—or a construct (or "subjective" modification) of the human psycho-physical apparatus of perceptual and conceptual "experiencing-activity". The "presumed-to-be-objective world" that is "experienced" by human beings "happens" only in and as a process that is not separate from the "point-ofview"- based "subjective experiencing-event".

The "subjective experiencing-event" of the psycho-physical ego-"I" is a perceiving- and-"knowing" process that (itself) actively and actually "causes", or "creates", or "happens" the (conventionally) presumed-to-be "objectively-existing world out there".

The waking-state mind (which is the actual state and "cause" of the "experientially" perceived "world") is not aware of an actual "objectively-existing world out there"—and the "perceiving-and-knowing-self" (or waking-state ego-mind) does not egolessly Self-Recognize the "experientially" perceived "world" As Reality (Itself, and As "It" Is). Human beings of the modern era are ("experientially", intentionally, and inseparably) psycho-physically combined with the conventions of perpetual thinking, verbal conceiving, and all kinds of seeking-efforts to "figure it out". Thus, human beings of the modern era are wandering in a form of illusory mind, that is filled not with dream-state content but with waking-state perceptual memory, and verbal abstractions of all kinds. Therefore—except in The Transcendental Spiritual Event of egoless Self-Awakening, or "Perfect Knowledge"— human beings of the modern era (or even of any era of bondage to mind and egoity) will not cease to wander, and seek, and suffer within the illusory "space" (or "point-of-view"-illusion) of their

own minds. It is the waking-state mind (and its gross secular "worldliness") that is the binding form of mind (and life) for the modern ego—whereas traditional (or, otherwise, not yet "modern-adapted") peoples are bound up in the dreamingmind (and the distractions, and the metaphysical illusions, of the dream-"World"). The modern human being thinks that, because the waking-state mind is associated with the conceptualizing and perceiving and remembering characteristic of the waking state, this somehow makes the waking-state mind "real"—or equal to the "real world", rather than an illusory and merely mental "world". Therefore, a grossly secularizing (or universally de-sacralizing) global "worldculture" (based on the conventions of secular "realism" and "scientific materialism") has arisen in the modern era, based on the selective idealization of the physically-based waking-state mind—and the political, social, cultural, and philosophical effort to enforce (even by means of rules and taboos) the "discipline" of intentionally (or willfully) confining the mind to the "dreamless" waking state and to the physical context (and the gross, or "materialistic", conventions) of lifeconsciousness. The (as such) modern human being does not understand that the wakingstate mind (and the waking-state "world") is no more "real" than the dreamingmind (and the dream-"world"). Characteristically, modern human beings think of the dreaming-mind (and, especially, the dream-"world") as being "primitive", and "un-real", and merely brain-made fabrications (or memory-based perceptual and conceptual constructs "invented" by the apparatus of the body-mind itself). However, in fact, modern human beings are merely involved in a different culture of illusion than that of ancient and traditional peoples. Modern cultures are, each and all, variant parts of the general "world-culture" of wakingstate (or physically-based) mind, rather than of dream-state (or psyche-based) mind. And the waking-state mind is equally as binding and illusory—and equally as much of the status of mere fabrication (or of mere brain-based, "point-ofview"- based, and psycho-physically "self-caused" construction)—as the dreamstate mind.

The dream-state mind is the basis for all the (inherently illusory) presumptions of a permanent (or metaphysically-existing and non-"material") "self" (or egoically personal "psyche", or "soul") and a corresponding permanent (or metaphysically-existing and non-"material") "world" (or "objectively"-existing and eternal "other world", "after-life", "heaven", or "hell").

The waking-state mind is the basis for all the (inherently illusory) presumptions of an exclusively "material" (or merely gross physical) "self" (or merely mortal ego-"I") and a corresponding exclusively "material" (or merely gross physical) "world". When mind—in all its forms and modes—is transcended, then (and only then) Reality Itself Is Self-"Located".

The Self-"Locating" of Reality Itself is not a matter of doing something "to" the waking-mind or the dreaming-mind. Rather, The Self-"Locating" of Reality Itself is a matter of Tacitly, Directly Self-Awakening to The Transcendental, Spiritual, Perfectly ego-less, and Self-Evidently Divine Self-Nature, Self-Condition, and Self-State of Reality Itself—Always Already Prior to all forms and modes of mind.

Reality Itself cannot be Self-"Located" as the result of any kind of seeking— or by means of any action or exercise of any mode or content of mind. Reality Itself Is Self-"Located" only in The Circumstance of Tacit, Direct, "Radical" (or Always Already "At-The-Root", and, Thus, Priorly egoless) Self-Intuition in The Context of Tacit, Direct, "Radical" (or Always Already "At-The-Root") Self-Transmission and Self-Revelation of The

egoless Divine Transcendental Spiritual Self- Nature, Self-Condition, and Self-State of Reality Itself. Therefore, "Perfect Knowledge" Is The Only Self-"Location"-Circumstance of Reality.

The ego-"I" is not an "entity", whether gross or subtle. Rather, the ego-"I" is a process—a space-time-"point-of-view"-activity (of total psycho-physical "self"-contraction) that is directed by the brain, and that is merely conditionally enacted, and that is, as such, "self"-conscious only as forms and states of mind. All forms of mind are "point-of-view"-specific—and, in the general case, they are merely modes of egoity. Therefore, in and of themselves, all forms of mind are, equally, not Reality (or "Perfect Knowledge") Itself.

The dream-mind is brain-organized, and the waking-mind is brain-organized, and even the (potentially) "super-functioning" mind is brain-organized. All forms (or states) of mind are "point-of-view"-specific—and (thus) merely conditional, limited, temporary, and not (in and of themselves) The "Perfect Knowledge" of Reality Itself.

People tend to presume that they (each one as separate ego-"I") are thinking their own thoughts—but, in both the ancient (or traditional) "world" and the modern "world", it is merely brains that do all the talking (and, indeed, it is merely brains that do all the states and acts of waking, and dreaming, and sleeping).

"Perfect Knowledge" Is Intrinsic Freedom from all bondage, all of mind, all of egoity, all seeking, all sorrow, and even all of death and loss.

Conventional (or "point-of-view"-based and egoic) perceptual "experiencing" and conceptual "knowing" presumes the "world" is an "objective" phenomenon ("out there") that is "experienced" and "known" by an "objectified" (or separate) "self" (or ego-mind). On this basis, all relations of the (thus) egoic "self" are presumed to be "objectively"-existing "things" and "others".

All (presumed-to-be-"objective") "things" and "others" are (by presumed-tobe- separate "self") either sought (and clung to), or (as ego otherwise wills) avoided (and even destroyed). All that is presumed to be "objectively"-existing— including the separate ego-"I"—is always merely conditionally (and, altogether, in mind-only) arising, and always changing, and always only temporarily present. Therefore, all that is desired, sought, achieved, and loved will (inevitably) pass away from the "experience" of the perceiving and "knowing" ego-"I" (or ego-mind).

All that is perceived, conceived, or in any psycho-physical (or otherwise merely conditional) manner "experienced" will (inevitably) pass away (and, thus, be lost, or gone from mind's perception in its present-time of bodyspace). Therefore, all seeking is inherently futile.

However, "Perfect Knowledge" Is Inherently Free of futility, dilemma, and all seeking. The ego-"I" is "self-objectified" in time and space. The ego-"I" thus (and thereby) finds only "objective things", and "objective others", and a total "objective world"—whether these are found in the space-time of the waking state or the space-time of the dreaming state.

"Perfect Knowledge" Is Only In and As Reality Itself.

"Perfect Knowledge" Is The Only Right and True and Reality-Based "Knowledge".

"Perfect Knowledge" Is egoless Self-Recognition of The Reality-Nature, Reality-

Condition, and Reality-State (or Intrinsically egoless Self-Nature, Self-Condition, and Self-State) of all that is otherwise "objectified" by ego-"I". Therefore, "Perfect Knowledge" does not arise from the waking-state mind or the dreaming-state mind—or even from the apparently "mindless" mind of the state of deep sleep (wherein attention does not arise, and only "objectless" awareness persists, without a space-time-"located" presumption of "self"). The waking-state mind, the dreaming-state mind, and the "mindless" deepsleep mind (or the psycho-physically-defined state of conditionally apparent mere, or "selfless" and "objectless", awareness) each arise and pass (each replacing the other in a perpetually repeating cycle) in the daily "experience" of all human beings.

Because this is (even repetitively) so, it is (self-evidently) the case that human life-consciousness is not inherently identifiable with (or definable by) any one of the three commonly-"experienced" psycho-physical states (of waking, dreaming, or sleeping).

Indeed, because all three of the commonly-"experienced" states (or mindconditions) arise and pass (and replace one another) on a (usually) regular daily basis, it is always (self-evidently) possible to Self-Apperceive The Constant (and Always Underlying) egoless Self-Nature, Self-Condition, and Self-State of Self-Existing, and Self-Radiant, and Self-Evidently Divine Conscious Light (or The egoless Self-Nature, Self-Condition, and Self-State of The Transcendental, Spiritual, and Always-Already-The-Case Mere-Witness-Position of Consciousness Itself).

"Perfect Knowledge" Is The Self-Awakened and Perfectly Self-Aware Conscious Light (and egoless Self-Nature, Self-Condition, and Self-State) of Reality Itself—Always Already Prior to ego-"I" (or the presumed separate "perceivingand-knowing-self"), and Always Already Prior to the "objects", and the "others", and the seeking (and all the all-"objectifying" efforts and needs) of the presumed separate "self" (or ego-"I").

Therefore, "Perfect Knowledge" (In, and Of, and As The Always Prior and Constantly Underlying Conscious Light Itself) Tacitly and Inherently Self-Recognizes all that arises conditionally—and, Thus and Thereby, "Knows" (and "Experiences") Perfectly (or Only In and Of and As Reality Itself).

In The all-and-All-Recognizing Context (or egoless Self-Nature, Self-Condition, and Self-State, or Indivisible and Non-separate Conscious Light) of "Perfect Knowledge", all that arises conditionally Is Inherently Free of the implications of ego's "point of view". Therefore, In The all-and-All-Recognizing Context (or egoless Self-Nature, Self-Condition, and Self-State, or Indivisible and Non-separate Conscious Light) of "Perfect Knowledge", all-and-All that (apparently) arises Is "Known" Non separately—or Only In, Of, and As The Self-Existing, Self-Radiant, Non-separate, Indivisible, Perfectly egoless, Perfectly Acausal, Transcendental, Spiritual, and Self-Evidently Divine Self-Nature, Self-Condition, and Self-State of Reality Itself.

In The all-and-All-Recognizing Context (or egoless Self-Nature, Self-Condition, and Self-State, or Indivisible and Non-separate Conscious Light) of "Perfect Knowledge", there is no merely "objective world", there are no mere "objects" of any kind, and there are no merely "objective" (and, thus, separate and temporary) "others" at all.

In The all-and-All-Recognizing Context (or egoless Self-Nature, Self-Condition, and Self-State, or Indivisible and Non-separate Conscious Light) of "Perfect Knowledge", all apparently arising conditions (or patterns of conditionally "experienced" happening) Are Intrinsically Self-Recognized As The Transcendental, Spiritual, and Self-Evidently Divine Self-Nature, Self-Condition, and Self-State—and, Thus (and As Such), As The Divine Person—That Is Reality Itself. Therefore, In The all-and-All-Recognizing Context (or egoless Self-Nature, Self-Condition, and Self-State, or Indivisible and Non-separate Conscious Light) of "Perfect Knowledge", all perception and conception (or "experience" and presumption) of waking-state, or dreamingstate, or even sleeping-state "world", or "things", or "others" as "objective" forms—and, therefore, as merely changing and passing forms—Is Priorly, Inherently, and Perfectly Transcended. Consequently, In The all-and-All-Recognizing Context (or egoless Self-Nature, Self-Condition, and Self-State, or Indivisible and Nonseparate Conscious Light) of "Perfect Knowledge", mind does not "see" (or, by any means, subordinate The Intrinsically egoless Prior Self-Nature, Self-Condition, and Self-State to itself)—and the "objects" (or "world", and "things", and "others") of otherwise insubordinate mind are never (as such) "seen"—but (Only and Always) The Divine Person of Reality Itself Is "Known", even (Acausally) appearing in and as all the patterns and (otherwise) seeming "individuals" that come and go in ego's "world" of "mummery" (what only sorrow makes).

In the waking, or dreaming, or sleeping modes of mind (or in and as the falsely-presumed and illusory "self"-states that are the ego-"I"), there is only separation, separateness, and separativeness. In and As The (Always Priorly and Perfectly egoless, Non-separate, One, Indivisible, and Acausally Self-Existing and Self-Radiant) Transcendental Spiritual Self-State of Conscious Light That Is The Divine Person (or The Self-Evidently Divine Self-Nature and Self-Condition) of Reality Itself, there is not (nor can there be) any separation, separateness, or separativeness. The Inherently Perfect Self-Nature, Self-Condition, and Self-State of The egoless Transcendental Spiritual Divine Person—or The Tacitly Self-Identifiable and Self-Recognizable "Who" That Is Only Reality Itself—Is "Perfect Knowledge". In Truth, Only The One, and Indivisible, and Perfectly egoless Divine Person—"Who" (Alone) Is The Self-Nature, Self-Condition, and Self-State of Reality Itself— Looks Out Through all the eyes. -F.J.

84. Immortal Medicine

Meditation-cultivation is the immortal medicine which will cure the problems of mankind and will lead to eternal life. It was also called Alchemy.

Each person contains their own medicine or "cure."

When one is sick of being sick, then one can cure one's sickness.*

-Lao Tzu

Becoming identified and associated with the physical body-brain and its own self created psychological person-ality, the ego-I mentality causes the soul, the real eternal you, to become subject to the physical and psychological suffering of the physical body-brain. (A divine animal).

Alchemy is a metaphor for the practice of meditation. Turning lead into gold means turning a gross person into a golden person, from the egoic self to the spiritual self. The same as being BORN AGAIN from the first man, man dust, to the second man or heavenly man (As stated in the Christian Bible).

The ancient practice of meditation is the FOUNTAIN OF ETERNAL LIFE.

Sometimes meditation is called cultivation because the inner true self is like a pearl which takes time to grow, or bring forth.

"The soul is more important than the body."

-PLATO

*One who returns his/her mind to its prior and natural state through the practice of meditation, becomes "unsick" and therefore attains (actually returns) to one's true and prior state of universal mindedness and mental health.

When one is tired of being entangled and dominated by the physical body and egoic mind, one can find a way back to self control and peace of mind as eternal spirit.

∞	85	Intelligence	∞
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"Such things have been revealed to me that now all I have written appears in my eyes as of no greater value than straw."

- St. Thomas Aquinas

"As for me, all I know is that I know nothing."

-Socrates

Do not increase your artificial intelligence, but rather develop your natural wisdom and true knowledge first.

-Chuang Tzu (Teacher)

The Greek and other ancient civilizations established themselves in a higher state of consciousness through meditation-cultivation. The by-products (and reward) of this accomplishment was the gift of the understanding of the so-called physical universe. Jesus said the same thing when he said, "Seek ye first the kingdom of God (God-self-realization) and all things (remembrance) shall be added unto you."

Genius, a spirit, a guardian spirit with special intellectual endowment of the highest kind, which becomes attached to the person of the same disposition of mind or purpose in life. In ancient Taoism the practice of meditation attracted intellectual spiritual energy, this leads to insights and the ability to use knowledge in a positive beneficial way.

∞ 86. Intuition ∞

"If therefore thine eye be single, thy whole body shall be full of light." (Matthew 6:22). During deep meditation, the single or spiritual eye becomes visible within the central part of the forehead. This omniscient eye is variously referred to in scriptures as the "third eye," "star of the east," "inner eye," "dove descending from heaven," "eye of shiva," "eye of intuition," and so on.

-Yogananda

Thought is only memory.

Intuition is from the universal consciousness – spirit – mind.

The accumulation of insights, which are stored in the memory to be recalled later for the service of mankind, is called wisdom. Artificial knowledge, or ARTIFICIAL intelligence causes one to form or create many concepts. Conceptual knowing is what the Gnostics called false knowledge, or false knowing. What the Gnostics were saying was, why should any individual put their trust in conceptual knowing, which is always changing, when the individual could experience true knowledge, or UNDERSTANDING, of the intuitive and spiritual state which never changes and therefore does not create fear and uncertainty.

The Greeks sought "insights" and "wisdom," which makes them appear "intellectual." Intellectual capacity was not their goal. Self-realization and enlightenment were their goal and purpose in life; insight and wisdom are a NATURAL BY-PRODUCT (Seek ye first the kingdom and KNOW-THY-SELF mean the same thing).

"But the "helper," the (inner) "Holy Spirit whom the Father will "send" (uncover) in my name, he will teach you all things, and bring to your remembrance all things that I say to you."

-Jesus, John 14:26

For I will give you a mouth and "wisdom" which all your adversaries will not be able to contradict or resist.

-Jesus, Luke 21:15

Sometimes intuition is called an "original thought," or divine inspiration. With intuition you learn "how" to "think" instead of just "what" to "think." Intuition is superior to thinking; thinking is just the rapid recalling of stored information from memory.

When one is lost in thought there will be no insights; when one controls the brain and can stop thinking even for a short while, "insights" will come into being.

Science, technology and medicine can benefit from "insights." They will not benefit from thought or "thinking" (speculation, theories, and concepts.)

The purpose of a Zen "Koan" is to "baffle" the brain so that it stops and is "stalled." In this stillness of no thought an "insight" can occur into the nature of things, or even better, a person may experience their true "inner self" (prior to thought). This is Satori, Nirvana, self realization, samadhi, super consciousness, heaven, etc. It may only last an instant or it may last for hours, days, weeks, but hopefully, the rest of one's life.

∞ 86. Intuition ∞

Socrates refers to the state of self-realization as knowledge, or true knowledge because it never changes. If something does not change, then it must be eternal. If it is eternal, then it must be that which is referred to as eternal spirit, or God, i.e., SELF is also God realization.

Intuition, in philosophy, a form of knowledge or of cognition independent of experience or reason. The intuitive faculty and intuitive knowledge are generally regarded as inherent qualities of the mind. (Actually it is the knowledge of the inner true eternal self.) The term has been used in different, sometimes opposing, senses by various writers and cannot be defined except with reference to its meaning in the writings of an individual philosopher. The concept of intuition apparently arose from two sources: the mathematical idea of an axiom (a self-evident proposition that requires no proof) and the mystical idea of revelation (truth that surpasses the power of the intellect).

Intuition was important in Greek philosophy, particularly in the thinking of such philosophers as Pythagoras and his followers, who were trained in mathematics. The concept also had great significance in much of Christian philosophy as one of the basic ways in which as person could know God.

The Greeks understood intuition to be the grasp of universal principles by the intelligence (nous), as distinguished from the fleeting impressions of the senses. The distinction used by the Greeks implied the superiority of intellectual intuitions over information received by the senses. Christian thinkers made a distinction between intuitive and discursive knowledge: God and angels know directly (intuitively) what men reach by reasoning.

∞ 87. Islam ∞

Mohammed (PBUH)

(570 - 632 e.v.)

Muhammad ibn Abdallah was born into the Bani Hashim branch of the powerful Quraysh tribe, which had historically ruled the pagan city of Mecca (Makkah). Mecca was an important city even in those days, pilgrims from all over Arabia made pilgrimage to Mecca to circumambulate the Kaaba and kiss the Black Stone, which was then consecrated to the moon-god Hubal. Mohammaed's father died before Mohammed was born. Mohammed was brought up first by his mother, Amina, then by his Grandfather, Abd al-Muttalib, later by his uncle, Abu Talib. Throughout his childhood he was attracted to the world of the spirit. He was drawn to solitary contemplation, and he often experienced visions.

At the age of thirty-five, Mohammed began taking retreats to a cave in Mount Hiraa, in the desert hills outside Mecca, to meditate in solitude. It was during one of these retreats that Mohammed received his Call. It was the year 610 e.v., one of the last ten nights of the month of Ramadan; and at that time, Ramadan occurred during the hottest part of the summer. He was sitting along in his cave in the darkness, wrapped in his shroud, when he was startled by a sound "like the reverberations of a bell." He realized that it was a voice, and the voice had exclaimed the word, "Iqraa!" ("Read!"). Mohammed falteringly replied that he could not read. The voice repeated its command. Mohammed protested that he did not know how to read, but the voice repeated its command a third time. Mohammed then asked what it was that he should read, and a luminous scroll, inscribed with letters of fire, appeared before him. He read the words, though he had never read before.

In further revelations, Mohammed's mission in life was clarified: he had been called upon to preach to the world the true Faith of the One God. At first he was reticent - he had doubts about the authenticity or source of his vision. But Khadija encouraged him, and soon his calling was confirmed by additional visions which revealed the terrible doom which lay in store for sinners and infidels. He began to preach to a small group of close associates. Khadija and Waraqa were his first disciples, then came his friend and business associate Abu Bakr, 'Ali, the son of Abu Talib, and Mohammed's slave Zayd ibn-Thabit.

Muslims do not consider Islam to be a new religion. Islam was intended to be a reform of the ancient religion of Abraham, of which Judaism and Christianity are branches. Islam confirms the truth of the Torah and the Gospels, but purports to clarify them, to correct a number of errors of interpretation, and to purify them from the accretions of rabbinical and priestly sophistries.

Mohammed could not read or write, but his followers recorded his teachings on the materials that were available. After his death, Abu Bakr commanded Zayd to gather together Mohammed's revealed teachings, recorded over a twenty-three year period from 609 e.v. to 632 e.v., into a single volume. This volume became the Qur'an, which constitutes the holy book of Islam. The Qur'an is organized into 114 Chapters in which each Chapter, called a Surah ('degree"), represents one (or more) of Mohammed's revelations; although they are not arranged in chronological order. 93 of the Surahs were received during the 13 years prior to the Hijra at Mecca; the remaining 21 were received later at Madinah.

Islam contains another tradition worth mentioning here: that of the Islamic mystics known as Sufis or Dervishes. Sufism is nearly as old as Islam itself, and, though primarily centered in Persia, the heart of Shi'ism,

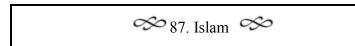
∞ 87. Islam ∞

crosses over all schismatic boundaries. The Sufis emphasize personal mystical experience over temporal power, and can in this way be considered the "Islamic Gnostics." They are generally detested by both the Shi'a and Sunni orthodoxies. Some scholars believe that Sufism developed through the assimilation into Islam of elements of Christianity and Neoplatonism, but such hypotheses are difficult to prove. Sufism has it's own list of philosopher-poet-saints apart from the Caliphs and Imams, some of the greatest of which are Abu Yazid ("Bayazid," died 909 e.v.), Rabi'a al Adawiya (717-801 e.v.), Husayn ibn-Mansur al-Hallaj (d. 922 e.v.), Abu-Hamid Mohammed al-Ghazzali (1058-1111 e.v.), Fariduddin Attar (1110-1220 e.v.), Muhiyuddin Muhammad ibn-'Ali ibn-al-'Arabi (b. 1165 e.v.) and Maulana Jalaluddin Rumi (1207-1273 e.v.).

In Muslim understanding the origins of Islamic mysticism in the form of Sufism lie in the life of Muhammad. His earliest biographies emphasize his habit of meditating in a cave and living a life of material simplicity bordering on asceticism, both of which are seen as prototypes of mystical belief and practice in Islam. As an organized movement, Sufism too owes its official origins to Muhammad and his cousin and son-in-law, 'Ali, who is viewed by the majority of Sufis as the first of their kind. Ali was the first male convert to Islam and the man closest to Mohammad in his private life. As such, he is said to have received levels of spiritual guidance from Muhammad that were not available to anyone else. Part of this was a body of mystical knowledge that was passed down through Ali to future generations. The concept of esoteric or mystical knowledge ('ilm al-batin, al-'ilm al-batini, or simply al-batin) became central to the theology of Shiism, one of the two main sectarian divisions in Islam. It also remains at the center of Sufi understanding.

The historically traceable origins of Sufism begin approximately a century after Ali's death. Very little biographical information is available on some of the earliest Muslim ascetic and mystical figures, but they are important for their impact on the development of Sufism. By the late eighth century, members of the school of a famous mystical ascetic named Hasan al-Basri (d. 728) had established a convent (ribat) at Abadan, and others had composed important treatises on Sufi etiquette. Important mystical figures of this period include Dhu'l-Nun Misri (d.c. 859), an Egyptian figure who is of importance to the development of Sufism in western Asia because later Sufis quote him frequently, seeing him as a Muslim exponent of the Hellenistic tradition. An Iranian Sufi names Bayazid Bistami (d. 874) became famous for ecstatic utterances (shathiuat), which he was the first to use consistently as an expression of Sufi mystical experience. These somewhat scandalous declarations were dramatic statements made to demonstrate the merging of Bistami's individuality with the divine identity. This sense of union with God was the result of a life-long process of self-purification at both aphyscial and a spiritual level. In his practice of prayer and meditation Bayazid showed strong ascetic tendencies while at the same time ridiculing traditional asceticism because he felt that trying to renounce the physical world was to afford the physical realm an existence that it did not actually possess. The theme of asceticism appears frequently in Iranian Sufism in the ninth century even though many Sufis, like Bistami, rejected the outward trappings of an ascetic life.

The end of the tenth century marks a transition in the development of Sufism from the early formative period that was characterized by a high degree of individualism in practice and a central focus on asceticism to a classical age wherein there is greater emphasis on organization and systematization. This is also a time when



Sufism in western Asia appears somewhat divided between two schools, the first being the Iraqi one (which was transplanted to Nishapur in Iran) and the second being the Khurasani one, centered in northeastern Iran and Afghanistan. The differences between these two schools are not altogether clear and at times appear to have more to do with the theological and legal affiliations of Khurasani Sufis than with any major differences over mystical theory and practice.

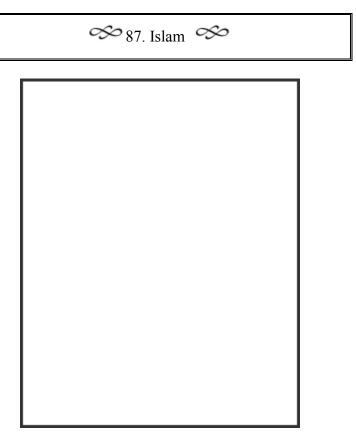
Those who are familiar with yogic doctrine will find Advaita (non-duality) proclaimed in the Koran verse: 'He is God alone, God the eternal. He begets not, nor is He begotten, and there is no other like unto Him.' Another verse: "Wherever you turn, there is the face of Allah' teaches that God or Reality is immanent in every part of His creation. However, as in Vedanta, all names and forms are passing and unreal; this is conveyed in the verse: 'Everything is perishing except His countenance." Muhammad, like the holy Rishis of the Upanishads, instructed his inner circle in the yogic doctrine that the reality in God and in man is one and the same, and that the soul of man has to discover this and return to the bosom of God or his true Self. On this point, two important Hadiths ascribed to Muhammad are 'Heaven and earth contain Me not, but the heart of My believing servant contains Me,' and 'He who knows himself knows God.' KNOW (experience)-THY-SELF...as eternal spirit.

Meditation is the practice of surrendering, i.e., one surrenders one's identification and attachment to the physical body-brain-mind and returns to God (SELF).

The true teaching of Mohammed (PBUH) is not to worship any image in material form or even in the mind, not even his own picture. All forms of worship are dual in nature, i.e., they keep the one who worships separated and distinct from that which is being worshiped.

The true teaching of Mohammed (PBUH) is the practice of God-union, at-onement as described in ancient mysticism (meditation). This is the true esoteric teaching that Mohammed (PBUH) was taught and tried to pass on to the world. Everything is God, not just one God among the many other gods. All human beings are the manifestation of God who must "overcome" (the true and only holy war) the illusion of separateness through the practice of meditation (not just prayer, worship and exoteric practices).

God is the "eternal flame" which is on every candle (human being). All flames are the same divine flame as the original "Father Flame" (God). The problem (downfall or sin for humanity) is when the individualized flames on the candles become "identified" with the candle (the physical body-brain-mind). This causes the fall from grace and the "true knowledge" that they are and always have been eternal flames (eternal spirit). The meditation of Mohammed (PBUH) removes the ignorance and illusion of separateness and brings the "remembrance" of that which has been forgotten, i.e., the prior true knowledge of the spirit, also known as "wisdom" and "revelation" (the sudden experience that one is and always has been eternal spirit) nothing has to be added...only remove the ignorant separate state of mind, the ego-I.



This page has a place provided for a picture of Mohammed.

But out of respect for his teaching, no picture will be displayed.

∞ 88. Jesus (His Truth) ∞

The Forgotten Spiritual Teachings of Jesus

I

Apart from the words about Jesus of Galilee that appear in the "New Testament", there is virtually no evidence for Jesus' existence. References to Jesus, to a movement in response to him, and to people who were his followers only begin to appear years (and even decades) after the time when (as it is "reported" in the "New Testament") Jesus is commonly presumed to have lived - yet, there is no historical evidence for Jesus' existence that is contemporary with the time Jesus purportedly lived.

The books of the "New Testament" were written after Jesus' lifetime, even decades afterward. A large part of the "New Testament" is comprised of the letters of Paul of Tarsus - and, again, there is no evidence that Paul ever actually knew Jesus, nor does Paul claim in his writings to have actually seen Jesus when Jesus was alive. There is speculation (on the basis of scholarship) that Paul must have persecuted Jesus and Jesus' followers before he himself became a follower of Jesus, yet there is no historical evidence for it.

The writings of Paul refer to an already institutionalized tradition about Jesus, a tradition that is the basis for all of Paul's preaching. Paul was a church-maker, an institutionalizer who founded local churches. The work of Paul was based on his own teachings about how to "interpret" the presumed (or tradition bound) person of Jesus, rather than on the teachings and activities of Jesus himself. The fact of Jesus' physical existence had much less significance for Paul than Jesus' after-death status as a kind of "Heavenly" being.

The largest part of the content of the "New Testament" communicates about Paul and his institution-making. The Gospels (and chapter one of the "Book of Acts") are the only books of the "New Testament" with content that is presumed to be about Jesus himself. Nonetheless-insofar as the report of the Gospels is biographical at all - the Gospels, in fact, comprise an institutionalized biography. The Gospels tell about a Jesus who was "interpreted" by people after his death, often through stories contrived about him to coincide with suggestive prophecies within the "Old Testament", or the holy book of the Jews - stories claiming to present evidence of a likeness between Jesus and various Jewish "Messianic" characterizations that appear in the prophetic writings of the "Old Testament". In any case, the "likenesses" reported in the Gospels cannot be taken seriously as "eyewitness" observations of a presumably historical Jesus - they could only have been spoken about through a process of fabrication (or imaginative religious inventiveness).

All the stories in the Gospels about Jesus' early life before he began to preach are myths. They are a kind of literary creation for the purpose of establishing an institution, for the purpose of engendering public belief, for the purpose of presenting the character proposed to be Jesus of Galilee in the context of the Jewish prophetic tradition and the then present-day culture of Judaism, and intended to coincide with the expectations of the Jews (and the Gentiles) of the time.

Relative to nearly all of the life-stories about Jesus, the writers of the Gospels could not have been making use of information of a factual nature in order to "record" historical fact. Where, how, and from whom would they have acquired such information? And, indeed, if there were any fact-based source for those stories, why do the Gospels so markedly contradict one another relative to the details? In fact, the presence of remarkable

contradictions between the separate accounts in the Gospels is one of the outstanding indicators that make it obvious that the Gospels are a form of literature, rather than of historical reporting.

The Gospels are a literature of religious propaganda - a form of religious fiction, made to convince people to join a particular institutional religious movement. However, the Gospels are not merely full of lies. Rather, the Gospels are, taken together, an outstanding example of a traditional kind of religious literature that is found in virtually all religious traditions.

While the Gospels are full of mostly fabricated details about Jesus' lifetime, there is, also, no evidence that the writers have actually quoted (rather than invented) what Jesus said when he was alive. Why is it, then, that, after his death, suddenly everybody "knew and remembered" all these things about him? For example, a private scene between Jesus and Pilate is described, and a dialogue is reported. Who would have known of the content of that conversation? No one - apart from Jesus and Pilate - could have heard these words. Pilate would not have reported it to anyone especially not any of Jesus' followers. Jesus would not have had time to tell anyone about it - for he was immediately taken away and, supposedly, crucified. While Jesus was suspended on the cross, he would not (under the circumstances) have reported his conversation with Pilate to the people nearby, so they could write it down for history. Nothing of the kind occurred.

Whatever the motives might have been for making a Jesus myth, the Gospels are a kind of literary fabrication about a mythologize human being who either may have lived or, otherwise, who may never have actually lived. Perhaps the myth of Jesus sprang from a tradition that existed long before the (presumed) historical time of Jesus. All kinds of possibilities exist, because there is no historically reliable factuality to depend upon.

Clearly, the motive of those who made the books of the "New Testament", including the Gospels, was to make an institution, to communicate about an (essentially) mythologize and "interpreted" figure effectively, then, to make a myth of a human being who (on the basis of that myth alone) has, ever since, been commonly presumed to have been an actual historical figure. The Gospel stories are (at least largely) not about an historical, factual, and actual Jesus - the person as he would have acted and spoken while he was alive. Everything that people have speculated about, thought about, felt about, and "reported" and asserted about "Jesus" has occurred only after (and even long after) Jesus was no longer alive - and, therefore, all of it arose entirely within the writers' own sphere of thinking and desiring and intending.

There is nothing that could be said after the lifetime of such a person as Jesus that would be as relevant to his own teaching as all that he, himself, said when he was alive. Whatever Jesus cared to say that was of the nature of a teaching, or, otherwise, of a revelation about himself, he would have said during his lifetime. Whatever others have said afterward is really their own creation, for their own reasons.

The writers (or inventors and fabricators) of the "New Testament" wrote largely for the purposes of institutionalization, and, therefore, in order to achieve a "victory" for their particular faction, and to "concretize" the self-image (as well as the public image) of their institution, and to give their institution the characteristic of "authority", and to differentiate it from other views and institutions - and especially to differentiate it from the "rival" institution of Judaism, by referring to "Christianity" as the "true Israel" (thereby suggesting that the

historical tradition of the Jews had been superseded). And this purpose of the "New Testament" has created terrible problems for the Jews (and even the entire world) ever since.

Many have proposed that the right approach to discovering the "facts" about Jesus is to examine the "New Testament" Gospels and, thus and thereby, to determine what about this person can be said to be based on "actual" and "historical" evidence, and, on that basis, to determine "who" this person was, what he "actually" said, and what he "actually" taught. Scholars have undertaken great efforts to identify the "actual" sayings and the "true" stories-and to eliminate the "dross". Much of this effort is useful scholarly work. On the other hand, what now remains, after such scholarship, is rather chaotic, and even mundane - and there is little or no suggestion in the dominant factions of professional scholarship that the Jesus-tradition originated in association with esoteric Spirituality.

The result of the (especially nineteenth and twentieth century) scholarly process is that some scholars now presume that Jesus of Galilee may never have existed - and those who assert that Jesus did exist (as a naturally living historical person) tend to reduce him to the status of a rather mundane figure, who was limited to merely day-to-day social concerns, and who communicated a socially positive disposition (and message) of "compassion-toward all", and who might even have had a political agenda of a kind, such that he may be viewed as a kind of social rebel within Judaism. However, the dominant trends of professional scholarship are not based on any presumption that this person Jesus was Spiritually Awakened, and that he taught an esoteric Spiritual "method". Indeed, there is virtually no participation in esoteric Spiritual life and practice within either the tradition or the scholarly field of "official" (or exoteric) Christianity that would enable (or even permit) the straightforward and detailed understanding of Jesus of Galilee as an ancient example of a "Spiritual Master" (or an esoteric "Guru") - a type of human manifestation that has appeared in all traditions, and everywhere in the world, since the days of the ancients.

There is, to now, no full professional scholarly presentation of Jesus, and the "New Testament" Gospels, on an entirely (and authentically) Spiritual basis-stated with full awareness and experiential understanding of what is thus being suggested. Instead, "modern" scholars, in general, tend (because of their own ignorance relative to Spiritual matters) to reduce everything to the gross (physical) dimension of conditional existence. Therefore, any evidence of a subtle or Spiritual or mystical or esoteric nature is, rather automatically, presumed to be myth, or a manifestation of the mind of popular magic. In other words, what is Spiritual tends to be dismissed in favor of either what is simply biological (or biographical, in the sense of the life-person) or, otherwise, what is merely political, social, and "objectively" cultural.

Who is the Jesus that has emerged from the efforts of "modern" scholarship? He is a kind of social religious figure, who was itinerant, and somewhat revolutionary in his views. There is nothing uniquely and outstandingly important to religion (or to humankind in general) about such a person. There have been (and are) endless numbers of such "good" people. In fact, Jesus (as a presumedly actual historical figure) was an authentic true Spiritual Master-and not merely a social-morality teacher. However, Jesus is only one of many such (fourth-to-fifth stage) Spiritual Masters and, therefore, he is not unique. Indeed, the real importance of Jesus is not in his uniqueness, but in his authenticity-as a Spiritual Master. It is only the institutional mythologize of Jesus (as a kind of iconic idol, made of words) that has made Jesus seem unique, and demanded that he be

∞ 88. Jesus (His Truth) ∞

uniquely "believed about"-and, as a result, the significance of Jesus as an authenticator of traditional fourth-to-fifth stage Spirituality has been lost and forgotten.

II

As a book based on legend and myth, the "New Testament" is not different from traditional storybooks found elsewhere in the religious traditions - for instance, the stories in Hinduism about Krishna and Rama. There exists, among many people of the world, a popular tradition of naive belief that characters such as Krishna, and Rama, and Jesus are (simply as described in the storybooks) historical persons even somehow presently existing in realms of a concrete but subtle kind. However, there are growing numbers of other kinds of people, who do not require personal belief in the historical reality of mythological characters, and who accept religious storybooks as traditional literatures that convey certain kinds of human truths (and only some suggestion of ultimate Truth).

The religious figures in all the world's ancient traditional stories are largely mythological persons, and the stories may or may not have anything to do with historical persons who ever existed. Whatever any individual may think about such religious figures now, long after the time when those religious figures could possibly have lived, is strictly that individual's own mode of thinking or believing.

The mythological stories about figures such as Krishna and Rama were often, it seems (based on the profound depth of presentation of the traditional literatures about Krishna and Rama), made by people of some significant level and degree of Spiritual development - and, from their view, they were communicating about Spiritual Truth (Itself), by making popular stories that could be instructive to ordinary (or at least less Spiritually developed.) people. The "New Testament", however, has virtually no content that suggests it (or any part of it) was written by persons of great Spiritual development-but, rather, the "New Testament" bears the characteristics of "authorship" that suggest it is the product of ordinary popular storytelling (or Spiritually undeveloped religious fantasizing) combined with the overriding voices of institutional managers, who control and modify and build upon the popular tradition, in order to "concretize" a propagandistic institutional intention.

The only religious and Spiritual "genius" that has any voice in the "New Testament" is the person of Jesus. And, because of this solitary evidence, it would seem appropriate to presume there actually was a Spiritual Master Jesus of Galilee - whose life and teachings (although much covered up and distorted by the institutional and otherwise naive popular mentality that made the "New Testament" Gospels) are, nonetheless, at the root of the "official" myth of Jesus of Galilee.

Completely apart from all the institutionalized Jesus-making, and all of the institution-based speculation, and all the post Jesus' lifetime imaginings and propaganda, a (very likely, historical) person, named "Jesus of Galilee", is presented via a traditional genre of religious "fiction" - and that Jesus is (by means of literary devices) associated with certain kinds of characteristics, and portrayed to be demonstrating and otherwise 'speaking in a manner that conveys an ancient, already-existing, tradition of moral, devotional, and Spiritual representation.

Ultimately, it makes no difference if Jesus is a myth or not just as, ultimately, it makes no difference whether Krishna, or Rama, or Osiris, or Zeus existed or not. What is of significance is the Truth and, otherwise, any kind of human truths - pointed to by the "concretized" myths.

The "New Testament" conveys the suggestion of a Spiritual message (or some kind of underlying "secret" of a Spiritual kind) that is in the domain of the fourth stage of life and the fifth stage of life - and not at all beyond the fifth stage of life-as well as, of course, communications of religious (or devotional) and moral instruction in the domain of the first three stages of life.

There is, in the "New Testament", a mythological representation (or God-"idea") of the Divine Nature, and a rather covertly communicated message about "Communion" with the Spiritual Divine, and, coincidently, there are communications of "Wisdom" about human existence and right life. Therefore, the "New Testament" is very much like many other traditional texts that communicate in the context of the fourth stage of life," and which also include material relative to at least some aspects of the fifth stage of life.

In this regard, the "New Testament" is very much like the literature about Rama, in the Hindu tradition. Unlike the "New Testament" communications about Jesus, some traditional texts speak of Rama in the manner of what could be called sixth stage (or Transcendentalist) teachings about Realization of That Which Is without (or Perfectly Prior to) form. However, like the "New Testament" communications about Jesus, most of the Rama literature is in the domain of the first four stages of life, with some levels of suggestiveness about Spiritual matters that may be understood to extend into the fifth stage of life.

In the case of the Bbagavad Gita (which is the principal text of the Krishna tradition), there are elements of communication that point toward an Ultimate Realization That Is of a formless Transcendental (and sixth stage) Nature-but, fundamentally, the Bhagavad Gita is a moral, devotional, and mystical text, in which the mythological figure of Krishna is presented as the means for conveying the full range of ideas associated with the synthesis of first-stage-through-sixth-stage Hinduism (as a progressive, or developmental practice) that the Bhagavad Gita is principally intended to provide. Thus, Krishna is fashioned (by literary means) as the principal figure around which to speak the general tradition of Realization (or Spirituality) and right human life that is otherwise represented by the totality of the traditions of Hinduism. Similarly, the "New Testament" Gospel tradition about Jesus fashions Jesus (by literary means) as the principal figure around which to convey a summary of all the moral, and devotional, and (cryptically represented) Spiritual Wisdom-ideas otherwise associated with the ancient totality that included exoteric Judaism and all of the (both exoteric and esoteric) traditions of the ancient world of Greece, Rome, Egypt, the Middle East, and, to some extent, of India.

Ш

Who is this teacher, Jesus of Galilee? What is the evidence of his life-story? What did he do and say? Not what people said about him or for him after his lifetime-but what did he do and say? Not what is believable only from a scientific-materialistic perspective, or a humanistic perspective, or any such reductionist perspective-but what was Jesus himself actually like, as a representative of a tradition of ancient Wisdom associated with the first five. stages of life?

From the "point of view" of historical fact, the story about Jesus' physical "Ascension" to "Heaven" after his death is impossible - and even absurd. Jesus is said to have gone up into the air, in order to reach "Heaven" - yet, everybody now knows what is up there, in the air. People everywhere know that the "air" above the Earth is a virtually limitless space, full of many other galaxies. In the present day, it must be clearly understood that Jesus did not have anywhere to go by going up into the sky physically.

In the ancient tradition, however, there was a cosmological view that would have "understood" (and accepted as fact) that Jesus could literally fly up into the air, and travel higher and higher, and, eventually, reach "Heaven". According to that view, the Deity was above the "firmament" - which was a crystal vault, from which hung the many stars. That Jesus "Ascended" up to and via the "firmament" was, indeed, believable, according to the popular cosmological view of that time. Yet, that cosmological view has absolutely no relevance anymore, when examined in the context of present-day scientific knowledge of the actually observed universe - and, therefore, the "Ascension-of Jesus" story must now be seen, clearly, to be a myth (or a literary invention, intended to play upon the belief-structure current at the time of the writing of the "New Testament"). Simply stated, the scientifically-demonstrated evidence of how the physical world is actually structured conclusively and irrevocably proves that the "Ascension" of Jesus of Galilee is (and was originally) an intentionally fabricated myth - and not (as it pretends to be) an "eyewitness" account of an actual historical event.

If, however, the "Ascension" story about Jesus is seen in the context of the total fourth-to-fifth stage tradition (and authentic experiences) of Spirituality, it remains both relevant and true, as a symbol for the interior psycho-physical phenomenon of Spiritual Ascent into a state of mystical absorption (and brain-concentration) in the Self-Apprehended and Intrinsically Self-Evident Current of Conscious Energy That Self-Exists at the root and center of every living body.

If the "Ascension" story about Jesus is examined as a kind of esoteric (or hermetic, and intentionally cryptic) mode of language that speaks (and, yet, hides) a "secret" teaching (rather than describing an historical and outwardly physical event), then it is self-evident that the "Ascension" story (along with most of the other "New Testament" stories about Jesus) is a form of strategically fabricated public communication, and that it intentionally speaks in a conventional and deliberately "concretized" manner about "secrets" that, it was felt, should not, in public, be directly and openly stated. After all, according to the "New Testament" Gospels, Jesus' own policy, when speaking to the general public, was to speak only in cryptic "parables". And the principal "parables" in the "New Testament" Gospels are the "stories" of the bodily "Resurrection" and physical "Ascension" of Jesus.

In the time when Jesus is supposed to have lived, an esoteric (and already ancient) tradition of Spiritual Baptism existed, and it can (based on literary evidence) be presumed to have also been associated with Jesus himself. That tradition can (based on literary evidence, and on the experiential knowledge of esoteric Spiritual processes) be presumed to have included a process of direct Spiritual Transmission (from Master to disciple), and, also, a verbal transmission of esoteric instruction about inwardly-concentrated Spiritual Ascent - or the mystical (or Yogic) Spiritual process that is, by necessity, psycho-physically internal, and that, through the development of inward and upward concentration (ultimately, in the brain core), expands, experientially, into a cosmic and supercosmic understanding. That Spiritual process of Ascent is not about going up into the

physically existing sky. It is about going up into the "sky of mind". It is about internal, or entirely Spiritual, Ascent.

Despite the fact that this ancient understanding and its Spiritual traditions existed long before the (presumed) time of Jesus, that Spiritual understanding is not conveyed or admitted by "official" Christianity. The message of "official" Christianity is, fundamentally, restricted to the gross physical domain (or to gross idealism, or exclusivistic universal "incarnationism"), and, on that basis, to the institutionalized governing of the social and moral behavior of human beings, by appealing to the "official" stories about Jesus in order to reinforce the desirable behavior.

There is virtually nothing in "official" Christianity about the esoteric Spirituality that is often suggested by the "New Testament" Gospel stories about Jesus. However, by employing physically based metaphors in the after-lifetime accounting for the "Resurrection" and the "Ascension", the language of the "New Testament" Gospels fabricates a "concretization" of what was, otherwise, a Spiritual teaching. And that Spiritual teaching was not, even in its own time, exclusive to Jesus. Rather, the Spiritual teaching that is hidden and protected in the "New Testament" (by means of the strategic language of physical "concreteness") is, and always was, the characteristic ancient (and still current) Spiritual teaching associated (all over the world) with the esoteric Wisdom of what I describe as the fourth stage of life and the fifth stage of life.

Because Jesus is not now physically alive (or, otherwise, Spiritually active via a lineage of living Spirit-Baptizers), the only matters of significance relative to him are those that are associated with the contents of the teachings that are conveyed in the writings about him. However, for anyone actually practicing the Spiritual Way of life, the matter of greatest significance is the Spiritual Master from whom one receives Spirit-Baptism. Therefore, from the perspective of the actual practice of Spiritually-active living, what is greater than all the teachings of the traditions (both ancient and of the present day) is one's own Spiritual Master-the Spirit-Baptizer who serves the devotee's Spiritual development toward Spiritual Realization: from physical and moral transformation (or the development of self-discipline and virtue), and through devotional outreach (beyond egoic self), and always toward (or in) the Spiritual Condition That Is the Divine.

In the context of the fourth and fifth stages of life, the Spiritual Condition That Is the Divine is always conceived from the bodily perspective, and, thus and thereby, presumed to be absolutely Above,. Therefore, Ascent is the traditional (fourth and fifth stage) process that one must undergo, in order to go beyond the gross realm of conditional existence and enter into the realm of That Which Is Spirit, Above and Beyond the gross.

There is a perennial tradition of teaching about that practice of Spiritual Ascent - a tradition that has been steadily conveyed by Spiritual Masters (and by Means of their Spiritual Blessing-Force) since ancient times. That tradition began before there was writing, and that tradition is still current in the world, in the company of Yogis and Saints of fifth stage Spiritual Realization.

The tradition of Spiritual Ascent represented (and, to a significant degree, covered up) by the Gospel stories of the "New Testament" is strictly limited to the first five stages of life. And, in any case, the "New Testament" is rather silent about the "how" of Jesus' Spiritual Ascent. However, there is some simple suggestiveness about the "how" in the Gospels such as the story of Nicodemus's meeting with Jesus, wherein Jesus told Nicodemus

that one must be "born again in the Spirit rather than the flesh". Clearly, this reference to "re-birth" means, "Realize the `point of view' and the Condition of Spirit, rather than that of gross bodily existence". This statement by the "New Testament" Jesus belongs entirely within the tradition of esoteric Spiritual understanding - as do other sayings that ,are attributed to him, such as, "If your eye is made single (or one-pointed., your entire body will be filled with light." I Indeed, the latter aphorism exactly summarizes the essential "how" of the practice that accords with all traditional fifth stage teachings.

Thus, in the "New Testament" Gospels, there exists a thread of esoteric Spiritual instruction that is conveyed (and, yet, hidden) by means of aphorisms and stories - and, altogether, by means of rather homely popular representations of ancient moral and devotional teachings. The thread of esoteric Spiritual teaching in the "New Testament" Gospels exists completely apart from all the institutionalization-language, all the institutional "salvation" messages, and all the rest of the propaganda of an emerging institution looking for its place, its power, its dominance over all others, and its feeling of being culturally superior to all others.

IV

There is, in the "New Testament" Gospels, a core story-line about the person called "Jesus". That story sits beneath and within all the overlays of institutional propaganda and institutionally self serving "interpretation". In other words, there is a story (or a kind of biography, including a collection of basic teachings) that seems to represent a core-tradition upon which the institutional writers of the "New Testament" Gospels were building their inventions of new religion. At the core of the stories about Jesus is a core tradition that precedes (or is the basis for) all the Gospel writings of the "New Testament" (all of which were written even many years after the lifetime of Jesus).

The "New Testament" texts that I have included (and, altogether, selected, translated, and elaborated upon) in this book (in the section entitled "The Spiritual Gospel of Saint Jesus of Galilee") are the parts of the Gospels that can be said to be true to the core tradition relative to the moral, devotional, and (encrypted) Spiritual teachings of Jesus (and, otherwise, relative to the esoteric tradition of the ancients). The core story is the "New Testament" Gospel story about the life, doings, and teachings of one who is usually called "Jesus of Nazareth", but who, more properly, should be referred to as "Jesus of Galilee". The core story transcends (or stands irreducibly apart from) the institutionalizing (and the grossly and publicly oriented, rather than Spiritually oriented) process of "official" Christianity.

The "New Testament" (as it is commonly presented in myriad translations and renderings) mostly contains the institutionalizing and non-Spiritual tradition of "official" Christianity. Nonetheless, the "New Testament" stories convey a thread of teaching-truths from the ancient world on the subjects of moral, devotional and Spiritual matters.

No actual individual who lived in Jesus' lifetime can be said to have communicated Jesus' doings and sayings, as Porphyry did about Plotinus (whom he knew), or as Motovilov did about Saint Seraphim (whose direct and personal Spiritual Transmission he experienced).

Baba Muktananda wrote first-person accounts about His Spiritual Teacher, Bhagavan Nityananda. Baba Muktananda knew Bhagavan Nityananda personally, and directly experienced His Spiritual Transmission, as well as His teaching. At the same time, however, it must be said that Baba Muktananda's writings about BhagavanNityananda convey not only facts about Bhagavan Nityananda but also many myths about Bhagavan Nityananda.

In the Indian tradition, it is common practice for people to tell (or even invent) stories about their own Masters that, characteristically, use (or repeat, and embellish, and revise) stories already commonly told, within the existing tradition, about "great persons" (or Saints, Yogis, and Spiritual figures within the Indian tradition altogether). Whatever that previous tradition already contained, people also "re-told" it about Bhagavan Nityananda. By doing so, they were, in accordance with the traditional understanding, acquiring "merit" - simply by repeating great things about their own Master. Such is the rule of "merit" in the traditional setting of India - and the same rule (or license) existed within the tradition in which the "New Testament" Gospels were made (or invented). Indeed, traditional stories about Spiritual Masters (including Jesus of Galilee) are rightly understood only when thus understood.

All "storytelling" is a poetic and fictionizing and propagandistic art. All "storytelling" is literature and theatre-not "news reporting" or any kind of effort to rigorously account for "facts". (Indeed, perhaps because this difference is self-evident to virtually everyone, even "news reporters" characteristically refer to their supposedly "factual" reports as "stories".)

Traditionally, whether through lore, or mythology, or imaginative storytelling, historical (or, otherwise, entirely fictional) personages are "artistically concretized" - for the purpose of establishing and propagandistically promoting the "authority" of exoteric religious (as well as all other cultural, social, and political) institutions. That process tends to produce accretions of a kind that are no longer what could be called "historical" in nature, except in so far as they represent the "history" of the institution itself.

For example, such a process can be seen exemplified in the earlier part of the twentieth century, in the institutionally-promoted stories about Shirdi Sai Baba'2-the stories about whom very quickly reached into the domain of super-myth, on the basis of very little reliable history. Because Shirdi Sai Baba lived within the last one hundred years, some historical reality for the stories must be granted. Yet, his life is far enough back in time that (through the "concretizing" process of storytelling) the reports and legends about him have been transformed into pure myth.

Narasimha Swami, who lived in the company of Ramana Maharshi for a while, wrote a biography of the Maharshi - and, afterwards, Narasimha Swami went on to become an ardent devotee of the then no-longer-living Sai Baba of Shirdi. Narasimha Swami compiled much of the early myth-making literature about Shirdi Sai Baba on which people have expanded since. The literature about Shirdi Sai Baba is a useful example, therefore, of the process whereby myth-of-"God" stories develop within the popular context of traditional Deity-oriented devotionalism in India. A large portion of the stories about Shirdi Sai Baba are no longer about that historical person - although there does exist some underlying Historical and reliable biographical information,

including a record) of some of his sayings, and so forth, that has provided an underlying substratum, upon which the myth-making has proceeded, given to this day.

Broadly public and merely popular religious institutions are, by nature and by necessity, businesses - and they must, like all businesses, function competitively in the "marketplace" of the common world. Therefore, in order to defend and define themelves, popular religious institutions (which must pander to the broadest kind of mass public) tend to develop literature and methods that are based upon a strategic alteration in the subject of their propaganda - an alteration that transforms the subject into a popularly sellable myth.

It must be understood that the "New Testament" Gospels convey, not "history", but a summary of ancient (and not at all exclusively, or, otherwise, originally, "Christian") teachings about moral, devotional, and (at least in a cryptic manner) Spiritual matters and that they do so in an anciently accepted literary form, by inventing a (thus) fictional story about a particular person and his teachings and doings. And, technically, such intentionally fictional propaganda - literature is, in general, made without merely telling "lies" about that particular person and his teachings and doings (even though the stories that are told are not, in actual or historical fact, true).

Apart from the institutional and speculative effects that appear in the language of the "New Testament" Gospels, Jesus himself is not represented therein as an institutional functionary (or religious "official"). Whether as the myth, the fictional legend, or the real historical Jesus, the central character of the "New Testament" Gospels is not (in the context of his storied lifetime) portrayed as an "institutional" figure. The "Jesus" of the "New Testament" Gospels always intentionally stands outside the Jewish "official" religion of his own time - just as he also inherently stands outside the Christian "official" religion of the present time. Jesus was (apparently) a Jew, by birth, and (thus) he lived within the context of Judaism during the Roman occupation of his country. In that sense, Jesus is .represented as an historical figure in the "New Testament" Gospels.

In the "New Testament" Gospel stories, Jesus sets himself apart from Greco-Roman cultural ideas, and apart from the institutional culture of Judaism. Therefore, Jesus of Galilee can, himself, be seen to be simply a great teacher, associated with traditions, but standing apart from them, within the sphere of his own Spiritual understanding - not merely within the context of his thinking, but within the super-normal Condition of his Spiritual Realization and the experientially-based process of his Spiritual demonstration - The Spiritually-based Blessing-powers and visions and teachings of the "outsider" Jesus, as well as the apparent Spiritual Transmission from his Guru, John the Baptist, are among the basics of the core story of the Jesus of the "New Testament" Gospels.

Jesus himself (even as he is shown in the "New Testament" Gospels) stood outside institutionalization, yet (paradoxically) he became the most institutionalized and the most mythologized human being in history. Consequently, there are countless versions of "Jesus of Galilee" in everybody's thinking (and in everybody's talk). However (at least as the story goes), Jesus himself was, in his lifetime, a non-institutional figure who, in fact, differentiated himself from the larger public institution, and from the larger public world-including not only the Greco-Roman world, and the Hellenistic world, but also the temple world, or the "official" world of Judaism. Jesus simply and repetitively preached a moral, devotional, and (ultimately) Spiritual message, using

the terms and modes of the daily language that was associated with the cultural environment in which he lived and into which he was (according to tradition) born.

The teaching reported in the "New Testament" Gospels is the expression of an independent Spiritual Master - as is generally the case with Spiritual Masters in all traditions. True Spiritual Masters may themselves become institutionalized within a cultural (or cultic) setting, and they may even live and speak within the context of some kind of institutional (or cultic) framework - yet, they truly and inherenty stand apart from, and transcend, the institutional or cultic context. True Spiritual Masters (or authentic Spiritual Zealizers) always (inherently, actually, and truly) speak and funcion freely.

Jesus of Galilee (as the principal figure of the "New Testament" Gospels) should be understood to be a Spiritual Master of the fifth stage degree. He stood apart from institutions and the institutionalization of his function. He was a simple itinerant, a wanderer. He spoke very critically of many things, and was, essentially, simply blessing people - with his healing Blessing, his teaching Blessing, and (in the case of those who were sufficiently prepared) his Spiritual Blessing.

There is a tradition that suggests Jesus Transmitted his Spiritual 'lessing privately', to an "inner circle" of those of his followers who were most prepared to receive the (fifth stage) esoteric Instruction and the Spiritual Transmission that would enable them to participate in Divine Communion through the internally upturned psycho-physical process of Spiritual development and Spiritual Ascent. There is "Ascension" language in the Gospels (and in the early part of the Book of Acts) that should (rightly) be regarded to be "concretization" - metaphors for the "inner-circle" teaching and the Spiritually Baptizing work of Jesus. Reflected in the metaphors of the stories of Jesus of Galilee is the tradition of both exoteric (or outer, or public) teachings and esoteric (or inner, hidden, and, therefore, secret) teachings or teachings relative to the domain of the public beginner as well as teachings relative to the "inner-circle" domain of the mature devotee (or the esoteric domain of the directly Spiritual teachings and of the direct Spiritual Transmission-work).

Many scholars say that numerous stories in the "New Testament" Gospels are not part of the "original" tradition (or real biography") of Jesus - such as, for instance, the story of Nicodemus, who came to Jesus by night, and to whom Jesus said, "You must be born again, in Spirit." Whether that visit actually happened does not make any difference. That story and others like it are a fundamental part of what is conveyed through the total body of stories about the lifetime of Jesus and his work and his doings and sayings. The Nicodemus story is an important communication, because it clearly indicates that the message of Jesus is a Spiritually-based message, and that Jesus was a Spiritual worker, a Spirit-Transmitter, whose teaching is about Spiritual transformation, a conversion of life, a fundamental purification of the life, such that the life can, thereafter, be turned (and Spiritually conveyed) to What is Above. Such turning does not occur by a physical act of going up into the sky, but by subtle (internal psycho-physical) Ascent, by means of the esoteric Spiritual process, into the inner space which is sometimes metaphorically called the "sky of mind".

Clearly, the esotericism of Spiritual Ascent is a fundamental substructure that underlies the "New Testament" tradition. The "official" Christian tradition that was built upon the substructure that is Spiritual esotericism strategically suppresses certain elements (specifically, those known as "gnostic"), and it, otherwise,

"concretizes" (or converts into a physical event) even such things as the "Ascension" of Jesus (which, in fact, is a reference to Jesus' own life-practice of upward Spiritual absorption, and, also, a reference to his "inner-circle" teachings about that same process otherwise referred to via cryptic references to the "secrets of the Kingdom of God"). The newly emerging institutional (or "official" and public) Christian tradition did all of this in order to prevent the "Ascension" from being viewed as merely speculative and "mystical" and "gnostic"-and, thus, to prevent the story of Jesus' fictional "Ascension" from conveying a "too-Spiritual" (and, necessarily, esoteric, or non-public) teaching.

The entire purpose of the "official" tradition of Christianity is to bring masses of ordinary people into the sphere of the public (or exoteric) Christian institution, and (otherwise) to command them relative to their public, social, and intimate life-activity. Essentially, the message of the "official" tradition of Christianity is a social morality, teaching that is conveyed through lore, myth, legend, and poetically expansive religious language that is intended to command the lives of people, and entirely in order to enforce their `right behavior". Thus, from a Spiritual perspective, the institutionalizing effect of the "official" message in the entire "New Testament" is rather reductionist in its orientation.

Nevertheless, one can still discern the evidence that, at the origin of the "official" message of the "New Testament", is a fourth to fifth stage Spiritual Realizer (or, at least, a fourth-to-fifth stage esoteric Spiritual teaching or teaching-school). Whether historical or not, such is the kind of "Jesus" who, by means of storied doings and sayings, is at the heart of the "New Testament" Gospels.

V

An esoteric teaching of Spiritual Communion-or (to use the `New Testament" language) a teaching about the "secrets of the Kingdom of God" - is at the root of the Gospels of the Christian tradition. And that esoteric teaching comes directly from the even more ancient pre-Christian esoteric tradition about the "method" Succeeded It (or psycho-physical technique) of inner mystical (or Spiritual) Ascent. The esoteric root - teaching at the origin of the "New Testament" Gospels was about Spiritual Communion, and not about the physical "Ascension" of Jesus.

Through his esoteric Spiritual teaching-work, Jesus passed on a pre-Christian tradition of "method" (or of practice-"technique") and a process in which anyone else (if rightly prepared) could also participate. However, the original (and, apparently, actual) esoteric teaching-school of Jesus of Galilee was suppressed and lost in the process of the enforced exoteric institutionalization of Christianity. Towards the end of the fourth century of the Common Era (as a result of the earlier strategic initiatives of Constantine), Christianity became the "official" religion of the Roman State. At that point in time, Christianity - which had, from its first public beginnings, always been mostly of an exoteric nature, albeit with various "gnostic" and otherwise esoteric groups also claiming to be associated with Jesus and what they each claimed to be his "true" teachings became finally codified into an exclusively exoteric tradition. Nevertheless, there have (often in spite of "official" pressures against them) continued to be important fourth stage mystical figures and Spiritually - activated saintly figures within the institutionalized (and, especially, "Roman Catholic" and "Eastern Orthodox") modes of the Christian tradition.

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In summary, the root-tradition from which (or upon which, or in spite of which) "official" Christianity emerged was very much more than an exoteric and outer, or merely public, tradition. That esoteric foundation is suggested by the so-called "Secret Gospel", which is a fragment of what is presumed to have been a more esoteric version of the "Gospel of Mark", and which was written for the "inner circle" of those Christians who were initiated into the practice of Spiritual Communion with their Spiritual Master, Jesus of Galilee. Although the practice itself is not described there, the "Secret Gospel" does suggest there was an esoteric practice available for those who were prepared for it. It suggests that there was, on the one hand, the public message of Jesus' teaching, and, on the other hand, when people demonstrated the evidence of maturity, they were given the esoteric (or "inner-circle") practice-the "secret" Spiritual practice.

Presumably, then, there were modes of direct Spiritual Transmission known within the earliest (or pre-institutional) Christian tradition (or within the sect associated with Jesus during his, it may be presumed, physical lifetime) - as is, for example, suggested in the story of the baptism of Jesus by John the Baptist. That story is a "concretized" rendering of a Transmission of Spiritual Energy. It is similar to the "Shaktipat" tradition, which still exists, and can also be seen, for example, in Motovilov's account of his experience of Spiritual Transmission from the "Orthodox" Christian Saint, Seraphim of Sarov (in the nineteenth century). Something of that very kind appears to be associated with the esoteric "inner circle" that should be presumed to have existed in intimate association with the (presumedly, historical) Jesus.

The esoteric Spiritual teaching-school of Jesus of Galilee is the pre-institutional original tradition of the New Testament" Gospels. Apart from the institutionalization of the "official" Christian message of "salvation" by means of devotion to the "Resurrection-and-Ascension" Jesus, there is also (and senior to that mythological Jesus) a suggested historical Jesus who was a Spiritual teacher, and who did the "inner-circle" work of Spiritual Transmission, and who communicated not only a public (or exoteric and socially-based) teaching but also an esoteric (or Spiritual, and cosmically-oriented, and psycho-physically based) "inner-circle" teaching.

A suggestion of just such Spiritual matters appears in the story of the visit by Nicodemus in the night. The very fact that the story emphasizes that Nicodemus visited Jesus at night suggests an occasion of Spiritual initiation. Suggestively, it was an overnight event of purification and preparation, and of receiving Spiritual instruction having to do with focusing upwardly (on brain-mediated visions of inner light and the "Star within"), with the eventual user-physical sighting of the Morning Star (in the twilight, just before it would disappear in the daylight Sun) being the outer symbolic reference to the inner light and the inner star of mystical or fourth-to-fifth stage, and, thus, brain-mediated) esotericism. During the night, the ceremonially-bathed initiate would be prepared, by means of a vigil of instruction and Blessing, for the interior Spiritual Baptismal-vision given by Jesus.

Perhaps, in his instruction to the initiate, Jesus would have identified himself with the Morning Star. Hence, such aphoristic sayings as, "I am the bright Morning Star," and, "If your eye is made single (or one-pointed), your entire body will be filled with light." Also, the "Second Letter of Peter" states: "You should pay attention to [the teachings], as to a light that illuminates your path-until the dawn, when the Morning Star rises in your sky of mind."18 And, in the "Book of Revelation", the "Spirit" is given to say: "I will give the Morning Star[to every one who persists in the practice that accords with my teachings, and who perseveres, and overcomes all

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obstacles]." And, additionally, Jesus would likely have uttered other esoteric promises, even such as the "Spirit" is given to say in the "Book of Revelation": "To those who persevere and overcome, I will give an inner and secret 'manna' [or Spiritual nourishment], and a white stone [or tabula rasa, or pristine state] within them, with a new and secret name on it, which only those who receive it within themselves will be able to identify and understand "

As is quite common elsewhere in the fifth stage traditions of religious and Spiritual schools outside of Christianity, the initiate would concentrate, inwardly and upwardly, at the midpoint between the brows, and, thus and thereby, focus attention at the brain core - or, in terms of the physical anatomy of the human body, at (and upwardly from) the point of the hypothalamus and the ventricles of the midbrain. The initiate would be instructed that he or she will see the interior equivalent of the Morning Star at that place - either immediately or, otherwise, if and when the practice has been done diligently and over time. Once such instructions had been given by Jesus to a new initiate, there would be a laying on of hands (to directly and physically Transmit the Spiritual Blessing, by Jesus), and, then (especially if there is a significant sensitivity to the Spiritual Energy of the Transmitted Spiritual Blessing), there would be various kinds of potential mystical (or brain-mediated) experiences. Such was the principal "secret" indicated in the "New Testament" Gospels with reference to the "secrets" of the "Kingdom of God".

Although this esoteric Spiritual process has been virtually eliminated from the "official" Christian tradition (and, thus and thereby, forgotten - and, in general, denied to all Christian practitioners), it is (nonetheless, and essentially) the same process that can be found, to this day, in the (especially, fifth stage) Yogic traditions of India - and elsewhere, all over the world.

The process referred to in the "parables" of the "New Testament" Gospels is not, in fact, about the blood"Sacrifice", bodily "Resurrection", and literal, physical "Ascension" of Jesus who, in that case, like a ceremonial
temple-offering of an animal, or incense, or a ritual prayer, would "disappear" into the sky, and arrive in
"Heaven Above", to rule on the "right-hand side" of the "Father".

At some point, Judaism began to communicate itself in exclusively monotheistic language, and a doctrinal and sacramental approach developed that was oriented strictly to the "male" Deity. Thus, the "female" aspect (and representation) of the Divine was systematically eliminated, and what had (originally, in the earliest centuries of the Hebrew tribal religion) been worshipped as a "Unity". (or a "Primal Union") of male and female became an exclusively male "God". In "official" Christianity, the exclusively "male" tendency (indicated in the reference to "God" as the "Father") appears to be a cultural preference carried over from "official" Judaism. The esoteric language of Jesus (himself) is not oriented toward a paternalistic Deity "outside" the human person, and, thus, "in" the world, but, rather, the esoteric language of Jesus (himself) is oriented toward the Divine As Spirit (or Spirit-Breath) - Which, in fact, traditionally, is often associated with feminine terms of reference (such as "Shakti"), and Which is, in any case, a reference to the Divine as a Reality "inside" the human psychophysical Form, and, thus, Prior to the world, rather than "in", or of, the world. Indeed, the ancient word for "spirit" (in the common Greek 'Language of Jesus' day) is "pneuma", which means "breath-energy". Therefore, in true (or esoteric) Spiritual practice (as taught by Jesus), the individual breathes (and, Ultimately, is Absorbed

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In) the Divine Spirit (Pneuma, or Mana)-and, if there is correct Spirit) breathing (or psycho-physical Absorption In the Divine Spirit Power), Spiritual practice is inherently effective.

Also, in "official" Christianity, the cultural (and merely exoteric)) reference for defining the Divine as "Creator" (or "Cause") of the and the Christian Social Exotericism That Succeeded It world is another carryover from "official" Judaism. Again, the esoteric language of Jesus indicates a different (and esoteric, rather than exoteric) idea of "God". The "God"-idea of Jesus is the idea of the Divine As Spirit (or Spirit-Breath) "inside" (and, thus, Prior to both the world and the human psycho-physical form. That is to say, As Spirit the Divine Is the Prior Reality, and, As 'Such, not "Creator" (or "Cause")-but, rather, the Divine Spirit Is Source and Refuge. The Divine As Spirit, Prior to the body-mind and the world, Is (Itself) the "Goal" of humankind, whereas the "God"-idea of the Divine as "Creator" tacitly subordinates the Divine to its "creations" - and, thus, allows human beings to embrace the illusion that conditions in and of the world and conditions in and of the body-mind (or egoic self) itself are the "Goal" of religion and of life.

The practice (and tradition) of astrology was very important in the ancient world. Thus, much of the "New Testament" was written on the basis of a framework of various kinds of astrological conceptions (and of astrological metaphors for esoteric conceptions). Take, for example, the legendary story placed in the "New Testament" Gospels about the "wise men" from the East, who followed a Star. Likewise, references to the Sun often appear in the "New Testament" Gospels, suggesting that the Sun in the sky is (metaphorically speaking) "God the Father". Therefore, also metaphorically speaking, the "Star" (in "New Testament" language) is Jesus, the "Son" of the "Sun" - a "risen" Star (or Morning Star) that is subordinate to the "Sun" (because every star disappears in the full sunlight of day), and that is also "born" of the "Sun" (because all stars first appear in the night sky, after the Sun sets). Jesus also (metaphorically speaking) represented himself as a kind of "Sun-god"-or, that is to say, the "Star" that is "one with the Father" is the "Sun" (or is, in its essence, non-different from the essence of the "Sun").

The astrologically-based esoteric metaphor of the "Star within" appears as a kind of cosmological reference in the ancient traditions, in such aphorisms as "as above, so below" (meaning, what is outside is also inside). Likewise, where there is the process of Spiritual Ascent by means of the Blessings of a Spiritual Transmission-Master (and, thus, in the Yogic manner associated with Shaktipat), the inward and upward focus between the eyes is spontaneously stimulated and awakened, and internal phenomena appear that have, in their occurrence, some likeness to what can be called "happenings in the sky". Therefore, in the esoteric traditions, the "inward plane" is sometimes referred to as the "sky of mind", or the "interior sky", and as having some likeness to the cosmological "sky" - and a kind of cosmological journey (via interior Sun, and Moon, and hierarchies of substars, and planes, or worlds, of experience, leading, at last, to the central Star, That Shines with the Light That is also all-Pervading) is suggested (and, in many cases, explicitly indicated) in the language of virtually all esoteric traditions associated with the fifth stage of life.

In the traditions based upon the culture of the ancients, there is a continuity within the domain of the fourth and the fifth stage traditions - that provides the basis for a single universal cultural structure. That cultural structure includes both exoteric and esoteric teachings and practices. The exoteric teachings are for the general public and the beginners-the yet "unconverted" and the newly "converted". The esoteric teachings are,

necessarily, for practice (and not merely for thinking, and arguing, and rudimentary adaptation) - and, therefore, the esoteric teachings are exclusively for those who have already proven themselves in the domain of the exoteric culture.

On the basis of the principle of "the exoteric precedes and leads to the esoteric", the procedure followed by Jesus and his "inner-circle" devotees was to, first, bring responsive new "converts" into the exoteric domain (of beginner-instructions), and, then; at the appropriate time, the "tested and proven" individuals were invited into the "inner circle", where they received the esoteric teachings and the Spiritual initiation. On this basis, the preinstitutional school of Jesus of Galilee was built around a teacher (who was Jesus himself), and his school had both an exoteric and an esoteric dimension to its activities.

So, who were the people who were actually party to the "inner-circle" esoteric teaching and the Spiritual Transmission of Jesus? There are indications in the "New Testament" Gospels that Joseph of Arimathea was an initiate, and Nicodemus, too, who is said to have come with Joseph of Arimathea to collect the body of Jesus from the cross. Presumably, the twelve "disciples" were "inner-circle" initiates-but (according to the "New Testament" Gospels) they seem not to have known that Joseph of Arimathea and Nicodemus had taken the body of Jesus for "secret'.' burial.

The burial tradition of the time of Jesus involved placing the body in a closed tomb (often, with other bodies, of recently deceased persons) and left there for about a year-by which time only the bones remained. Then the bones were placed in a special vessel (called an "ossuary"), which might contain the bones of several other people (usually, from the same family). It is not indicated (in the "New Testament" Gospels) that Jesus was left alone in a tomb long enough for his bones to be collected. It is, however, commonly said (in the "Resurrection"-stories contained in the "New Testament" Gospels) that the body of Jesus "disappeared".

Perhaps the body of Jesus was secretly buried to protect it from mistreatment by strangers or that He was not really dead in the first place but only "drugged" (given in the wine as he hung on the cross) or passed into what is called a 'Yogic Swoon" in which the body shuts down but does not die(true spirit-energy cannot die). It may very well be that only Joseph of Arimathea and Nicodemus knew of Jesus' burial places imply because Jesus' disciples (and the rest of his following) were absent (having returned to Galilee immediately after Jesus' death). Hence, the exoteric tradition, which became the dominant tradition of "official" Christianity, emphasized the mysterious bodily disappearance of Jesus - or, simply, his physical absence after death, and which absence soon became "concretized" by bodily "Resurrection" and "Ascension" myths.

The bodily "Ascension" of Jesus is the principal belief of "official" exoteric Christianity. The disappearance of the dead Jesus is reported (in the "absent-from-the-tomb" stories in the "New Testament" Gospels) but the fact of the "Ascended" Jesus is not otherwise experienced, except in the form of ghostly apparitions, mystical visions, and psychic visitations. The "after-death" physical "appearances" of Jesus are, clearly, examples of "concretization" work (or intentional myth-making). However, immediately after the death of Jesus, there may very well have been dreams and visions and other kinds of psychic experience on the part of some of Jesus' followers. Such "visions of the deceased" are common even in the present day. Over time, however, these "visitations" became "concretized", and, thus and thereby, were made into exoteric (or physically-based)

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"official" doctrines, describing the postmortem Jesus as showing his "Resurrected physical body" to his disciples, and, then, "Ascending" bodily into the sky, from the top of a hill (and disappearing-like the Sunbehind a cloud).

At any rate, whatever may actually have happened to Jesus' dead body, the information is now lost. In the year seventy of the Common Era, Jerusalem was destroyed by the Romans-and, perhaps in and as a result of that event, all evidence (and possible knowledge) of where the body had been placed (or, otherwise, where and how the bones were kept) was also destroyed. Perhaps, the people who actually possessed the bones of Jesus, or, otherwise, knew of their whereabouts, were killed in the event of the destruction of Jerusalem - or, perhaps, those people simply went elsewhere (with or without the bones of Jesus).

VI

This text is intended to offer a straightforward evaluation, summation, and understanding of Jesus of Galilee, who is readily recognizable as a "type" of human individual that is otherwise found, throughout human history, in traditions all over the world. Thus, according to "type", Jesus of Galilee is clearly recognizable as an authentic Yogi-Saint (or Spiritual Master) of the ancient world. Jesus is a Realizer of a degree that is evident throughout the ancient world, and in the world even to this day. This is the "real" Jesus. The otherwise "officially" proposed Christian" Jesus is the literary product of institutionalization, based upon the "concretization" of a religious fiction (or myth)-the myth of the celestial Jesus, associated with an exoteric message of universal salvation that was intended not only for Jews but for the total world of non Jews as well.

Originally, the "New Testament" writings appealed to the tradition of the Jews, or the people of Israel, as the source of its "new authority" - in order to support the argument that Jesus was prophesied in the tradition of Israel, through its prophets and through various interpretations of the "Old Testament". That argument, however, need not be taken seriously, apart from generally confirming that Jesus of Galilee was, by birth, a Jew.

Jesus of Galilee did not communicate a Jewish teaching. Although Jesus was born within the culture of Judaism, he was not a teacher of Judaism as such. Jesus was an itinerant Spiritual teacher and he had unique associations with Jewish "outsiders", especially John the Baptist. Essentially, Jesus of Galilee was a man who was "outside" the temple and "outside" the culture of Judaism.

The "New Testament" is, at its core, an independent tradition. Christianity separated itself from Judaism, and became something else. Unfortunately, in making that separation, the Jewish converts to Christianity maintained a claim to the holy books of Judaism, and they even claimed to be the new "true Israel" - and, thus, established a principle of cultural superiority that, eventually, gave rise to all the horrors of anti-Semitism that Jewish people have been made to suffer for centuries. Such is (among other efforts made on the basis of the absurd presumption of cultural superiority) a negative result of the institutionalization of exoteric Christianity. Added to the absurd presumption of cultural superiority was (eventually) all of the inherently self-deluding and self corrupting association with political and social power, when Christianity became established as an "official" State-religion, with the power of Rome as its base. In contrast to all of that egoity of superiority and power stands the rather humble and simply human figure of Jesus of Galilee - the socially and politically powerless Jesus, and his compassion for those who have no power, and his "criticism" of worldly political and religious

power, and his constant Blessing of all and everyone (completely without reference to any search for worldly power), and his teaching about Divine Communion (as a constant life-experience of heart, and mind, and body, and, ultimately, of Spiritual Breathing), and his teaching about authentic human freedom (without any tradition-bound or political requirements). Jesus was not a warrior, and his teaching was not about the search for worldly power at all-but only the search for Union with the Spiritual Divine (both in this life and Above this world).

Jesus of Galilee was talking (and teaching) about the process of Realizing freedom by means of Divine Communion. For Jesus, freedom was about liberation from bondage to the suffering and the humiliating mortality of this world. Jesus was not talking about making an institution that would become the "official" religion of the world-nor was he talking about a "God" that should become the "official" Deity of the world. Jesus had none of the characteristics of a merely exoteric religious (and, necessarily, also political) figure.

Because Jesus himself established a school of practitioners of his teaching, an authentic esoterically-based institution could very well have extended from Jesus (and continued beyond his physical lifetime) - but no such institution survived him. Nevertheless, that institution (had any, as such, survived) would have been an institution that was simply associated with moral (or personal "rightlife") practices, and devotional (or "God"-Communing) practices, and esoteric Spiritual practices-not political, not revolutionary, and neither Jewish nor anti Jewish.

The people whom Jesus of Galilee was addressing - who were, in their disposition, the same kind of person he was-presumed that suffering was the natural (and not merely political) state of human beings. Human beings, in that view, are all humble, mortal, suffering, often ill, and deprived-regardless of their worldly status (whether high or low in the human social and political hierarchy). Jesus was not a social revolutionary, or a social "activist". Jesus was, simply, by nature, sympathetic and compassionate.

Jesus of Galilee felt a profound disposition of compassion for people in their ordinary, natural, human condition-not just as subordinates of the Roman State, or as members of an "official" religious institution that was, itself, essentially a kind of political (or, otherwise, social-activist) entity. Jesus stepped out of the spheres of both the power of State and the power of "official" religion-and, basically, he taught everyone else to do the same.

Jesus of Galilee extended his Blessing-Regard to all- as shown through the reported incidents of his healing work. By this means, Jesus taught people to understand that "true religion" is not merely a set of prescriptions for "right behavior". Rather, "true religion" is Communion with the Divine by means of moral (or "right-life") disciplines, and by means of devotional (or "right-heart") disciplines, and, above all, by means of Spiritual (or TruthWorshipping) disciplines. According to Jesus, "true religion" is the life-practice of turning to the Spiritual Divine "with all your heart, with all your mind, and with all your strength".

Such was the teaching of Jesus of Galilee. Such was his state of Realization. Jesus of Galilee was a Realizer (or Spiritual Master), who taught a moral, devotional, and Spiritual "method" (or practice-"technique") of Divine Communion. That "method" included the Transmission of Spiritual Blessing from Master to devotee, within a school that accepted only rightly prepared people into its "inner circle" (or esoteric domain).

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It seems that the continuity of the original esoteric school of Jesus of Galilee was broken up at some point. That school did not survive-or, perhaps, it became (even immediately after Jesus' death) so entirely secret that it was never publicly heard from again. In any case, there is no evidence of a Spiritually active esoteric order of devotees of Jesus that has existed continuously from his physical time of life.

There are, of course, teachers, teachings, traditions, and schools that, even now, perpetuate paths that are virtually identical to the esotericism of Jesus of Galilee. The esoteric tradition of Jesus of Galilee is, therefore, still alive. It is, however, not wearing a "Christian" face. All esoteric Spiritual traditions are, essentially, the same-because the teachings conveyed within all such esoteric traditions are based upon the root-structure (or psycho-physical anatomy) "that is common to all human beings. Thus, all Spiritual esotericism is about direct psycho-physical Communion with the Divine Spiritual Reality Itself, completely apart from myths, and mere ideas, and all the institutionalized "concretions" of "official" exoteric religious language.

Even all that is true and Truth is "alive and well"-regardless of the "official" concepts of the times. And all that is true and Truth will continue, so long as there is continuity in the depth of human existence, and the discovery of it, generation by generation-and so long as it is not lost in the illusions of superficial-mindedness, and mere egoity, and the reductionism that confines all and everything to the materialistically-"objectified" (or naively "concretized") view and to the exoteric earlier-stage-of-life myths about Reality and life.

What is the significance of the words "Jesus" and "Christ"?

Jesus is the man – the activity. The mind, the relationship that he bore to others. Yeah, he was mindful of friends; he was sociable; he was loving; he was kind; he was gentle; he grew faint; he grew weak; and yet gained that strength which he had promised in "becoming" the Christ by fulfilling and overcoming the world. Ye are made strong in body, in mind, in soul and purpose, by that power "in" Christ. "The power, then, is in the Christ. The pattern is in Jesus."

-E. Cayce

Jesus was the name given by the family signifying a divine child, or Lord of creation, and the name Christ was given later and signified the Christ consciousness which was manifest in the body of Jesus. The family of Jesus, seeing the miraculous signs which attended his birth, named him "Lord of Creation" or "Isa," and later due to changes in pronunciation, called him Jesus.

-Yogananda

It is important to note the difference between Jesus the man and Jesus the Christ. Jesus was the name of the man. The Sanskrit origin of this name is found in the word "Isa," or "Lord of Creation." Mispronounced by travelers in many lands and being used in many different languages, the word Jesus came to be used in place of "Isa." The Spanish pronounce it "Hazus."

-Yogananda

The Christ-consciousness is a universal consciousness of the Father spirit. The Jesus-consciousness is that (which) man builds in his body as worship (the body is the temple of God). In the Christ-consciousness, then, there is the oneness of self. Self's desires, self's abilities, made in at-one-ment with the forces that may bring to pass that which is sought by an individual or soul. Hence, at that particular period, self was in accord. Hence, the physical consciousness had the desire to make it an experience of the whole consciousness of self.

-E. Cayce, paraphrased

RAM DASS STATES:

No man comes to the Father but through me – Jesus the Christ. What does this statement mean? In almost all holy books, and especially in the words of "holy beings," we are dealing with transmissions to different levels of disciplines and devotees who can hear different things. (We are of God. He who knows God hears us. He who is not of God does not hear us. By this we know the spirit of truth and the spirit of error.)

In the "New Testament" are these the words of Jesus or of the Christ?

We have really at least two beings in that one being. One of them is Jesus who is the son, a form of the Father made manifest on earth:" "I am in the Father; the Father is in me." Then there is the Christ, which is the

consciousness out of which that form is manifested, the consciousness that acknowledges the living spirit. That's not necessarily Jesus, the man. The predicament is that, depending upon our degree of readiness, we become involved with the devotional relationship either to Jesus, the man, or to Christ, the consciousness. And my experience of that particular biblical quote is that it is "Christ" speaking, not Jesus; that Jesus is a historical statement of the perfection made manifest, and at that historical moment "Christ" said to somebody, "You can only come to the Father through me," though it may have been interpreted as coming from that body which was Jesus. For someone else, at another moment, it means the greater body out of which that body comes, which is the Christ body.

And that Christ-consciousness is what would be called the "living spirit." It's like the statement, "Eat of my flesh, drink of my blood." He didn't expect people to come and tear off his arms or drink out of his veins; that is the "universal form" speaking, saying "Consume the universe into yourself; drink of the universe (universal mind which is "in" each person) so that you may know the Father." That's not Jesus speaking; that's the Christ or "Christ consciousness," or "Christ mentality." And the problem occurs that much heavy violence has been done through interpreting that initial statement as a statement of Jesus the man, rather than as a statement of the Christ. It's misinterpretation has led to proselytizing, which has led to a lack of acknowledgment of other people's ways of meeting (attaining) the Christ other than through the form of Jesus.

- End of statement

But when that which is perfect has come (at-one-ment, self realization, Satori, Nirvana, Tao, heaven, superconsciousness) then that which is in part (the ego, or separate mentality) will be done away with (ye can not serve two masters at the exact time...it's either union or non-union.) When I was a child (egoicselfish) I spoke as a child (self-centered in the ego mentality). I understood as a child. I thought as a child. But when I became a man (a true and natural being in the condition eternal spirit and the inner witness to body mind thoughts, emotions) I put away childish things. For now we see in a mirror (only a reflection of our own egoic mind), dimly, but then face to face (direct contact as consciousness, reality, truth).

-I Corinthians 13:10, 11, 12

The New Testament is designed to appear as a single coherent account of the life and total "teachings" of Jesus and his disciples or apostles. However, modern scholarship has begun to demonstrate that the New Testament is a strategically collected and edited conglomeration of many examples of oral and written material from the early centuries following (as well as preceding and including) the period of Jesus' presumably historical ministries. The New Testament is essentially an exoteric or outer and public manual of instruction. And it was created by the exoteric public cult of Jesus that became the official church of the Roman Empire. What is being indicated here is that the historical Christian church (in various sects) was and is essentially an exoteric or publicly oriented "institution." And it intentionally limited its communications to exoteric matters when it first designed and established the "New Testament" as the basis of all of its instructions. In and by that process, the "esoteric" teaching and practice was separated from the official institution and it was gradually and completely lost. However, we may find aspects of the "inner circle" teaching described in certain texts of the "New Testament," particularly the gospel and the letters of John the Beloved. And it was only that "inner circle"

teaching and practice that represented the full teaching of Jesus and his school. The outer, public teaching of Jesus and his followers was not much different from that of the other exoteric religious sects of the Middle East (such as Judaism) at the time of Jesus. And the public teaching was essentially directed toward the winning of converts, who would later be "baptized" and instructed in the non-public setting of the "inner circle." In the writings attributed to John the Beloved, we find aspects of the teachings of the "inner circle," spoken more or less clearly. Thus, the teaching of "John the Beloved" survives as a testimony to the actual teaching and practice of Jesus within his "inner circle" of converts. And if one approaches that literature from the point of view of higher spiritual understanding, received through awakened practice outside the outer cultism of exoteric religion, then the teaching of "John the Beloved" can be rightly interpreted or understood.

Allegedly, the shroud of burial cloth in which Jesus was buried is now preserved in Turin, Italy. The shroud bears the "negative" image of a man's body. Apparently imprinted on the cloth by a combination of intense body heat and related chemical activity. The negative displays of "positive" likeness when reversed by photography) certain kinds of evidence on the shroud appear to support the theory that Jesus was not dead when placed in the tomb.

-Franklin Jones

To connect with the supreme transcendental spirit, consciousness, (God) outside. You must connect with it "inside" first. This is what Jesus meant (as Christ) when he said "I am the way," i.e., attaining my/this condition will connect you to God.

Most individuals look OUTWARDLY for what is right and wrong. Thus arguments are established among intellectuals and differences in ideology are incessantly produced. Although they perceive a distinction between right and wrong in their thoughts. There is truly no end to the expedition or the relative sphere unless one works to understand the function of the conceptual mind. He fails to know that all differences and opposites share the same origin, and all voices come from the same silent source. This is how the ancient Taoists set the direction of self-cultivation in attaining spiritual development.

-Chuang Tzu

Few people are aware that after having imparted the teachings of the Tao Teh Ching, as he traveled Lao Tzu continued to share his teachings with those who sincerely sought the high guidance of life from him. His essential teaching instruction was to live according to the "universal integral way" of balance and harmony. "The way,". Only one known compilation of those later teachings survived and even it was finally destroyed. It has come to be known as the "HUA HU CHING."

Hua ching Ni (Teacher) states:

When Manichaeism, the religion created by the Strian religious leader "Mani" (215-274 C.E.) knocked on the door of China, it's source was identified as Lao Tzu's "HUA HU CHING." Several versions of the "HUA HU CHING" may have appeared. After the Mongolian invasion, the Yuan Dynasty was established. The refined culture of the inland was devastated by the "horse people." Emperor Shuen-Ti (1333 C.E. – 1367 C.E.) was

persuaded by jealous and prejudiced religious leaders of his own tribe of the border to ban the "Hua Hu Ching" and ordered all copies of it to be burned. Certain Buddhists in China felt that their spiritual leader, Sakyamuni, was degraded by the "Hua Hu Ching," because people often associated him with the prince who is Lao Tzu's student in the book. This association is inaccurate. In ancient times there were so many kingdoms that kings and queens, princes and princesses were as numerous as grains of sand on a beach. The prince referred to in their "HUA HU CHING" could have been any learned noble. The influence of the "HUA HU CHING" can certainly be seen in the teachings of "Mahayana" Buddhism, although it is inaccurately interpreted as "Prajna" (wisdom, which is the doctrine of emptiness.) The influence of the "HUA HU CHING" is also seen in the teachings of Sufism. However, the I Ching elevated the new teachings of Buddhism as "Mahayana" when more translations of these works from the influence of northern culture moved west and south. After being re-edited it went back to China. In the same period, "Ch'an" (Zen) Buddhism in China produced several important Buddhist books said to be Sakyamuni's teaching. Such as the "Lani Sutra," the sutra of full awakening.

And a particular philosophical discussion called the "Introduction to Mahayana," etc. These three were the most influential in making Buddhism part of the Chinese culture. Thus Ch'an Buddhism is actually an ancient Taoist teaching cloaked in Buddhist garments which afterwards spread to Japan and Korea. Manichaeism was absorbed by Tibetan Buddhism and "folktaoism." Some teachings of Zoroaster and Mani can be found in a reedited form as the "pure land school of Mahayana Buddhism" which was widely practiced in China. One can find the influences of Lao Tzu and the "Book of Changes" in these teachings.

Cultural integration and the replacement of old religions by new ones is unavoidable as societies form and reform. New teachers always try to improve their teachings for a new generation of people. Christianity is one such re-editing of Greek philosophy and the virtuous conviction of Socrates with Jesus as the projection of such a combination. All culture is based on the past. For example, Judaism is the re-editing of Egyptian and Babylonian culture. And Islam is the re-editing of Judaism and Christianity. Chinese culture draws upon the "I-Ching," which is derived from the simple inspiration of nature itself. According to scholars, there were several versions of the Hua Hu Ching, the collection of Dun Huang caves in Gansu province dating from 366 C.E. contains Buddhist statutes, frescoes and valuable manuscripts, including the name. "HUA HU CHING" The preface of the "Hua Hu Ching" and a few scattered chapters were also kept in the "Taoist cannon," which was compiled during the Ming Dynasty (1368-1643 C.E.). However, the "HUA HU CHING" may no longer exist in China. Few, if any, complete and accurate copies of it exist today. It is only through the oral transmission of its teachings, generation after generation, by highly developed individuals that Lao Tzu's teachings have been preserved. Until now, the Tao Teh Ching has been the only work by Lao Tzu available to the public. The teachings of Lao Tzu point to and reveal the highest dimension of life that is the original focus and inspiration for all religions. It's highest value, however, is the guidance to abide by the natural subtle law of the universe (as consciousness existence being, in the form of self awareness, prior to and inner witness to the body, mind, thoughts without a psychological ego).

-Hua Ching Ni

Every human creation has made a contribution to the unfolding truth of wholeness. Thus, what has been presented here is not a segmented religious teaching, but the "ageless universal inspiration for all people."

-Hua Ching Ni

Jesus was the first to bring or introduce the "WAY" to the western world. Although the teaching of Jesus has since been RESTRUCTURED by the Christian church in an UNNATURAL way that leads people to become dogmatic and to think that someone must be "special" or chosen before they can posse all the aspects of life's "natural potential."

-Hua Ching Ni

The Related Teachings of Jesus and Lao Tzu

People who have dissolved their rigid mental concepts of self and others will not have any mental obstruction formed by different cultural backgrounds, customs or religious beliefs which would prevent their perception of the truth. Therefore, one ought not to embrace any religious "concept" or any mental structure of any kind formed while living in the physical world. A religion may serve as a ferry boat; however, it is not the final destination. All mental structures must finally be given up if one is to reach the ultimate truth.

-Hua Hu Ching #7

The absolute one has invented nothing to teach. All true guidance is intangible. The absolute way is neither the religious way or the worldly way. All teachings from the ancient sages are derived from the same source of absolute truth. The different expressions are merely the result of different times and places.

-Hua Hu Ching #8

Enter by the narrow "gate" for wide is the gate (paths) and broad is the way that leads to destruction, and there are many who go in by it.

Because narrow is the gate and difficult is the way (the "way") which leads to "life" (eternal life) and there are few who find it

Beware of false prophets who come to you in sheep's clothing. But inwardly they are ravenous wolves.

-Jesus, Matthew 7:13, 14, 15

Not everyone who says to me, Lord, Lord shall enter the kingdom of heaven, but he who does the will of my Father in heaven, (Jesus, Matthew 7:21) i.e., only those who "do" the will of my Father. The "will" of the Father (God) is that no soul (individual spirit) should stay separated and lost forever, i.e., identified with the psychological egoic person-ality.

Through meditation and direct experience one first verifies the truth (inner self, most prior reality) as consciousness self awareness and then the fulfillment of it follows. . . the truth is near when one leaves the mind

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(egoic mentality). It is far away when one keeps thinking and doubting. Everything is ready when one is ready; nothing is ready when one is not ready.

-Chap. 78 Hua Hu Ching

Kind prince, does Tao (God) exist as something SEPARATE from one's own being?

No my venerable teacher. Tao (God) is NOT something SEPARATE and EXTERNAL to one's own being; however, the human beings of the future will perceive it as such.

Kind prince, what then is the Tao? My venerable teacher, I would rather not say a word but embrace it in silence.

Kind prince, do not embrace the Tao. Be the Tao i.e. Do not worship God from a separate state of being, attain, SELF-REALIZATION and be at-one with God. (And as God).

-79 Hau Hu Ching

The kingdom of heaven does not come with observation: nor will they say, "See here" or "See there." For indeed the kingdom of God is within you (in the form of consciousness self awareness).

-Jesus, Luke 17:20, 21

Therefore ye shall be perfect (perfected, achieved in self realization) just as your (our) Father in heaven is perfect.

-Jesus, Matthew 5:48

That they all may be "one," as you, Father (universal consciousness spirit in the form of self awareness) are in me and I in you. That they also may be one in us. That the world may believe that you sent me (to teach self salvation as your messenger, and Messiah).

And the glory which you gave me (God-self-realization) I have given them (taught them) that they may be "one" (integrated, centered, integral beings) just as we are one.

-Jesus, John 17:21 (23, 24, 25, 26)

No servant can serve the masters; for either he will hate the one and love the other, or else he will be loyal to the one (the ego) and despise the other (inner self). You cannot serve God and Mammon (at the exact same time).

-Jesus, Luke 16:13

An individual has the possibility of vanquishing death and rising to the highest realms of being through the attraction of the Yang energy (pure consciousness) from the source of universal life. In order to accomplish this, he must dissolve his Yin energy (psychological egoic mentality) into the luminous substance from which his

subtle essence has descended. In this realm of "being" he is permanently out of danger of relapsing into the cycle of rebirth. In this realm (enlightenment, the heaven within) it is no longer important to have the sense of an individual soul (ego) or spirits (moving energies ascending and descending) as the substance of one's life. For one's life is pure nature itself (universal consciousness, universal self, etc.). The constancy of the universe. It is essential to understand that an individual cannot remain who he is but must dissolve the form in which he has shaped himself during the course of living in the world, when the metamorphosis is complete. He may emerge into a new realm of being in which he is one with Tao (God). This is the culmination of his evolution into the realm of absolute and eternal freedom.

-Hua Hu Ching #70

Most assuredly, I say to you, unless one is born again, he cannot see (understand) the kingdom of God.

-Jesus, John 3:3

That which is born of the flesh is flesh (the psychological ego) and that which is born of spirit is spirit (Godself-realization).

-Jesus, John 3:6

Do not marvel that I said to you, "You must be born again."

-Jesus, John 3:7

Most assuredly, I say to you, we speak what we know and testify what we have seen, and you do not receive "our witness" (have not received, or attained self-realization).

-Jesus, John 3:11

Worldly religion has social meaning when one is living in the world. When one moves one step out of the human sphere, all religious practices become useless. Religions (man-made) merely use hypnosis combined with psychological techniques to manipulate people's minds. When one leaves the human world and is set free from religious control, they may find that there has been no spiritual evolution.

-Hua Hu Ching, Chap. 78

But woe to you scribes and pharisees, hypocrites, for you shut up the kingdom of heaven against men (inner enlightenment, self realization) for you neither go "in" into yourselves (for the kingdom is within) nor do you allow those who are entering to go in (just about to learn the right method but lead them astray with exterior rules).

-Jesus, Matthew 23:13 and 14 to 39

My dear teacher, you have taught us that the primordial ancestors of the human race were one with Tao (God, and were self realized, in the form of self awareness prior to and inner witness to the outer body – mind, thoughts.) And that all of their activities were in harmony with the highest subtle law. Now, however, the worldly way and the spiritual way are no longer one. What is considered normal today was not the normalcy of the "integral beings" who lived in the very ancient times. As one grows in self awareness (actuality "returns" to SELF awareness) one's being evolves from the gross to the subtle, from heavy to light. The "mysterious discipline" (referred to as mysteries or eleusinian mysteries by the Greeks) of subtle energy refinement (meditation-cultivation) is the boundless treasure of the immortal beings. These mystical gems shall be shown to the one's who have completely dissolved the umbilical cord which binds theme to the "realm of duality." (The subject: object mentality when one is identified with the physical body-brain.)

-Hua Hu Ching, Chap. 60

Woe to you scribes and pharisees. Hypocrites, for you are like whitewashed tombs which indeed appear beautiful "outwardly;" but inside are full of dead men's bones (unenlightened, not of the "way") and all uncleanness, (thought, concepts, rituals, ceremonies, "about" God but never understanding or teaching how to return to God).

-Jesus, Matthew 23:31

But you (unenlightened teacher who has not attained self realization) do not be called Rabbi, for "one" is your teacher, the "Christ" (inner holy spirit, inner self, who teaches with the wordless words of insight and intuition and, brings the REMEMBRANCE of all true and original things long forgotten in the separate egoic state of existence).

And you (we) are all brethren, do not call anyone on the earth (with earthy or egoic mentality) your Father for one is your father, he who is in heaven.

"But he who is greatest among you shall be your servant" (the most attained in spiritual union shall "serve" and teach those who seek, to return to God). But whoever exalts himself (as a great religious teacher) will be humbled. But he who humbles himself (loses or removes his ego and pride and psychological self, intellectual self, worldly self) will be exalted (will be enlightened, returned to God union, and is therefore truly able to guide and recommend the inner way back to God to others).

-Jesus, Matthew 23:11, 12

My kind prince, the total subtle reality is unnameable, indescribable and cannot be thought of. However, this does NOT mean that it cannot be known (EXPERIENCED) it is merely unknowable to the conceptual (rational) mind.

It is beyond (actually, prior to) "thinking" and "language." The innate faculties of intuition and insight can not be put into nameable, describable (and scientific) terms. The intuition knows the whole; the intellect knows only the fragments. People tend to develop only one aspect of the mind, which is hazardous and causes imbalance. Stop chiseling away the wholeness of the mind. All truth is inside. All happiness of life is inside.

-Hua Hu Ching #46

My kingdom is not of this world, if my kingdom were of this world, my servants would fight. So that I should not be delivered to the Jews, but now my kingdom is not from here.

-Jesus, John 18:36

Unless a man be born again (as the inner man) he cannot see (understand) the kingdom of God.

-Jesus, John 3:3

No one having put his hand to the plow (attaining SELF-REALIZATION) and looking back (seeking worldly pleasures again) is fit for the kingdom of God. -Jesus, Luke 9:62

SOCRATES makes the same statement when he states: "No man does wrong knowingly." i.e., after attaining the superior state of DIVINE-SELF-REALIZATION, no one would relinquish that state KNOWINGLY, or willingly in order to return to the "WRONG" state of becoming identified again with the physical body and brain.

The kingdom of God does not come with observation. -Jesus, Luke 17:20 (The kingdom of God, or self-realization is an experience, not a place to be seem).

Nor will they say, see here, or see there. For indeed the kingdom of God is within you.

-Jesus, Luke 17:21

Life in the physical world is merely a preparation for birth into the subtle realm. The physical realm is still within the subtle womb of the "mysterious mother." Everything born into the physical world must die. However, if an individual has the opportunity to learn the "immortal way" (same as the "way). He may be "born again" into the absolute wisdom of "ultimate simplicity." A subtle transformation takes place within an individual when he succeeds ion connecting himself with the absolute wisdom of the universe. Gradually through practice of meditation cultivation, the heavy and gross energy which was the foundation of his life begins to diminish. And continued meditation cultivation will bring one into the "immortal realm" of eternal life.

- Hua Hu Ching #66

Most assuredly I say to you, unless one is born again, he cannot see (understand) the kingdom of "God."

-Jesus, John 3:3

That which is born (created) of the flesh (the ego) is of the flesh, and that which is born of the spirit (inner holy spirit) is spirit (truly spiritual).

-Jesus, John 3:6

For God so loved the world that he gave (created) his only begotten son (the holy spirit within each human, the mirror image or offspring of God) that whoever believes in "Him" (believes in the doctrine of attaining and manifesting, him) should not perish but have everlasting life.

-Jesus, John 3:16

My venerable teacher, I am now deeply aware that to know a thing or to think "about" a thing is much different from actually aligning oneself with the "reality" of being and doing it. To have a quick mind or a quick tongue is not equal to having real achievement. A person may think he is a good rider, but once he takes the horse's reins in his hand, it takes time and practice in order to do it well. To talk and think about the absolute "way" is merely talking and thinking. Talking and thinking do not go beyond the relative realm. To an absolute being, (an achieved spiritual teacher) thinking and talking are irrelevant. The absolute "way" is not just the speaking of wisdom. But one of continual practice in order to reach a universal realization. If one helps to align oneself with it, one must practice it. If one does not practice it, one will never reach it. Although it may take years of practice to become one with the absolute way. It takes but an instant to realize it. Kind prince, just relax your body and guit your senses. Forget that you are one among the many. Undo the mind and allow it to "return" to its virgin purity. Loosen the spirits (moving energy) within you. Thus all things return to their root and because there is no separation between themselves and thee their source, their return goes unrecognized. To know of the return is to depart from it. Do not be curious about its name and do not be in awe or in fear of its forms. Then the truth will present itself to you naturally of itself and you will join in oneness with deep and boundless reality. This is what it means to be absolute. (at-one-ment, self-God-realized, Nirvana, Satori, the kingdom of God, etc.).

-Hua Hu Ching #49

Enter by the narrow gate; for wide is the gate and broad is the way that leads to destruction and there are many who go in by it. Because narrow is the gate and difficult is the way which leads to life (dissolution of the ego) and there are few who find it.

-Jesus, Matthew 7:13, 14

Beware of false prophets who come to you in sheep's clothing (those who preach the word of God but have not attained it.)

-Jesus, Matthew 7:15

And when you pray, you shall not be like the hypocrites for they love to pray standing in the synagogues and on the corner of the street, that they may be seen by man. Assuredly, I say to you they have their reward. But when you pray (meditate) go into your room ("inner room" or "upper room,", i.e., consciousness existence

in the form of SELF AWARENESS prior to and inner witness to the outer egoic person formed by the body-mind and thoughts) and when you shut your door (physical sensation which keep one's consciousness preoccupied within the physical body). Pray to your Father (commune in silence as your inner SELF), who is in the secret place and your Father (in the form of the inner holy sprit and inner SELF) who sees in secret will reward you openly.

-Jesus, Matthew 6:5,6

For your Father (in the incarnated form of the holy spirit, the inner SELF, in each living human being) knows the things you have need of before you ask Him.

-Jesus, Matthew 6:8

At first, one may be ignorant of a particular phenomenon. In general, a person is not aware of the subtle connection between what he thinks, says and does. And what appears in his universe. Then he may begin to cultivate himself (with meditation). As the person begins to develop, he gradually discovers that all things are subtly connected through cosmic law. Yet at this stage, cosmic law is perceived as one thing and His being as another. He feels troubled because he thinks subtle law confines Him. He thinks he is at the mercy of it. This because he still entertains the notion of self (separate self in the form of an ego). He sees the subtle law (the law of oneness) as something external to himself. His desires fight his mind. His mind fights his spirit.

He is always in a state of conflict and turmoil, both within himself and with the world. He struggles throughout his whole lifetime, the struggle motivates him to cultivate himself (through meditation) to display his desire and cleanse the obscurity of his mind. Gradually it dawns on him that he and the law are one, there is no separation. He is not the isolated individual he perceived himself to be. All the divine subtle beings, all the enlightened beings are one with him. What happiness one experiences in that state of consciousness. Yet in reality, there is nothing called happiness. Nor is there anything called unhappiness. The concepts of happiness and unhappiness are creations of the dualistic mind. Neither exist in the absolute realm. When one is in the absolute realm (enlightenment, Satori, Nirvana, holy spirit, self realization, kingdom of God, Tao) heaven, earth and the myriad of things are like one's own fingers. The universe is like one's palm. All truth manifests within one. For integral beings (God-self-realized) there is a profound serenity no one else can reach. Only the one who tastes it, knows it. There is no one who can pass judgment on you. You are the master of your own life and death. You are the master of immortality and short life. What you do is what you are. This is spiritual truth. The profound truth is always simple. Yet absolute beings (enlightened beings) do not call it either simple or profound."

-Hua Hu Ching #40

He who is not with "me" (Christ consciousness, holy spirit, self realized, enlightened) is against "me" (for one, consciousness cannot serve two masters. That is, exist as two different expressions at the same time.) True self vs. false self, holy spirit vs. ego, enlightened vs. unenlightened, natural vs. unnatural. And he who does not gather with me scatters (he who does not center his consciousness inwardly scatters it outwardly into the body).

-Jesus, John 11:23

The spirit of truth whom the world cannot receive, because it neither sees him nor knows him (because one remains in the egoic state of awareness).

Peace I leave with you, my peace I give to you (peace in the form of spirit which is eternal) not as the world gives do I give to you. Let not your "heart" (consciousness, which is the "center" of one's being) be troubled, neither let it be afraid.

-Jesus, John 14:26, 27

I am the alpha and the omega. The first and the last. I am the CHRIST, the inner true SELF, i.e., the only true religion or "process and condition" in creation which connects with the Father which is prior to and transcendental to creation.

The Spiritual Instructions of Jesus

(And All True Spiritual Teachers)

I am (we are) the spiritual possibility and destiny of all mankind, come follow me (us) and return to your true original spiritual condition as you once were. For you have been involved with the earth (physical plane) so long that you have FORGOTTEN your TRUE SELF and ASSUME to be an INDIVIDUAL HUMAN BEING with its OWN IDENTITY.

The illusion of creation and your spiritual forgetfulness is what causes all of your pain and suffering. For all of creation is an illusion of light, and in your forgetfulness, is like SATAN which is a liar to you and has made you FALL from the kingdom of God (universal spiritual awareness).

Repent (give up) your IDENTIFICATION with the physical body-brain and its self created psychological person-ality that you ASSUME to be, enter inside your self for the kingdom is within you, and when you close the doorway (to physical sensory input). Enter into the inner room and then upper room (the center in the brain, the seat or throne of spirit-consciousness) and all things shall come to your REMEMBRANCE, and the REVELATION that you are and have been an eternal spiritual being, and are NOT the mortal physical body-brain which you identified with for so many life times.

And during this lifetime be aware of those who preach in my name but do not understand what I really teach, for they will promise you glory, power and salvation but first you must obey the many rules and follow their laws that must be obeyed which they themselves believe to be true and correct for you in my Holy name. Be aware for you shall not receive any thing from such ravening wolves. For many are the conditions that you must fulfill to be accepted by them, and after giving your life to these false prophets, in the end, you will have

nothing. For the INNER PATH is hard to find and even to understand at first, but once you find it. It will be like a great treasure that no one can take from you or that anything can destroy. Seek ye first the inner kingdom of God and BRING FORTH THAT WHICH IS WITHIN YOU. This is my message and instruction on how to save yourself. This is the only inner fight, struggle, inner revolution, spiritual and Holy War that will accomplish anything for yourself and the world. Seek inwardly for your salvation (Spiritual-enlightenment, Satori, Nirvana, Tao, Samadhi etc,etc). But love ye one another outwardly as I have loved you ALL.

Truly I tell you this is the only battle of good over evil. Each person must achieve victory in their life time or they shall reincarnate to try again and again until they succeed.

Our father wills that no soul (individualized universal spirit of SELF-awareness) shall be apart and separated forever.

And, do not call anyone on earth your "Father;" for ONE in heaven is your father. And do not be called teacher; for ONE (the inner self) is your teacher, the Christ (consciousness - spirit or soul).

-Jesus, Matt.23:9

"I come not to bring peace, but to bring a "sword" is one of the controversial statements reported of Jesus in the Bible.

Do not think that I came to bring peace on the earth; I did not come to bring peace, but a sword. For I came to set a father, and a daughter against her mother, and a daughter-in-law against her mother-in-law; and a man's enemies will be those of his household. He who loves father or mother more than Me is not worthy of Me; and he who loves son or daughter is not worthy of Me. And he who does not take his cross and follow after Me is not worthy of Me. He who has found his life will lose it, and he who has lost his life for My sake will find it." (Matthew 10:34-39 NASB)

The correct understanding is:

Do not think that I have come to bring peace (egoic) on the earth; I did not come to bring peace (a peaceful life in the "separate and fallen" state), but the sWORD of truth (but the "word" of truth). For I come to set a father and a daughter against her mother and a daughter-in-law against her mother-in-law, father divided against son, (i.e., my "word" of truth will awaken those who will want to return to the "Christ state" of being against those who do not believe and remain in the separate and individualized state of being - the ego-I state which is the anti-christ or anti-direction of spiritual evolution). He who loves father or mother more than me, is not worthy of me, (i.e., He who still has psychological and emotional attachments to others does not have the courage or faith to transcend or leave the human mind and return to his/her true spiritual state of being...where true love can be given instead of "emotional" human love.) He who found his life (firmly established him/her self as a separated being will lose his/her eternal life as spirit, and he who has lost his life (as the separate ego-I state of being or fallen state) - has found it in the eternal Christ state (not Jesus) and has eternal life as spirit.

For I am in our father and our father is in me, and we are in you, and you are in us already. For the SPIRIT-SELF of our father is the same SPIRIT-SELF of you and of each living human being on the earth. KNOW THY

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∞ 89. Jesus or Christ ∞

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But you have forgotten

Again.

The sacrifice that Jesus made was becoming unidentified with his psychological self, i.e., the death of the "Jesus" personality in order to attain Christhood. To become a Christ, a son of God, God-self-realized, and to show it for the sake of all mankind. The second physical death on the cross was the cover up of the "killing" of an innocent man, and was NOT necessarily for the "saving" of the world.

The only death (sacrifice) required for salvation (SELF salvation) is the disassociation from one's own psychological egoic state of mind; then one returns back to their true original angelic natural condition, i.e., heaven (the abode of God), Eden, also called Tao, Samadhi, Nirvana, Satori, Christhood, enlightenment, holy communion, born again, baptized, the bright, at-onement, son or daughter of nature, son or daughter of Zeus, obtaining the golden fleece, eternal life, the way, the law, truth, reality, true hearted, kingdom of God, etc., etc. etc. etc. etc.

The evidence is that Jesus did not die on the cross, as one who was cursed. He in fact only passed into a coma on the cross, and later revived in the tomb, exhibiting self-healing powers in the form of yogic body heat. The relic called the "Shroud of turin" bears this out. Thus, he did in fact reappear among his followers in his ordinary human body, and not in a "light" body. And he apparently fled from Israel shortly thereafter. There is some historical evidence that he later appeared in India, where he died, in Kashmir. (A tomb that testifies to this exists in Kasmir to this day.)

Allegedly the shroud or burial cloth in which Jesus was buried, it is now preserved in Turin, Italy. The shroud bears the "negative" image of a man's body, apparently imprinted on the cloth by a combination of intense body heat and related chemical activity. (The "negative" displays a "positive" likeness when reversed by photography.) There is clear evidence on the shroud that the body continued to bleed, thus supporting the theory that Jesus was not dead when placed in the tomb.

The Gospel of Thomas #70

"If you bring forth that which is within you, that which you bring forth will save you, if you do not have (bring forth) that which is within you, that which you do not bring forth will destroy you."

The exact same message is also stated in the Bhagavad-Gita chapter 6, verse #5.

Let a man lift himself by himself; let him not degrade himself; for the SELF alone is the friend of the self (ego) and the SELF alone is the enemy of the self. (ego)

The supreme is within us. It is the consciousness underlying the ordinary individualized consciousness of everyday life but incommensurable with it.

The two are different in kind, though the supreme is realizable by one who is prepared to lose his life in order to save it. For the most part, we are unaware of the SELF in us because our attention is engaged by the objects which we like or dislike.

We must get away from them, to become aware of the DIVINE in us.

If we do not realize the pointlessness, the irrelevance and the squalor of our ordinary life, the TRUE SELF becomes the enemy of our ordinary life.

The UNIVERSAL SELF and the personal self are not antagonistic to each other.

The UNIVERSAL SELF can be the friend or the foe of the personal self.

If we subdue our petty craving and desires, if we do not exert our selfish will, we become the channel of the UNIVERSAL SELF. If our impulses are under control, and if our personal self offers itself to the UNIVERSAL SELF, then the latter becomes our guide and teacher (same as Matthew 23:8,9,10). Every one of us has the freedom to rise or fall and our future is in our own hands.

-S Radhakrishnan

Jesus was killed because he taught the truth. The teaching was:

You don't have to belong to, or follow any religion in order to enter the kingdom of God (heaven).

Do not follow anyone who teaches that the kingdom of God (heaven) is over here or over there (above). For the kingdom of God (heaven) is within you. (Luke 17:21)*

Do not follow anyone who tells you that the kingdom of God (heaven) will come later after the death of the physical body. The kingdom of God (heaven) is at hand. (Matthew 10:7) i.e., the kingdom is available now to anyone who seeks the truth (Mark 1:15 and the Gospel of Thomas #113). The kingdom is already here, but the people do not see it (understand it).

You must attain (return to) your true and original state (called Heaven, Nirvana, Samadhi, Tao, etc., etc.) before the death of the physical body.

Do not put your eternal soul in the hands of another person, no matter how "whitewashed" they are.

Jesus taught the "way." It is the same "way" as the ancient Taoist spiritual schools, i.e., it teaches how to save your self by your self. It is a spiritual teaching, not a religion. It is also the spiritual instructions at the temple of Apollo at Dephi, Greece, KNOW-THY-SELF (as eternal spirit). You can only know (experience) your TRUE SELF by yourself.

Jesus knew that he was going to be killed, not because it was the will of God, but because he had the gift of prophecy.

The Gnostic Gospel

Elaine Pagels

Professor of Religion, Princeton Univ.

First, "Orthodox Jews and Christians insist that a chasm separates humanity from its creator: God is wholly other. But some of the gnostics who wrote these gospels contradict this: self-knowledge is knowledge of God; the self and the divine are identical.

Second, the "living Jesus" of these texts speaks of illusion and enlightenment, not of sin and repentance, like the Jesus of the New Testament. Instead of coming to save us from sin, he comes as a guide who opens access to spiritual understanding. But when the disciples attains enlightenment, Jesus no longer serves as his spiritual master; the two have become equal - even identical.

Third, orthodox Christians believe that Jesus is Lord and Son of God in a unique way: he remains forever distinct from the rest of humanity whom he came to save. Yet the gnostic Gospel of Thomas relates that as soon as Thomas recognizes him, Jesus says to Thomas that they have both received their being from the same source."

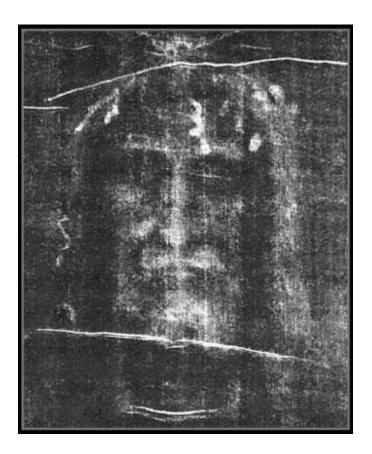
The parable of the "Prodigal Son" by Jesus is the moral instruction about self-realization. HE CAME TO HIMSELF means the same thing as KNOW-THY-SELF or come to the understanding that you are eternal spirit. Do not waste the opportunity to BRING FORTH THAT WHICH IS WITHIN. The fallen son (of God) is no longer identified with the physical body and brain, but has RESURRECTED himself to the state of GOD SELF-REALIZATION (also called: Satori, Kingdom of God, Nirvana, Tao, Samadhi, Spiritual Enlightenment, etc., etc.).

*Note: Jesus himself apparently did not believe the popular myth that God is spatially above the physical sky. On the contrary, Jesus affirmed that God is "Spirit" (or "Breath-Energy") - All-Pervading, and within all human beings. Therefore, Jesus would not physically fly up to "Heaven" (since "Heaven" - or the "Where" of God, or Truth - is not a physical place, physically above the physical Earth), but he did pray To and In and As the Spirit - by surrendering the "flesh body" (or the "vessel of clay") To the All-Pervading Divine Spirit, and by participating in the Divine Spirit, via devotional feeling, and via mystical (or Yogic) breathing, and (ultimately) via Absorption In the most ascended Condition of the Divine Spirit Itself.

Jesus Taught and practiced mystical (or Yogic) Communion with the Spirit of God (or the Spirit That IsGod). As reported in the third chapter of the "Gospel of John," Jesus said to Nicodemus: "You must be born from above. Unless a man is born from above, he cannot see the Kingdom of God." What is born of the flesh IS flesh. What is born of the Spirit IS Spirit. That is to say, Jesus Taught the religion of God AS Spirit, or the religion of Salvation (or God-Realization) through descent (or fourth state reception) of the Spirit, egotranscending (fourth-to-fifth stage) mystical ascent via the Spirit, and (fifth stage) mystical Absorption In the Spirit.

The physical Ascension of Jesus did not happen - because one does not (and cannot) get to "Heaven" (or to God) by physically flying up into the physical sky! But (even in accordance with the New Testament reports) it can be surmised that Jesus did Realize a Spiritual Ascension. The true Christian (and non-Christian) Ascension is the fourth-to-fifth stage mystical ascent to the brain core (and the "sky" of mind) via the "ladder" (or the "cross") of the nervous system (in the line of the spinal column).

The only real and possible Ascension is the fifth stage Spiritual journey (or ascent) to God (or to the "Heaven" of Yogic Realization of "Cosmic Consciousness," and Yogic God-Union), but, among the ancients, only the Initiates (or the Spiritual elite) knew this. Jesus may rightly be surmised to have been such an Initiate. Therefore, the stories of his Resurrection and Ascension can be rightly understood only as popular (or exoteric) retellings (or reformulations) of the Initiate experiences and Teachings of Jesus, the spiritual experiences of his "Inner Circle," and the esoteric (or symbolic) language of the general ancient tradition of mysticism. (And, apart from such an esoteric, or mystical, interpretation, the stories of Jesus' Resurrection and Ascension no longer make any sense at all.)



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90. Karma (Judgements)

The equiliberating law of karma, as expounded in the Hindu scriptures, is that of action and reaction, cause and effect, sowing and reaping. In the course of natural righteousness (rita), each man, by his thoughts and actions, becomes the molder of own destiny. Whatever universal energies he himself, wisely or unwisely, has set in motion must return to him as their starting point. Like a circle inexorably completing itself.

-Yogananda

"The world looks like a mathematical equation which, turn it how you will, balance itself. Every secret is told. Every crime is punished. Every virtue rewarded. Every wrong redressed in silence and certainty."

-Emerson, "Compensation"

An understanding of karma as the law of justice underlying life's inequalities serves to free the human mind from resentment against God and man.

-Yogananda

Man does not posse a soul; man is a soul, and has a body around it. When he properly places his sense of identity, he leaves behind all compulsive patterns. So long as he remains confused in his ordinary state of spiritual amnesia, he will know the subtle fetters of environmental law.

-Sri Yukteswar

"Such as are the trend of our desires and the nature of our souls, just such each of us becomes."

-Plato

"Earnestness alone makes life eternity."

-Goethe

"Do unto others as you would have them do unto you" is *NOT* A "REQUEST." IT IS THE DESCRIPTION OF THE LAW OF KARMA.

Good people will have good luck, sooner or later. Bad people will have bad luck, sooner or later, even if it's in the next lifetime.

The identification with the psychological ego is the establishment of "instant karma."

Karma or "attachment" is what causes reincarnation.

In Taoism, karma is called the "universal law of energy response."

There is good karma and bad karma. Most people only achieve the bad karma.

We are defined and controlled by all that we have not transcended.

-Franklin Jones

KARMA IS ANY PHYSICAL, MENTAL OR EMOTIONAL ATTACHMENT WHICH PREVENTS ONE FROM RETURNING TO ONE'S ORIGINAL AND NATURAL STATE OF SPIRIT.

Karma and future karma is stored in the subconscious part of the mind.

-Franklin Jones

90. Karma (Judgements)

ILLNESS, WHY?

E.Cayce - A.R.E. State:

(The Cayce readings refer to our having lived on earth several times before, in the same matter-of-fact way that they refer to intestinal adhesions. In discussing the causes of a serious illness which an individual may suffer, the term "karma" is sometimes borrowed from the Hindu language to express the familiar Christian concept, "As ye sow, so shall ye reap." Presupposing reincarnation, such a reference to "karma" or "meeting self" in an individual's readings means that his particular experience of suffering – or of joy – is a case of actually experiencing what he dealt out to others in a previous life, a situation being reversed upon him with a justice more than poetic.)

- Q-1. Is the ill heath which I have been experiencing the past years the result of mistakes of a past life or is it due to something amiss in this present life?
 - A-1. Both. For there is the law of the material, there is the law of the mental, there is the law of the spiritual.

That (which is) brought into materiality is first conceived in spirit. Hence, as we have indicated, all illness is sin; not necessarily of the moment, as man counts time, but as a part of the whole experience.

Remember, the sources (of this body's condition), as we have indicated, are the meeting of one's own self; thus are karmic.

These can be met most in Him who, taking away the law of cause and effect by fulfilling the law, establishes the law of grace. Thus the needs for the entity to lean upon the arm of Him who is the law, and the truth and the light.

For, while these (conditions in the body) may be sought to be explained through the defects in the body, read carefully – who healeth all thy diseases, who bringeth this or that (illness or health) to pass in thy experience? That through thy experience ye may learn the more of the law of the Lord, that it is perfect. . .

As has been indicated for the entity, (use) the (ultraviolet) lights that would aid in checking – even in healing the disturbed area in the spine by the use of this high vibration. Electricity or vibration is that same energy, same power, ye call God. Not that God is an electric light or an electric machine, but that vibration that is creative is of that same energy as life itself.

... it was given, "Whosoever sheddeth man's blood, by man shall his blood be shed." That is, in this case, the blood of (this individual's) will, of his purpose, of his physical desire to carry on in his own ways of activity, and by those conditions in the body itself being thwarted. The entity thwarted others (in a previous lifetime) and is meeting is (now) in self. That is karma.

For here we have an individual entity meeting its own self – the conditions in regard to the movements of the body, the locomotories, the nerve ends, the muscular forces. What ye demanded of others (in another experience) ye must pay yourself! Every soul should remember not to demand of others more than ye are willing to give, for ye will pay – and, as most, through thy gills!

90. Karma (Judgements)

Q-16. Are all physical weaknesses and ailments caused primarily from breaking of spiritual laws, instead of just physical or natural laws as we know them?

A-16. Rather the combination of each. . . These (weaknesses) come from (as far back as) the first urge – which is the meeting of the union of forces that create, as the beginning of inception, and those elements then, that enter in by the feeding – when it begins (to enter the baby's experience) with the changes of same – make for certain indications; and (there is) the functioning of glands, as (their activities) are indicated, that make for the height (of a body) or that make for color, or (act so) as to make for the functioning of various (organic) conditions. Then, it's a combination of (all) these. Yet, as has been indicated, *always* will it be found (also) that the *attitude* of the mental forces of a body finds its inception (or reflection) in those things that come into growth; for what we think and what we eat – combined together – *make* what we *are*, physically and mentally.

Q-17. For instance, do my weaknesses in the physical body have anything to do with the manner in which I first erred in spirit, hence making it necessary for me to correct in harmony within before attaining (to) a perfect body?

A-17. They are the result of same, of course, throughout the activities in the ages, and (the result especially of) what we do *about* them in any *one* experience or combination of all of the experiences.

For God has not purposed or willed that any soul should perish, but purgeth everyone by illness, by prosperity, by hardships, by those things, indeed, in order (for the individual) to meet self – but in Him, by faith and works, and ye made every whit whole.

Do keep sweet. Keep that attitude of expectancy. Do keep the attitude of hope. And know that there is healing in the power and might of the love of God.

INDIVIDUALITY AND PERSONALITY

E. Cayce, A.R.E. State:

With this entity, as with most individuals, the personality and the individuality are not always the same.

Personality is that ye wish others to think and see. Individuality is that your soul prays, your soul hopes for, desires.

These interpretations are chosen. . . with the desire and purpose that this may. . . enable the entity to analyze and see within the self that (which) may be helpful in meeting this, that is called by some at times, dual personality.

It is rather, though, the personality at times giving expression – influenced from sojourns in the material plane – and at other periods the individuality of the entity giving expression – as urged or ruled from the experiences during the interims between the earthly sojourns.

. . . personality and individuality should have some analysis, so as to give the entity a concept of what we mean by personality and individuality:

Personality is that which the entity, consciously or unconsciously, spreads out before others to be seen of others. As to whether you will say, "Good Morning" to Jim or John and ignore Susan or not – these are parts of the personality, because of some difference or because of some desire to be used or needed by *that* others would have to give.

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≫ 90. Karma (Judgements) ≫

While individuality in that same circumstance would be: I wish to do this or that for Susan or Jim or John, because I would like for Jim or John or Susan to do this if conditions were reversed.

One is for the universal consciousness that is part of the soul-entity's activity.

The other is the personal, or the desire for recognition, or the desire for the other individual to recognize your personal superiority.

These are variations to this individual entity.

... The entity finds itself – if it will stop to analyze – a body, a mind, with the hope for a soul eternal, that will constantly, eternally have recognition of those relationships to the universal consciousness or God.

Then, as the entity in this material plane has found, it is necessary physically to conform to certain moral and penal laws of society, of the state, of the nation, even to be termed a good citizen.

Thus, if there is to be preparation for the entity as the soul-entity, as a citizen of the heavenly kingdom, isn't it just as necessary that there be the conforming to the laws pertaining to that spiritual kingdom of which the entity is a part? And there has been an en-sample, a citizen of that kingdom, the Son Himself, has given the example to the entity as well as to others.

Isn't it well, then, that the entity study to show self approved unto that kingdom, rightly putting the proper emphasis upon all phases of His admonitions, His judgments, His commandments, and thus become. . . a good citizen of that individual kingdom?

These are just reasons within self, if there is the time taken to interpret what ye believe and what ye hope for.

Do not do it just mentally. Do it mentally and materially. Set it down in three distinct columns: The physical – what are the attributes of the physical body? Eyes, ears, nose, mouth – these are means or manners through which the awarenesses of the physical body may become known to others, by sight, by hearing, by speaking, by feeling, by smelling. These are consciousness. Then there are the emotions of the body. These come under the mental heading, yes – but there are also those phases where the mental and emotional body is born (of), or under the control of, the physical and sometimes under the control wholly of the mental.

What are the mental attributes, then? The ability to think, the ability to act upon thought. From whence do these arise? Do you use the faculties of the physical being for such? You do in many instances, yet you can think by sitting still – you can think yourself wherever your consciousness has made an impression upon the physical being of what exists. For you can sit in your office and see yourself at home, and know exactly what your bed looks like and what you left sit under it when you left this morning! These are physical, not material at all; yet you judge them be paralleling with that knowledge, that understanding.

The spiritual self is life, the activity of the mental and of the physical is of the soul – and thus a soul-body.

Set down the attributes of each, and as to when and how you use them, and how you change them. What is the ideal of each? Of your mental, your physical and your spiritual or soul body? And as you grow in grace, we will find that the individuality will change – until you become one, as the Father and the Son and the Holy Spirit are one. This is the manner in which you grow.

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∞ 90. Karma (Judgements) ∞

Then study to show thyself approved unto God, a workman not ashamed, rightly dividing the words of truth, keeping self unspotted from the world; not condemning, even as ye would not be condemned. For as ye pray, as He taught, "Forgive me as I forgive others." So in thy condemning, so in thy passing judgment, let it be only as ye would be judged by thy Maker.

The individuality is the sum total of what the entity has done about those things that are creative or ideal in its varied experiences in the earth.

Urges termed astrological would be very far from correct in this particular entity. For, as has been indicated, the personality and the individuality of the entity are quite at variance . . .

(Personality and individuality) need not necessarily be one, but their purpose must be one, even as the Father, the Son and the Holy Spirit are one. So must body, mind and soul be one in purpose and in aim; and as ye ask, believing, so is it done unto thee.

... first find self in its relationship to spiritual things.

-E. Cayce, A.R.E.

91. Knowledge (Big Bang of Creation)

The Practical Necessity of Wisdom

Experience and knowledge are forms of our conventional or ordinary self-fulfillment. They are not, in general, to be avoided since they belong to the appropriate stages of our developmental growth. However, we must likewise grow in the more primary sense – in wisdom, love, or spiritual maturity. Experience and knowledge, in themselves, contribute to our sense of independence, and they effectively separate us from the processes, relations, beings, or objects by which they are generated. But wisdom, love, or spiritual awakening establishes us again in sublime continuity with all beings, things, processes, and their single mystery.

-Franklin Jones

"He only is wise who devotes himself to realizing, not reading only, the ancient revelations.

Solve all your problems through meditation, exchange unprofitable speculations for actual "God-communion."

-Lahiri Mahasaya

The broad sympathies and discerning insight needed for healing of earthly woes cannot flow from a mere intellectual consideration of human diversities, but from knowledge of men's deepest unity – kinship with God. Toward realization of the world's highest ideal – place through brotherhood – may the science of personal communion with the divine (meditation) spread in time to all men in all lands.

-Yogananda

Most individuals look outwardly for what is right and wrong, thus arguments are established among intellectuals and differences in ideology are increasing and incessantly produced. Although they "perceive" a distinction between right and wrong in their thoughts, there is truly no end to the expedition or the relative sphere. Unless one works to understand the function of the conceptual mind, through self cultivation, mediation, and a choice less awareness which develops insights, mankind will fail to know that all differences and opposites share the same origin, and all voices come from the same silent source. This is how the ancient spiritually developed beings set the direction of self cultivation in attaining spiritual development and evolution.

-Hua Ching Ni

An excellent or perfect memory is not true intelligence. How to *use* that memory for the benefit of mankind is true intelligence, or wisdom.

He who regards his knowledge as ignorance has deep insight. He who regards his ignorance as definite truth is deeply sick. Only when one is sick of this sickness can one cease to be sick. One who returns his mind to simplicity is not sick because he knows his conceptual knowledge is not "truth."

-Lau Tzu

God-self-realization is the highest I.Q.

Memory comes from the physical brain. Intuition comes from the spiritual mind.

Knowledge that knows that it does not know, is the highest form of knowledge. -Chuang Tzu

The knowledge of objects does not set you free, since it is the knower (rather than the known) that knows itself to be bound. Freedom can only be realized by transcending the subject (or knower) of knowledge, not by increasing the objects of knowledge. Therefore, freedom is not realized even in the attainment of an ultimate object of mere (or conditional) knowledge.

-Franklin Jones

91. Knowledge (Big Bang of Creation)

All knowledge is meditation on the knower, who bestows the names "true" and "false," "auspicious" and "evil" on experience. Only in natural relationship, before we "know" a thing, do we also value it. Knowledge is naming and differentiating. When it becomes the fundamental form of our connection to everything, then our participation in Reality has ceased.

The seeker bestows the name "awesome mystery" on all the unknown. "To know" is the motive of all knowledge. And once a thing is known, mere knowledge loses its charm. Therefore, things known fall back into unknown.

Nor is the "unknown" the Truth, even though all men seek to know it. The "unknown," like knowledge, describes and points to the knower. Except it bestows the name "ignorant" upon its devotee.

The true Unknown is not that which is not yet known. It is the Eternally Unknowable. If there is such Unknown, then Ignorance is not our misfortune. It is our Nature! And, indeed, we cannot ever know what a single thing *is*. We may only know *about* any thing. But what a single thing is is not grasped in any perception, experience, or conception. Therefore, Ignorance is truth. The Unknown is Reality. Our Condition is obvious.

-Franklin Jones

DID CREATION ORIGINATE FROM THE "BIG BANG"?

Franklin Jones States:

To speak about the "Big Bang" is to SPEAK FROM THE CONDITIONAL POINT OF VIEW. "Consideration" of the "Big Bang" is not a consideration about ultimate matters. It is a "consideration" about an appearance, essentially of a gross kind. So you cannot account for Totality merely by referring to that presumed event.

In Reality, the presumed "Big Bang" is a paradox. However, the phrase "Big Bang" has become such a common reference that people presume they know what they are talking about when they use this reference. To take another example, you commonly use the word "atom." But merely to be able to use that word "correctly" does not mean you have comprehended what an atom is. Similarly, you use the word "light", or you use the word "matter"—you use all kinds of words. And merely because words are usable, and have some sort of conventional associations that people find communicative when they are talking with one another, the general presumption is that everyone knows what they are talking about when they use words. But in fact, they do not.

Such is especially the case relative to certain unique notions, such as the "Big Bang" theory (or presumption). The "Big Bang" is not merely an event in time and space, nor is it merely the "starting point" for all otherwise ordinary events. The "Big Bang" is a paradox. The presumption about it is that, "before" (so called) the "Big Bang," There was neither space nor time. Thus, the "Big Bang" is not rightly conceived as an explosion in the *midst* of space. Rather, the "Big Bang" is the very incident in which space itself appeared. Therefore, to speak about the "Big Bang" as if it is a "something" that occurred "in" space and time (or space-time) is an expression of a rather conventional point of view. Merely the *phrasing* of the question is already beside the point of Ultimate Truth. How can there be a "before," in the sense of time, relative to something before which there was no time?

In any case, the space-time generated by the presumed "Big Bang" is essentially of a gross nature. What about all the rest of conditional existence? What about Totality Itself? What about Existence Itself, in all planes, and Absolute, Beyond Totality? These are not matters that can be fruitfully spoken about using the conventional mind as the means. The conventional mind is already fitted to location, space-time, and so forth. Such a conceptual framework is not the basis for comprehending what is beyond location and space-time.

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91. Knowledge (Big Bang of Creation)

Essentially, then, your question, as stated, is total nonsense! It is conventional space-time-bound mind struggling to have a though in order to comprehend what is beyond itself. That effort is nonsense.

It cannot be done. The only True Answer to such questions is Divine Self-Realization Itself, not some collection of verbal descriptions.

You do not comprehend the "Big Bang." You are speaking about it abstractly, objectively, and also from a position in space-time, and based on concepts that are space-time-bound. Therefore, you are not, in Reality, talking about the "Big Bang" at all.

Reality Itself Is, Always Already.

Reality Itself is not limited or bound.

Reality Itself cannot itself be fractured.

Space-time is an apparent fracturing.

The "Big Bang" is a kind of metaphor, if you like, for the first cell division that was the basis for the appearance of your own body now. Before that cell division, what was there that has anything to do with you? Mother and father in bed sexing does not have anything to do with you yet, because that event is before the sperm and egg joined and started dividing cells.

Thus, in some sense, this notion of the "Big Bang" is like the notion of your own physical beginning, with the first call division in the womb. Questions about what came before the first call division have nothing to do with you (as a gross physical being). Such questions relate to what is prior to you. So it is, also, with questions that relate to what is prior to space-time.

It has even been "concluded" recently, by several groups of scientists, working independently, that there is not enough mass in the gross physical universe to cause it to "fall back in" on itself and collapse—such a collapse to be followed, thereafter, by another "Big Bang." These scientists (in contrast to other scientists, who "conclude" the exact opposite, based on their own theories and observations) suggest that everything will simply continue to expand for however many more billions of years. They hypothesize that there will be no "end-event" of the physical universe, but that, eventually, the physical universe will cease to be a living process (with new stars being formed, and so on), and that all matter will become virtually dead, standing in space without event.

Such hypothesizing is, again, a kind of extension of thinking about your own bodily condition. The "Big Bang" is like the first cell division that produced your body, and the eventual everything-merely-dead-moving- endlessly is like the notion of your own bodily death. Thus, the concepts about the nature of the physical universe which are current in scientific thinking at the present time are very much like the notions current about human physical existence. And, just as the notion that you are merely a gross physical body (beginning with a first cell division, and ending in death, or disintegration) does not account for the whole of you, is not the "end of the story," is not the totality understood—just so, to speak of the universe in terms of the "Big Bang" and eventual ever-expanding deadness is not the "answer," or the finality, or the total picture, either. Both of these are space-time-bound conceptions of reality—the one individual, personal, and bodily, and the other Cosmic. But these conceptions have very similar features as descriptions—one of the human reality and the other of Cosmic reality altogether.

Neither of these conceptions comprises (or leads to) a total comprehension of Reality Itself—not even a total comprehension of conditional existence altogether, in all of its planes. Only a fraction of conditional existence is taken into account by these (now commonly presumed-to-be-true) conceptions—namely, that fraction of conditional existence which is comprehended by the gross perceiver who located in space-time.

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51. Knowledge (Big Bang of Creation)

That is the basis of these descriptions, or these modes of comprehension. Ultimately, they are modes of non-comprehension, or only partial knowledge. These descriptions are not about Truth—neither the Truth of the human being nor the Truth of the universe. They may contain something true, relative to some details, but it is not the "whole story". They are both mortal metaphors—one a mortal metaphor of the human being, and the other a mortal metaphor of the absence of the full comprehension of conditional reality in all its dimensions.

. . . You cannot enclose Totality in thought. It is beyond you. *You* are subject to *It*—It is not subject to you. The complexity of All and all is immense beyond calculation, beyond measure. *You* do not measure *It*—It measures you. All your efforts of comprehension wind up being merely reflections of your own limited self.

-End of statement, F. Jones

Boundless compassion, and the profound understanding of nature are not the result of intellectual study, but the direct perception of the living reality.

"All I know now, is that I know nothing." -Socrates, i.e., now that I have attained the superior state of spiritual understanding, I know now that my intellectual knowing is nothing but a collection of concepts (conceptual knowledge).

∞ 92. Knowledge (True vs False) ∞

IMPERFECT KNOWLEDGE IS FALSE KNOWLEDGE

Humankind has always sought to control "what" otherwise appears (or is presumed) to control "it".

Thus, to achieve control of the apparent (or presumed) "controller", an effort is always made to capture "it". The "method" of capture (or control of the "controller") is an activity in either exoteric (or "exterior") or esoteric (or "interior") space.

The achievement of capture (or control of the "controller") is to centrally "locate" (or surround and contain) "what" (otherwise) surrounds (or contains, and, thus, controls) either the collective or the individual ego-"self" (or the operative perceptual and conceptual "point of view"). "What" is apparently (or presumed to be) controlling the ego-"self" (or the "point of view") is able to thus control the ego-"self" (or the "point of view") because "it" is apparently (or presumed to be) either perceptually or conceptually "outside" (and, thus, surrounding and containing) the ego-"self" (or the "point of view").

Therefore, in order to control the apparent (or presumed) "controller", an effort is made to place the apparent (or presumed) "controller" at the "center" (or with, or even within, the ego-"self", or immediately at the "point of view")— and, thus and thereby, to surround and contain the "controller" with the ego- "self" (or the "point of view").

The "method" applied in order to surround and contain (or to center, and, thereby, control) the "controller" is either of an "outer" (and, thus, exoteric) perceptual and conceptual nature or of an "inner" (and, thus, esoteric) perceptual and conceptual nature.

The "outer" (or exoteric) "method" of controlling the "controller" is, characteristically, performed in the physical space associated with the bodily (or bodybased) "point of view".

The "inner" (or esoteric) "method" of controlling the "controller" is, characteristically, performed in the mental space associated with the "interior" of the otherwise bodily (or body-based) "point of view".

In the conventions of all the traditions of human "method" (whether exoteric or esoteric), control of the apparent (or, otherwise, presumed) "controller" is always a mode of "knowledge" (either perceptual or conceptual in "its" nature). Exoteric "knowledge" is always a mode of physically effective control over a "controller" that is apparently (or presumed to be) of a physical nature or kind. Esoteric "knowledge" is always a mode of mentally effective control over a "controller" that is apparently (or presumed to be) of a mental nature or kind. All conditional (or psycho-physical) "knowledge"—whether exoteric or esoteric— is a "method" (or, otherwise, a presumed state) of control over "what" otherwise appears (or is presumed) to control the body and/or the mind of the collective and/or the individual ego-"self" (or operative "point of view").

"What" is (or would be) controlled by either exoteric or esoteric "knowledge" is always (as the first and most basic procedure) "objectified"—and, thus and thereby, dissociated from the "self" (or the "point of view") by the exercise of the presumption that the "controller" is "not-self".

∞ 92. Knowledge (True vs False) ∞

Every "object" of "knowledge" (or every mode or form of presumed "notself") is either an apparent (or, otherwise, presumed) "object" (or mode of process) within the conditionally arising apparent "world" and "universe" or, otherwise, the totality of conditionally arising apparent "universe" (or "world") "itself" (or as an "objectified" whole).

The exoteric "knowledge" of any conditionally arising apparent (or presumed) "object" (or, otherwise, the exoteric "knowledge" of the "objectified" totality of "world" and "universe") is, necessarily, a mode or kind of physically-based "knowing" (and, thus and thereby, controlling) "it".

The esoteric "knowledge" of any conditionally arising apparent (or presumed) "object" (or, otherwise, the esoteric "knowledge" of the "objectified" totality of "world" and "universe") is, necessarily, a mode or kind of metaphysically-based "knowing" (and, thus and thereby, controlling) "it".

All physically-based "knowledge" is either commonplace (and, thus, a matter of ordinary social convention) or (otherwise) "scientific" (and, thus, the result of the rigorous application of a discrete and discursive "method" of physical "knowing" of presumed-to-be-physical "objects").

All metaphysically-based "knowledge" is either (as a matter of ordinary social convention) commonplace "religious" or (otherwise) either "mystical" or "magical" or in the mode of "metaphysical philosophy" (and, thus, in either case, the result of the rigorous application of a discrete and discursive "method" of metaphysical "knowing" of presumed-to-be-metaphysical "objects").

Exoteric "science" is the application of physically-based ideas (or body-based presumptions) to apparent (or presumed-to-be) physical "objects". Exoteric "science" achieves physically effective control over phys-ical "objects"— and human populations—by means of physically-based technologies.

Exoteric "science" achieves physically effective mind-control over human individuals and collectives by means of physically effective technologies, practical and consumer-oriented inventions, power-alliances with social and political institutions, the broad-scale ritual propagandizing of "scientific" myths, and the broad-scale persistent propagandizing of irreducibly "objectified" beliefs in such ideas as "rationality", "materiality", "objective certainty", "progress", "analytical reason" as an exercise superior to all other human efforts, the "necessary mortality" of nature, mind, and being, and both the "authority" and the "ultimate sufficiency" of "science" ("itself").

Exoteric "religion" is the application of metaphysically-based ideas (or mindbased presumptions) to apparent (or presumed-to-be) physical "objects". Exoteric "religion" achieves physically effective control over physical "objects"— and human populations—by means of (usually, conspicuous) exercises of prescriptive "social activism" and prescriptive "social morality".

Exoteric "religion" achieves physically effective mind-control over human individuals and collectives by means of (invariably, conspicuous) social and political "moral performances", power-alliances with social and political institutions, the public proliferation of "sacred enclosures" (such as temple architecture), and the broad-scale persistent propagandizing of "sacred artifices", such as "religious" myths, irreducibly "objectified" beliefs,

∞ 92. Knowledge (True vs False) ∞

symbolic ceremonials, ritual re-enactments, "religious" art, and the authoritarian assertion of such ideas as "objective certainty", "moral absolutes", the "inherent integrity and reliability of tradition", "happiness by means of institutions", "blessedness" by means of "sacramentally authorized" hierarchies of "religious officials", "faith" as an exercise superior to all other human efforts, the "necessary immortality" of the "ego", and both the "authority" and the "ultimate sufficiency" of "religion" ("itself").

The always first and most basic effort of exoteric "science" is to "objectify" (and, thus and thereby, to surround and contain) the "controller" by defining "it" reductively (or, in the conventional sense, "realistically")—and, thus, as physical phenomenon only (or of the nature of "physical reality" only).

The always first and most basic effort of exoteric "religion", and of esoteric "mysticism", "magic", and "metaphysical philosophy", is to "objectify" (and, thus and thereby, to surround and contain) the "controller" by defining "it" idealistically— and, thus, as being (presently or, at least, ultimately) a mental phenomenon only (or of the nature of "mind" only).

All exoteric (or physically-based) "knowing" first "objectifies" the "controller" as "not-self", by defining "it" as physical phenomenon only, and, then, defines "it" further (and reductively) as physically "external" to "self" (or to the exercised "point of view").

All exoteric "religion"—and all esoteric metaphysical "knowing", whether of a "mystical" or "magical" or "philosophical" or even, somehow, "scientific" nature—first "objectifies" the "controller" as "not-self", by defining "it" as a mental phenomenon (or idea) "different" from "self", and, then, surrounds and contains "it" by "internalizing" the "controller" as an idea within the "self-mind". All "knowledge" exercised or presumed by a "point of view" within a totality is bound and limited by and to "point of view" ("itself").

In every context wherein "different" modes of "point of view" (and, thus, of presumed "knowledge") are separately but coincidently exercised or presumed— such as "scientific" versus "religious", or exoteric versus esoteric, or physical versus mental—the thus "different" (or mutually differentiated) traditions (and "methods") of "knowledge" always oppose one another, and always compete with one another, and always (and ceaselessly) stage de-bunking rituals, in order to "cause" doubt relative to the authenticity, honesty, integrity, verifiability, rationality, supportability, and ultimate verity of the "opponent's" claims.

In Reality Itself (Which Is Truth Itself), all modes and states of conditionally arising apparent "knowledge" (or of ego-based, or "point-of-view"-based, "knowing") are merely imperfect "knowledge"—and, as such, they are not Truth, and they are not true to Reality Itself, and they are (thus and therefore) limited, insufficient, "point-of-view"-bound, merely ego-made and ego-binding, and (relative to Reality Itself, and, thus, to Truth Itself) they are intrinsically false, they are heart-lies that delude and defeat the heart itself, they are mere and all un-Truth (not relevant to Reality-Realization), and (altogether) they are (each and altogether) the "root"-context of obstruction to The "Perfect Knowledge" That Is The One Necessity for The "Perfect Freedom" and "Perfect Happiness" of beings. Only "Perfect Knowledge"—or Intrinsic Self-Apprehension of The Self-Nature, Self-Condition, and Self-State of Reality Itself—Is Truth Itself.

∞ 92. Knowledge (True vs False) ∞

"Perfect (and, Thus, Intrinsically egoless, or 'point-of-view-less', or centerless) Knowledge" is neither controlled nor controlling nor seeking to control nor (in any sense) either related to or subordinate to a "controller".

"Perfect Knowledge" neither "knows" nor "solves" nor seeks to "solve" a "problem".

"Perfect Knowledge" does not surround or contain—and neither is "It" surrounded or contained.

"Perfect Knowledge" is neither of a physical nor of a metaphysical nature.

"Perfect Knowledge" is neither exoteric nor esoteric, neither commonplace nor conventional nor "scientific" nor "religious", neither "external" nor "internal", and neither conditionally "knowing" nor conditionally "not-knowing".

"Perfect Knowledge" Self-Abides As Is—Always Already Prior to "point of view", Utterly Beyond the context of control, and Intrinsically Free of all physical and/or mental (or perceptual and conceptual) presumptions.

Every "theory", every "temple", every body, every "object", and every mere idea is a centralizing enclosure (either at "outside" or in "inside").

Every "within", every presumption, every "point of view", every "location", every definition, and every "difference" is an enclosure, a center, a hitching post, and an altar of "sacrifice"—wherein and whereupon the declared "not-self" becomes "scapegoat" upon a "middle"-plane.

Every "object" is a "scapegoat-sacrifice"—both inherently and in "its" exercise.

The "controller" is, at last, The Totality of all-and-All Un-"knowns".

The Un-"known" Totality is, first and always (whether by "science" or by "religion" or by the conventions of commonplace), made (as if) into a "God" by ego's "I", and (thereafter) "It" is confined to the "middle", and (in due course) "It" is brought low and made small, and (at last) "It" is utterly destroyed—or, as it is, by euphemism's substitute, said in retrospect, "It' were 'sacrificed".

Every "sacrificed object" is a "known God". Every "known God" is no longer Divine and Real. The culture of "sacrifice"—whether by "religious" ritual or "moral imperative" or social and political "decree" or by force of ego's illusory archetypes in brainmind or commonplace expectation—is no longer relevant, right, true, necessary, or sane.

"Perfect Freedom", "Perfect Happiness", and (Therefore) "Perfect Knowledge" Is Required—by all-and-All.

Only "Perfect Knowledge" Is (In "Perfect Freedom") Self-Allowed—and Self- Allowing all-and-All To Self-Abide As Is.

Only "Perfect Knowledge" Is Truth.

Only "Perfect Knowledge" Is Divine.

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92. Knowledge (True vs False)

Only "Perfect Knowledge" Is Reality Itself.

Only "Perfect Knowledge" Is "Perfect Freedom".

Only "Perfect Knowledge" Is "Perfect Happiness" (or Intrinsic Love-Bliss-Being) Itself.

Only Happiness Itself (Thus) Is egoless, Non-mortal, Eternal, Perfect, and Divine.

Except for "Perfect Knowledge", all "knowledge" is mere ideas, the fantasies of "point of view", entirely imperfect, intrinsically limited, partial, and insufficient, altogether not-Truth, not-Divine, not-Reality, not-Freedom, not-Happiness, and a merely mortal, unnecessary, and egoically "self"-deluded occupation of human mummery.

All imperfect "knowledge" is FALSE.

∞ 93. Knowledge vs Reality ∞

LANGUAGE-BASED KNOWLEDGE VERSUS REALITY-KNOWLEDGE

All conventional "knowledge"-categories are modes of the perceptual and conceptual language-categories of "name" and "form"--or of categorical "objectification". All conventional "knowledge"-categories--or all perceptual and conceptual "objectifications"--are "point-of-view"-based constructions, always implying space-time-"locatedness". Therefore, all perceptual and conceptual "objectifications" are both limited and "local"--or condition-based, "point-of-view"-based, "point-of-view"-serving, "point-of-view"-limited, and intrinsically ego-bound. True "knowledge" is, necessarily, Truth-"Knowledge", or Reality-Based "Perfect Knowledge"--Which Is Intrinsically and Always Priorly "point-of-view"-less, egoless, and Self-Established (Perfectly Prior to all "difference") in all-and-Allat- once.

Humankind has invented complex language-based systems of conventional perceptual and conceptual "knowledge" in a collective (and trans-generational, or perpetually self-duplicatable) effort to protect (and extend through time) the otherwise thoroughly vulnerable ego-position on which human cultures are traditionally based. Those language-based (and perceptually and conceptually organized and communicated) "knowledge"-systems include the traditionally dominant "knowledge"- systems of "religion" and "science", as well as of every other kind of ordinary and extraordinary category of human desire, "problem", and interest. All language-based systems of perceptual and conceptual "knowledge" are "local" (and "self-location"-oriented), "self"-limited, "self"-referring (or "pointof-view"-referencing), and (both intrinsically and inevitably) egobound and ego-binding--however otherwise profound, apt, or "universal" they may seem, and no matter how "universally" (or at-large) they may be proclaimed or enforced. Only "Perfect Knowledge" of The Intrinsically egoless, Indivis-ible, Acausal, Transcendental Spiritual, and Self-Evidently Divine Self-Nature, Self-Condition, and Self-State of Reality Itself Is (both Intrinsically and Inevitably) The Free and all-and-All-Liberating Truth of all-and-All. Therefore, it is necessary for humankind to base all of human life and culture on Truth Itself, and on the esoteric practice of "Perfect Knowledge" of Reality Itself, and on the intrinsic, fundamental, and always already language-transcending prior unity of all-and-All, and on modes of language discourse that are "rooted" in Reality-based language (rather than in language-based "reality").- F.J.

"All I know is that I know nothing (but I understand everything)"- Socrates.

≫ 94. Kundalini *≫*

This is a life force. It is "the" life force of the body (sometimes called the sex force or reproductive force). In eastern teachings, the Kundalini is likened to the image of a serpent coiled up below the base of the spine. As this special force is released or awakened, it surges up through the different "Charkas" and makes a person aware of esoteric things. It awakens clairvoyance, telepathy, and psychometry, and enables one to live between two worlds. THE KUNDALINI IS A DANGEROUS THING INDEED, and one should not try to awaken that Kundalini without absolutely adequate supervision from an adept. You cannot do it by reading a book! If you meddle about and awaken your Kundalini the wrong way, it can lead to madness. It is one of the most dangerous things in this world to try to raise the Kundalini without knowing what you are doing. The Kundalini force actually start midway between the organ of generation and the organ of excretion. Now, the Bible story of Adam and Eve, complete with serpent and apple, is merely the story of Eve having her Kundalini awakened. And the stimulation of the nervous system and its pleasures or fruit, the "apple." This causes the consciousness which is normally inward and centered in the brain as the "witness" to leave its center and become uncentered or involved with the outer body and senses and pleasures of their stimulation. This leaving one's center is a mistake, an error, bad judgment – or sin (to miss the mark), i.e., to miss the point and not to understand how to live in the physical realm.

-T. Lobsang Rampa

Living IN the physical body is very different from living AS the physical body.

The Kundalini was also referred to as the serpent and or worm in ancient text. If incorrectly understood and misused, the Kundalini, serpent or worm can be an agent of destruction. The worm (sex force) leads to the spiritual death (not Physical) and the downfall of human beings.

-Isaiah 66:24 and Mark 9:48

Their worm does not die, and the fire is not quenched. i.e., The reproductive force is not converted into spiritual consciousness (internal alchemy); therefore the sex sensation (fire) is never satisfied.

And as Moses lifted up the serpent in the wilderness (raised the Kundalini during meditation) even so must the son of man be lifted up. (The physical consciousness lifted, actually returned to, the spiritual state.

-John 3:14

The Kundalini is sometime referred to as the worm, because it is very small in size.

∞ 95. Life ∞

Only the inner life is real in the condition of: SPIRITUAL SELF AWARENESS which is prior to and inner witness the outer body, mind and thought patterns which form the imaginary psychological ego and its separative and narcissistic mentality of I *am* this body, I am *not* God, but was *made* by God to express myself and achieve greatness.

That which most people call life is really death.

That which most people call life (much activity) is really death. Only in stillness (of the mind) can one find life, and that life which is found in stillness is "eternal life."

He who has much of the world has much of nothing.

-St. Francis

Enlightenment and self realization should be the true science and occupation of mankind.

When the Buddha said that "life is pain" he was referring to the outer egoic life. The life that is SEPARATED from SELF REALIZATION and God union, is painful.

The inner life is the only true evolution of mankind. The outer life of science and technology, even if it is beneficial to humanity, is only temporary and does not lead to eternal life. Science and technology should provide the leisure time needed to pursue more important internal and inward pursuits of the true meaning and purpose of life.

External life is based on "gratification" of the ego and of the senses and pleasure.

The most important things to learn in life are what *not* to do.

When a spiritual teacher, master Guru or Sage states: ENJOY YOUR LIFE AS LONG AS YOU LIVE ON THE EARTH, they are referring to the experiencing the physical life from the independent inner state of spiritual self realization, one's true and natural state of being, NOT from the physical-sensory state.

To be free and/or natural does not mean that a person can or should follow every impulse, desire or thought that come to one. To be truly free is to have self control to choose between that which is proper and that which is not proper or harmful to another person in the physical, mental or spiritual.

To follow every impulse or thought as it comes along is the definition of insanity.

There is another realm that is non-contiguous (not connected) with the material reality, a realm of form which actually accounted for the form in which material reality manifested.

-Plato

96. Life (Transcending)

PERFECT REALITY-UNDERSTANDING IS REAL-GOD-REALIZATION

Reality-understanding—and intrinsically ego-transcending ecstasy—occurs when you break through (or stand free of) the molecular confusion associated with your apparent biological existence and Self-Realize The True and Intrinsic State of Real Existence, or Reality Itself.

In the moment of Reality-understanding, you are Self-Liberated (or Intrinsically Free) from the intent and the bondage associated with the "cause-and-effect" processes that you would (otherwise) either be identifying as "self" or differentiating as not-"self"—as if Reality Itself (or some Deity that is egoically "self"-proposed to "represent" Reality Itself) is responsible for, and even "proven" by, conditional events. Reality Itself—or Real (Acausal) God (Which Is Reality Itself, and not a "representational" Deity)— is not responsible for (or "Causing") conditional events. All conditional events occur within a complex universal pattern that is (as a totality) utterly beyond (or, effectively, entirely "outside") the comprehension of any and every conditional "point of view" within (or "inside") the pattern itself. All conditional events are the conditionally manifested (and entirely "cause-and-effect"-based and "cause-and-effect"-bound) result of a cosmic "play" upon—or a merely apparent, and always nonnecessary, and intrinsically non-binding modification of—The Intrinsically egoless Self-Nature, Self- Condition, and Self-State of Reality Itself (Which Is Truth Itself, or Real Acausal God). Some conditional events occur within the gross plane, some within the subtle plane, and others within the causal (or "root") plane of conditionality. Every conditional "point of view" is constantly "experientially" seeing the results (or "effects") of all kinds of cosmically (or merely apparently) individuated activities, all kinds of "wills" (or "causes")—all of the "play", or "creative" force, of "beings" and "things"—but none of it is "Caused" by Real (Acausal) God. Thus, to embrace conditional events as if they are necessary (in and of themselves), or to seek to perfect or to permanently and perfectly achieve or (otherwise) to "personally" and permanently escape any or all conditional events themselves, or to estimate and affirm any or all conditional events to be God-"Caused" (for their own sake) is to worship limitation, unhappiness, and death—or to egoically "self"-identify with the state and the destiny of that which is not (itself) Reality Itself (or Real Acausal God). You must (in Reality Itself) understand the illusory nature of the "world" and the "self" as separate and necessary categories of existence.

You must penetrate the illusion of conditional "experience" as "categorical existence"—or as a structure of existence that is "other" than The Intrinsically egoless, Indivisible, Acausal, and Self-Evidently Divine Self-Nature, Self-Condition, and Self-State of Reality Itself. You must transcend the "point-of-view"-based illusion of separateness, relatedness, otherness, and "difference".

When you understand, penetrate, and transcend all conditions in The Self-Nature, Self-Condition, and Self-State That Is Reality Itself, you "Perfectly Know", Transcendentally Spiritually "Locate", and egolessly Self-Realize The Acausal Truth—Which Is Always Already Prior to both "cause" and "effect", and Which Is The (One and Only) Divine Person and "Substance" of all-and-All, and Which Is The Intrinsically egoless, Indivisible, Acausal, and Self-Evidently

Divine Self-Nature, Self-Condition, and Self-State of all of conditional and cosmic arising. That Intrinsically egoless and Perfectly all-and-All-Transcending Reality-Understanding (or Intrinsically Perfect

Reality-Realization)—Transcendentally Spiritually Self-Awake in "Perfect Knowledge" of The Self-Nature, Self-Condition, and Self-State of Reality Itself—Is Real-God-Realization

SELF-REALIZATION IS EGOLESSNESS

Do not accept the "idea" of ego-"I", or separate "self".

Do not (in any moment, context, or apparent situation of relatedness) believe.

Do not "worship" (or irreducibly "objectify", fixedly adhere to, or identify with) any concept at all.

Merely participate in Reality Itself.(consciousness -prior to body,mind and all things)

Only participate in Reality Itself.

Always whole bodily—or as a psycho-physical totality—participate in Reality Itself.

Whole bodily—or total psycho-physical—participation in Reality Itself is not a mentally-directed (or a willfully ego-directed) emotional and physical process, or "technique", or search, but, rather, it is a tacit (or intrinsically searchless), and non-conceptual, and non-reactively and unobstructedly (or limitlessly) feeling, and (also) physically unobstructed process, or ecstatic (and, thus, intrinsically ego-transcending) event.

Thus—by always and only and whole bodily tacitly and searchlessly participating in Reality Itself—Self-Realize (or Self-Apprehend, or Self-Apperceive) and Be The Intrinsic Self-Nature, Self-Condition, and Self-State of Reality Itself.

Being Thus Is Intrinsic egolessness—The Intrinsic egolessness That Is Reality Itself.

True Self-Realization is not ego-Realization.

True Self-Realization Is Intrinsic Realization of The Intrinsic egolessness of Reality Itself—Which Is The Intrinsic Self-Nature, Self-Condition, and Self-State of every one, and of all, and of every "thing", and of All.

Then God said, "Let there be light." (see note)

-Genesis 1:3

This is not electric light or bright light but the light of subtle energy the first division of the universal consciousness to materialize itself. This substance of light cannot be seen but can be perceived. It also has a vibrational quality, but cannot be heard, but also can be "perceived" as a subtle "hum" or cyclical hum or aum, also called om, and now changed to "amen."

ASTRAL LIGHT travels at the rate of 500,000,000 miles per second, much faster than MATERIAL LIGHT (186,000,000 miles per second).

-Yogananda

Note: In the Christian Bible, God creates the sun on the THIRD day. (1:14)

Original Light

The conventions of our sense experience habituate us to the idea that light is always generated from a defined source, specific locus, or point in space. It is this presumption that permits us to perceive and conceive of defined or differentiated objects, space between objects, relative degrees of illumination, and also shadows.

But, truly, all space, all locations, all objects are equally pervaded by true, original, or **fundamental Light**, Universal Energy, or Transcendental Radiance. If we consider the nature of perception and cognition within that Light, which is omnidirectional or Infinite, then we realize that no objects, no degrees of light, no shadows, no differences can be found therein. Just so, if we Realize Ecstasy, or perfect inherence in the Transcendental Light wherein all objects or conventions of difference appear, then we transcend all differences, all states of body, mind, space, time, self, and relations.

True Ecstasy in the Living Divine Reality is self-transcending inherence in the selfless, mindless, bodiless, worldless Infinity of Radiance, Bliss, or Love. The literal Divine, the Radiant Reality that is only Obvious and not to be identified with any independently subjective or objective states, is **Infinite Light**, the condition of all conditions or **permutations of light-energy**. We must enter into the Presumption of that Condition via our native transcendence of the conventions of psycho-physical experience. Then that same Light will Transfigure and Transform us in every part, until there is not the slightest difference between us and that uninterrupted Glory.

-F Jones

∞ 98. Lord ∞

You shall love the "Lord" your God with all your heart, with all your soul, and with all your mind.

-Jesus, Matthew 22:37

The "Lord" is the lord of the body in each human being. The lord is the "Holy Spirit," in the form of "individualized" universal spirit or consciousness prior to thought and inner witness to the outer body, mind, and thoughts (your true inner SPIRITUAL SELF is the lord of body).

Jesus did not say love "me" (as Jesus), but to love the lord. The lord or holy spirit in Jesus is the same lord or holy spirit in each living human being.

"God is spirit" (consciousness, SELF awareness) "and those who worship Him" (desire union) "must worship in spirit and truth, (must unite and become one with the "inner SELF", inner God or "holy spirit," the "lord" of the body, which is the same as the "outer" universal SELF and God.)

-Jesus, John 4:24

This is my commandment; that you love one another as I have loved you. Greater love has no one than this, than to lay down one's life (give up their ego) for his friends.

-Jesus, John 15:12, 13

Jesus dissolved his egoic self to attain Christ, or Christ consciousness, in order to be a true being and a true ego-less (non-judgmental) teacher with divine insight and perception. Each person should be willing to also give up their ego and through self realization become the "same" and one with everyone else. Which is the only meaning of love, i.e., the desire for and attaining "oneness."

Jesus loves the disciples with the love which the father exhibits toward him.

-John 15:9

The father loves the "son" and puts all things at his disposal.

-John 3:35

He loves the son because the "son" lays down his life (ego).

-John 10:17

How can an individual show, or express their love for God? Meditation is the way. Meditation is the practice of being a perfect spirit. God is also a perfect spirit. If your spirit-consciousness is the same as the pure spirit-consciousness of God, then you will be as one spirit-consciousness. This is love, this love union. (The lover and the beloved are now one.) The inner SELF and the UNIVERSAL SELF (God) are the same SELF.

All true "self realized" spiritual teachers, masters and gurus have this same universal love. They have given up or "sacrificed" their "ego" or "animal nature" to *serve* mankind.

But he who is the greatest among you (in the position of true spiritual teacher) shall be your servant.

-Jesus, Matthew 23:11

How does one show or express his/her love for God (God-union)? It is through "meditation." For God must be worshiped or loved in "spirit;" that is, the disassociation from the ego self process which is a *sacrifice*, and to maintain pure consciousness in the mind. This pure consciousness of the practitioner is then connected to the *universal*"consciousness" (referred to as God). This is "love union."

Love is *not* something that you get. Love is something that you *give*.

In the condition of "love" there may be a "preference," but there is never any demand.

It is better to give love than to receive love. - St. Francis

Immature love is, how much can I get. Mature love is, how much can I give.

Love is not an emotion. Love is an activity of the inner spirit. -Taoism

LOVE Part I

Krishnamurti states: We are going to discover by understanding what love is not, because, as love is the unknown, we must come to it by discarding the known. The unknown cannot be discovered by a mind that is full of the known. What we are going to do is to find out the values of the known, look at the known, and when that is looked at purely, without condemnation, the mind becomes free from the known; then we shall know what love is. So, we must approach love negatively, not positively.

What is love with most of us? When we say we love somebody, what do we mean? We mean we possess that person. From that possession arises jealousy, because if I lose him or her what happens? I feel empty, lost; therefore I legalize possession; I hold him or her. From holding, possessing that person, there is jealousy, there is fear and all the innumerable conflicts that arise from possession. Surely such possession is not love, is it?

Obviously love is not sentiment. To be sentimental, to be emotional, is not love, because sentimentality and emotion are mere sensations. A religious person who weeps about Jesus or Krishna, about his *guru* or somebody else, is merely sentimental, emotional. He is indulging in sensation, which is a process of thought, and thought is not love. Thought is the result of sensation, so the person who is sentimental, who is emotional, cannot possibly know love: Again, aren't we emotional and sentimental? Sentimentality, emotionalism, is merely a form of self-expansion. To be full of emotion is obviously not love, because a sentimental person can be cruel when his sentiments are not responded to, when his feelings have no outlet. An emotional person can be stirred to hatred, to war, to butchery. A man who is sentimental, full of tears for his religion, surely has no love.

Is forgiveness love? What is implied in forgiveness? You insult me and I resent it, remember it; then, either through compulsion or through resentence, I say, "I forgive you." First I retain and then I reject. Which means what? I am still the central figure. I am still important; it is I who am forgiving somebody. As long as there is the attitude of forgiving, it is I who am important, not the man who is supposed to have insulted me. So when I accumulate resentment and then deny that resentment, which you call forgiveness, it is not love. A man who loves obviously has no enmity and to all these things he is indifferent. Sympathy, forgiveness, the relationship of possessiveness, jealousy and fear - all these things are not love. They are all of the mind, are they not? As long as the mind is the arbiter, there is no love, for the mind arbitrates only through possessiveness and its arbitration is merely possessiveness in different forms. The mind can only corrupt love, it cannot give birth to love, it cannot give beauty. You can write a poem about love, but that is not love.

Obviously there is no love when there is no real respect; when you don't respect another, whether he is your servant or your friend. Have you not noticed that you are not respectful, kindly, generous, to your servants, to people who are so-called 'below' you? You have respect for those above: for your boss, for the millionaire, for the man with a large house and a title, for the man who can give you a better position, a better job, from whom you can get something. But you kick those below you, you have a special language for them. Therefore where there is no respect, there is no love; where there is no mercy, no pity, no forgiveness, there is no love. And as most of us are in this state we have no love. We are neither respectful nor merciful nor generous; We are possessive, full of sentiment and emotion which ran be turned either way: to kill, to butcher or to unify over some foolish, ignorant intention. So how can there be love?

You can know love only when all these things have stopped, come to an end, only when you don't possess, when you are not merely emotional with devotion to an object. Such devotion is a supplication, seeking something in a different form. A man who prays does not know love. Since you are possessive, since you seek an end, a result, through devotion, through prayer, which makes you sentimental, emotional, naturally there is no love; obviously there is no love when there is no respect. You may say that you have respect but your respect is for the superior, it is merely the respect that comes from wanting something, the respect of fear. If you really felt respect, you would be respectful to the lowest as well as to the so-called highest; since you haven't that, there is no love. How few of us are generous, forgiving, merciful! You are generous when it pays you, you are merciful when you can see something in return. When these things disappear, when these things don't occupy your mind and when the things of the mind don't fill your heart, then there is love; and love alone can transform the present madness and insanity in the world-not systems, not theories, either of the left or of the right.

You really love only when you do not possess, when you are not envious, not greedy, when you are respectful, when you have mercy and compassion, when you have consideration for your wife, your children, your neighbour, your unfortunate servants.

Love cannot be thought about, love cannot be cultivated, love cannot be practised. The practice of love, the practice of brotherhood, is still within the field of the mind, therefore it is not love. When all this has stopped, then love comes into being, then you will know what it is to love. Then love is not quantitative but qualitative. You do not say, "I love the whole world" but when you know how to love one, you know how to love the whole. Because we do not know how to love one, our love of humanity is fictitious. When you love, there is neither one nor many: there is only love. It is only when there is love that all our problems can be solved and then we shall know its bliss and its happiness.

-JK

TRANSFORMATION Part II

Obviously, there must be a radical revolution. The world crisis demands it. Our lives demand it. Our everyday incidents, pursuits, anxieties, demand it. Our problems demand it. There must be a fundamental, radical revolution, because everything about us has collapsed. Though seemingly there is order, in fact there is slow decay, destruction: the wave of destruction is constantly overtaking the wave of life.

So there must be a revolution-but not a revolution based on an idea. Such a revolution is merely the continuation of the idea, not a radical transformation. A revolution based on an idea brings bloodshed, disruption, chaos. Out of chaos you cannot create order; you cannot deliberately bring about chaos and hope to create order out of that chaos. You are not the God-chosen who are to create order out of confusion That is such a false way of thinking on the part of those people who wish to create more and more confusion in order to bring about order. Because for the moment they have power, they assume they know all the ways of producing order. Seeing the whole of this catastrophe-the constant repetition of wars, the ceaseless conflict between classes, between peoples, the awful economic and social inequality, the inequality of capacity and gifts, the gulf between those who are extraordinarily happy, unruffled, and those who are caught in hate, conflict, and misery-seeing all this, there must be a revolution, there must be complete transformation, must there not?

Is this transformation, is this radical revolution, an ultimate thing or is it from moment to moment? I know we should *like* it to be the ultimate thing, because it is so much easier to think in terms of far away. Ultimately we shall be transformed, ultimately we shall be happy, ultimately we shall find truth; in the meantime, let us carry on. Surely such a mind, thinking in terms of the future, is incapable of acting in the present; therefore such a mind is not seeking transformation, it is merely avoiding spiritual transformation. What do we mean by transformation?

Transformation is not in future, can never be in the future. It can only be *now*, from moment to moment. So what do we mean by transformation? Surely it is very simple: seeing the false as the false and the true as the true. Seeing the truth in the false and seeing the false in that which has been accepted as the truth. Seeing the false as the false and the true as the true is transformation, because when you see something very clearly as the truth, that truth LIBERATES. When you see that something is false, that false thing drops away. When you see that ceremonies are mere vain repetitions, when you see the truth of it and do not justify it, there is transformation, is there not? because another bondage is gone. When you see that class distinction is false, that it creates conflict, creates misery, division between people-when you see the truth of it, that very truth LIBERATES. The very perception of that truth is transformation, is it not? As we are surrounded by so much that is false, perceiving the falseness from moment to moment is transformation. Truth is not cumulative. It is from moment to moment (the eternal "now" of SELF-realization as spirit). That which is cumulative, accumulated, is memory and through memory you can never find truth, for memory is of time-time being the past, the present and the future. Time, which is continuity, can never find that which is eternal; eternity is NOT continuity. That which endures (the "imaginary individual," the ego-I of each physical body & brain, i.e. the sense or mind that

one is an individual and separate being) is not eternal. Eternity is in the MOMENT. Eternity is in the NOW. The NOW is not the reflection of the past nor the continuance of the past through the present to the future. A mind which is desirous of a future transformation or looks to transformation as an ultimate end, can never find truth, for truth is a thing that must come from moment to moment, must be discovered anew; there can be no discovery through accumulation. How can you discover the new if you have the burden of the old? It is only with the cessation of that burden that you discover the new. To discover the new, the eternal, in the present, from moment to moment, one needs an extraordinarily alert mind, a mind that is not seeking a result, a mind that is not becoming. A mind that is becoming can never know the full bliss of contentment; not the contentment of smug satisfaction; not the contentment of an achieved result, but the contentment that comes when the mind sees the truth in what *is* and the false in what *is*. The perception of that truth is from moment to moment; and that perception is delayed through verbalization of the moment.

Transformation is not an end, a result. Transformation is not a result. Result implies residue, a cause and an effect. Where there is causation, there is bound to be effect. The effect is merely the result of your desire to be transformed. When you desire to be transformed, you are still thinking in terms of becoming; that which is becoming can never know that which is being. Truth is *be-ing* from moment to moment and happiness that continues is not happiness. Happiness is that state of being which is timeless. That timeless state can come only when there is a tremendous discontent-not the discontent that has found a channel through which it escapes but the discontent that has no outlet, that has no escape, that is no longer seeking fulfillment. Only then, in that state of supreme discontent, can reality come into being. That REALITY (of SELF-realization as spirit) is not to be bought, to be sold, to be repeated; it cannot be caught in books. It has to be found from moment to moment, in the smile, in the tear, under the dead leaf, in the vagrant thoughts, in the fullness of love.

Love is not different from truth. Love is that state in which the THOUGHT PROCESS, as time, has completely CEASED. Where love is, there is transformation. Without love, revolution has no meaning, for then revolution is merely destruction, decay, a greater and greater ever-mounting misery. Where there is love, there is revolution, because love is transformation from moment to moment.

-J.K. (edited)

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"Man shall not live by bread alone, but by every word (subtle energy or aum, om, amen) that proceedeth out of the mouth of God."

-Matthew 4:4

Man's body battery is not sustained by gross food (bread) alone, but by the vibratory cosmic energy (word or aum – amen). The invisible power flows into the human body through the gate of the medulla oblongata. This sixth bodily center is located a the back of the neck at the top of the five spinal "Charkas" (Sanskrit for "wheels") or centers of radiating life force.

The medulla, the principle entrance for the body's supply of universal life energy (aum, om, amen) is directly connected by polarity with the "Christ consciousness" center (kutastha) in the single eye between the eyebrows: the seat of man's power of will. Cosmic energy is then stored up in the seventh center, in the brain, as a reservoir of infinite potentialities (mentioned in the "Vedas" as the "thousand-petaled lotus of light"). The Bible refers to "aum" as the "holy ghost" or invisible life force that divinely upholds all creation. What? "Know ye not that your body is the temple of the "holy ghost" which is in you, which ye have of God, and ye are not your own."

- I Corinthians 6:19 - Yogananda

A mantra or sacred chant. The potentcies of sound and of "vach," the human voice, have nowhere else been so profoundly investigated as in India and China (Taoism). The aum vibration that reverberates throughout the universe has three manifestations of "gunas;" those of *creation*, *preservation*, *and destruction*. - Taittiriya Upanishad 1:81 (Sometimes conceived as G.O.D.*). Each time a man utters a word he puts into operation one of the three qualities of "aum." This is the lawful reason behind the injunction of all scriptures that man should speak the truth.

-Yogananda

* Generation, Organizing, Dissolving, i.e., G.O.D.

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\infty 100. Man & Womb-Man \infty

Both male and female have and will always be "EQUAL." The inner spiritual essence, or SELF AWARENESS is not male or female. The spiritual consciousness of all human beings is the SAME and equal.

Only the outer physical form is different. It is the psychological ego that perceives the physical difference. i.e., no ego, equals no difference.

Spiritual enlightenment can be achieved by both men and women alike. In the practice of meditation, there is no male or female state of mind.

∴ 103. Martyr

To the one who voluntarily suffers death rather than deny his religion by words or deeds; such action is afforded special, institutionalized recognition in most major religions of the world. The term may also refer to anyone who sacrifices his life or something of great value for the sake of principle.

Judaism.

The universality of persecution throughout its history has engendered in Judaism an explicit ideal of martyrdom. It begins with Abraham, who according to legend was cast into a lime kiln and saved from the fire by divine grace. The tradition was continued by Isaac, who consented to be sacrificed by his father, and by Daniel, whose example compelled the popular imagination.

Christianity.

The original meaning of the Greek word martyr was "witness;" in this sense it is often used in the New Testament. Since the most striking witness that Christians could bear to their faith was to die rather than deny it, the word soon began to be used in reference to one who was not only a witness but specifically a witness unto death. This usage is present, at least implicitly, in Acts 22:20 and Revelation 2:13.

Islam.

The Islamic designation shahid (Arabic: "witness") is equivalent to and in a sense derivative of the Judaeo-Christian concept of martyr. The full sense of "witness unto death" does not appear in the Quran but receives explicit treatment in the subsequent Hadith literature, in which it stated that martyrs, among the host of heaven, stand nearest the throne of God.

Buddhism.

While distinctly lacking a history of persecution or of violent conflict with other faiths, Buddhism does recognize among its adherents a venerable class of martyrs. The Jataka (q.v.) commentary on the former lives of the Buddha is in a sense a martyrology of the bodhisattva ("buddha-to-be") and his disciples, recounting their continual self-sacrifice and repeated deaths. In Mahayana (Greater Vehicle) Buddhism, the decision by one destined to become a buddha in this or another life to postpone his own enlightenment to alleviate the suffering of others is regarded as martyrdom.

From the spiritual state of God-union (spiritual enlightenment, Nirvana, Samadhi, one's final surrender, At-Onement, etc., etc.) suicide and killing (for any reason) is the unlawful concept of the separate (from God) ego-I eccentric mentality.

Socrates rejects suicide, but drank hemlock as the fate for his physical body (but not his eternal spiritual self). Jesus also accepted the fate for his physical body knowing they could never kill or destroy his true spiritual nature.

The Holy War is the inner battle (same as the inner battle of Arjuna in the Bhagavad-Gita) of overcoming the limitations of the physical body and its self created physical psychological ego-I mentality. Meditation causes the apocalypse (destruction) of the outer self (lower mind) and the beginning of a new life. In Islam, this is the "final surrender" that is found in deep meditation that Mohammed (BPUH) discovered in the cave, and is his true teaching which is the same teaching from all true and loving teachers (i.e., Don't just worship God - as a separate being - but become god in a state of God-union). Only this is REAL GOD (i.e., There is "no God but God." (*Actual* attainment, not thinking or feeling - but the actual moment to moment actual experience of holy divine transfiguration as the foundation of one's new life as eternal spirit-mind.)

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∴ 103. Martyr

To the one who has attained spiritual enlightenment (true eternal life and freedom), the killing of the physical body is as absurd and illogical as trying to kill the individual's cloak or overcoat.

Martyrdom is strictly a human egoic-I concept no matter what spiritual or holy position a person claims to be (in the past or present time).

To be accepted as a would be or past martyr is strictly a "social event" based on the unnatural individualized mentality of the society.

To an enlightened human being, life in the physical really does not exist (it is a secondary reality) and death in the physical really does not happen either. Both are illusions of the mind contained in the limited brain (bio-computer).

The creation and manifestation of the universal motion picture called life is the ACTUAL and ONLY *miracle*, what the actors (human beings) choose to believe or how to act is up to them.

Truely we are but the stuff that dreams are made of. -W. Shakespeare

Each human being contains a physical consciousness and a spiritual consciousness (the spark, flame, holy spirit) of the one true God. The gesture of killing one's self or that of another is nothing less than the killing of God himself trying to manifest and materialize him/itself into the world...in order to know and experience him/itself as living being...the divine purpose of creation. How then can the killing of one's own self or that of another not be called the most ignorant (evil) of any act in the so called material realm?

What do you think ... "Thou shalt not kill" really means?

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≈ 104. Maturity ≈

The turning point in the spiritual development of a person is when they think about how much they can give instead of how much they can get, and how much they can help others instead of how much that can be helped.

Maturity has nothing to do with a persons physical age.

True maturity comes when anyone attains SELF-REALIZATION.

When I was a child (in the egoic state of mind), I spoke as a child, but now that I am a man (in a state of Divine-Self-Realization) I put away childish things.

-St. Paul, I Corinthians 13:11

≈ 105. Maturity (Transformation) ≈

There must be a transition from childhood to maturity. That transition is commonly acknowledged as a stage in the psycho-physical development of the human being. It is called "adolescence".

Like childhood, this stage also tends to be prolonged indefinitely and, indeed, perhaps the majority of "civilized" human beings are occupied with the concerns of this transition most of their lives.

The transitional stage of adolescence is marked by a sense of dilemma, just as the primal stage of childhood is marked by a sense of dependence. It is in this transitional stage that the quality of living one's existence as a dilemma is conceived. It is the dilemma imposed by the conventional presumption of separate, egoic, independent consciousness — and, thus, separative habits and action. That presumption is (altogether) the inevitable inheritance from childhood — and its clear, personal comprehension, felt over against the childish urge to dependence, is what initiates the ambivalent conflicts of the phase of adolescence.

Traditional Spirituality, in the forms in which it is most commonly proposed or presumed, is a characteristically adolescent creation that represents an attempted balance between the extremes.

It is not a life of mere (or simple) absorption in the mysterious enclosure of existence. It is a life of strategic absorption. It raises the relatively non-strategic and unconscious life of childhood dependence to the level of a fully strategic conscious life of achieved dependence (or absorption). Its goal is not merely psychological reunion, but total psychic release into some (imagined or felt) "Home" of being.

There is a mature, real, and true phase of human life. Real and true human maturity is free of all childish things and free of all that is attained, acquired, and made in the adolescent adventures of conventional life.

In that mature phase, the principle of separation is undermined by means of Real "self"-understanding — and the mutually exclusive trinity of "God", "self", and "world" is returned to the Condition of Truth Itself.

In the maturity of human life, the "world" is not abandoned, nor is it lived as the scene of adolescent theatre, the adventure in dilemma. "God-Apart" occupies the child, and "separate self" occupies the adolescent — and both child and adolescent see the "world" only in terms of their own distinct limiting principle (or characteristic form of suffering).

But, in the mature human being, the "world" — or the totality of all arising ("subjective" and "objective", high and low), not as an exclusive "reality" but in Truth — is primary. In the mature individual, the "world" is (potentially) apprehended as a modification of the Single, Indivisible, Absolute, Non-separate Reality — implying no "separate self" and no "outside God". For such a one, the Absolute Reality and the "world" are not "different".

The Absolute Reality Is the Divine Nature, Condition, State, Form, and Process of all-and-All.

The Absolute Reality Includes all that is manifest, and all that is unmanifest — all universes, conditions, beings, states, and things, all that is "within" and all that is "without", all that is visible and all that is invisible, all that is "here" and all that is "there", all dimensions of space-time and All that is Prior to space-time. It is in

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childhood that the idea of "God-Apart", or "Reality-Beyond", is conceived. The sense of dependence initiates the growing sense of separate and separated "self" through the "experiential" theatre of growth.

The intuition of the Whole, the One, is the ground of birth — but "growing up" is a conventional pattern of initiation in which the sense of "difference" is intensified. At the conventional level of the life-functions themselves, there is a need for such functional practical differentiation. However, in the plane of consciousness, the presumption of "difference" gives rise to an unnatural adventure of suffering and seeking-in-dilemma.

The passage of childhood thus becomes the ground for the eventual conception of the mutually exclusive trinity of "God-Apart", "separate self", and "world-in-itself" (any "world", high or low).

The drama implied in the added presumptions of "independent self" and "objective world" is generated at a later phase of life than childhood. The child barely comprehends the full force of implication inherent in the concepts of "ego" and "world-of-things".

The child's principal concern is relative to the "God-Parent-Reality" (or That on Which all depends), and relative to his or her growing (but, as yet, not fully conscious) sense of separated "self"-existence. "Separate self" and "objective world" are yet hidden in unconsciousness for the child. They are (themselves) a mysterious and later comprehension of that which is (at first) only felt, not conceptualized, as fear and sorrow.

Therefore, the child is always grasping for permanent security in a non-differentiated, un-born bliss, wherein the threats implied in life are forgotten and unknown. Re-union through obedience is the manner in which the living child learns in secret, while the life that grows the child through "experience" continually demonstrates the failure of all childish seeking.

In the current exchanges about the True Way of life, people are alternately invited either to submit themselves in childish, emotional, and cultic fashion, usually by grace of "hype", to one or another glamorous tradition, personality, or possible effect, or else to assert their adolescent independence from any Divine Influence, Master, or Way by engaging in any one of the (seemingly numberless) cool, mental, and strategic "methods" of "self"-indulgence, "self"-absorption, "self"-help, de-programming, or certified sudden transcendentalism now available in these media-motivated times.

In the midst of the pervasive language of these offerings is all the implicit crawling fear of children and adolescents, surrounded by Parent, waiting for Wednesday, wasting weekends on authorities who preach against authority, or who promote peculiar enthusiasms for secret, unique, scriptural, and wholly fulfilling "techniques" for bodily, emotional, and mental absorptions in the One True Reality — which everyone advertises, but very few find sufficient. "Religious", "Spiritual", and "philosophical" revivals are so plastic and popular, as mindless as soap — and, yet, they seem always to distract the "world".

There are true and false (or fruitless) ways to live. There are partial revelations. What is only distraction and foolishness has always been part of the theatre of humankind. This need not be of concern, if the need for True Illumination is strong enough.

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What each one is obliged to do is to Realize, in his or her own case, a heart that is the center of one's life, that is neither "self"-indulgent nor foolish, and that is responsible only to Truth Itself.

"Experiences", high and low, are required by those who are still lingering in the conditions of their childhood and adolescence.

Everything a child does is a manifestation of one underlying presumption: dependence. When you are a child, the presumption of dependence is eminently realistic and useful. But it should be a temporary stage of psycho-physical life, in which one's functions are nurtured and developed in conventional ways. However, there is commonly a lag in the transition to adulthood, because of the shocks encountered in the immature attempts to function in the "world". Thus, to some degree, every adult lingers in the childhood presumption of dependence. And, insofar as adults are children, they seek to enlarge that personal presumption of dependence into a universal conception in the form of the "God-Cosmos-Parent" game — the game of dependence upon (and obedience to) That upon Which all depends.

That childish aspect in each individual always seeks to verify the condition of dependence in forms of safety and relative unconsciousness. That childish demand in every adult human being is the principal origin of exoteric "religion".

Exoteric "religion" is the search to be re-united, to "experience" the vital and emotional re-establishment of some imagined or felt condition (or state) of life that is previous to responsibility. It is the urge toward the parented, enclosed condition.

This urge always seeks "experiences", beliefs, and immunities as a consolation for the primitive cognition of fear and vulnerability. And the "Way" enacted by such a motivation is principally a game of obedience to parent-like enormities.

≈ 106. Meditation ≈

There is another realm that is non-contiguous (not connected) with the material reality, a realm of form which actually accounted for the form in which material reality manifested.

-Plato

Meditate, med'i tat, medical, the process of healing, to cure, to cognate, Latin mediator, meditatus.

Meditation in its correct definition is the practice of returning to our prior, original consciousness or spirit by the disassociation and not identifying with the physical body-brain-and its self created psychological personality, the ego-I condition.

Meditation is the non-rational exercise of consciousness to return to its prior and natural state of eternal SELF-realization, the real you, which gradually disassociates and becomes unidentified with the physical body-brain and its self created psychological person-ality in order to return, re-enter and reconnect to its (your) true and original condition which brings the REVELATION and REMEMBRANCE of what you actually are and all ways have been, but have forgotten because you were PRE-OCCUPIED with the material realm and your material body with its sensations. Meditation is the natural method of realizing and understanding the inner world of spiritual awareness prior to creation.

Meditation is the natural method and process which leads to the experience and personal understanding of a spiritual and/or religious truth. It is an important part of all religions, but it is not necessarily a religious or spiritual practice, i.e., Meditation-cultivation is an inherent desire of the inner soul, the Holy Spirit, the SELF, the real and eternal you, to return to its original state. Meditation is NOT a CREATION or INVENTION of any religion, spiritual school or ancient tradition.

Meditation is the ancient scientific teaching which unites the inner SELF to the universal SELF.

The desire to meditate is the desire of the soul to be free of suffering and the sensations of dis-ease and once again to be at-ease, at REST, as eternal spirit-consciousness in the form of SELF-AWARENESS.

Meditation is the way to salvation. The original and only sin is when the TRUE SELF identifies with the physical body-brain-person-ality.

Meditation is the returning to ones true, natural and original eternal state as spirit. Attaining (actually returning) to the Christ consciousness is how the Christ condition (not Jesus) saves the self, i.e., You!

Meditation was known as the IMMORTAL MEDICINE in Taoism, it was also called ALCHEMY by the GREEK MYSTERY SCHOOLS, THE GNOSTICS, ESSENCES, KABBALHISTS and other secret esoteric schools. The process of purifying the spirit, soul, or SELF is the disassociation from the material (gross element, (lead, a metaphor) to the pure spirit (or gold, a metaphor). Metaphors had to be used to protect the teachers of this ancient secret practice. It would have been called blasphemy by the accepted religions of the state and was punishable by death.

Meditation is basically SHUTTING DOWN the body and brain to its lowest state, like putting the body and brain to SLEEP but staying ALERT and AWAKE INSIDE to experience the true and pure spirit of yourself.

Meditation is letting the body and brain slowdown until it is at deep rest and you are AWAKE INSIDE BEHIND the face and BEHIND the eyes in the PRESENT MOMENT without thinking. One becomes the observer and inner witness without reaction to anything.

Consciousness, in its "NATURAL" state of SELF-AWARENESS, is not an inherent condition of the body-brain-mind.

Consciousness, in its natural state of SELF-AWARENESS, existed before the body-brain became born, and SELF-AWARENESS will continue to exist after the physical body and brain dissolves (dies).

Meditation is not thinking

not pondering

not introspection

not relaxing

not visualization

not visions

not having experiences

not insights

not smelling incense

not listening to soft music

Seek first the kingdom of God, and his righteousness (God-self-realization) and all these things shall be added unto you.

-Jesus, Matthew 6:33

If you become unidentified and disassociated from the body-brain and its self created psychological personality you will be perfect SELF-AWARENESS and perfect spirit consciousness prior to all created things and. "THEREFORE YOU SHALL BE PERFECT, JUST AS YOUR FATHER IN HEAVEN IS PERFECT."

-Jesus, Matthew 5:48

God, truth, reality or SELF-realization cannot be located by the ego (within the egoic mentality).

-Franklin Jones

For as many as are led by the spirit of God (in the state of spiritual enlightenment) these are the son (and daughters) of God.

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-Romans 8:14

I, Lord went wandering like a strayed sheep, seeking thee with anxious reasoning without, whilst thou wait within me. I went around the streets and squares of the city seeking thee; and I found thee not, because in vain I sought WITHOUT for HIM who was WITHIN MYSELF.

-St. Augustine

Though we are God's sons and daughters, we do not realize it yet.

-Meister Eckhart

The inner world of SELF-realization is the real world, the outer world or material world, is an illusion, a reflection of/in consciousness. The SELF is the PRIMARY REALITY, creation is a SECONDARY REALITY.

There is no reaching the SELF. If the SELF were to be reached, it would mean that the self is not here and now but is yet to be obtained. What is got afresh will also be lost. So it will be impermanent. What is not permanent is not worth striving for. So I say the self is not reached. You are the self, you are already that! The fact is, you are ignorant of your blissful state. Ignorance supervenes and draws a Vail over the pure self, which is bliss. Attempts are directed only to remove this Vail of ignorance, which is merely wrong knowledge. The wrong knowledge is the false identification of the self with the body, mind, etc. This false identification must go, and then SELF realization along remains. Therefore, realization is for everyone: realization makes no difference between aspirants. This very doubt, whether you can realize and the notion, "I have not realized," are themselves the obstacles. Be free these obstacles, also.

-Ramana Maharshi

For a tabernacle was prepared: the first part, in which was the lamp stand, the table and the show bread, which is called the sanctuary; and behind the second veil, the part of the tabernacle which is called the holiest of all, which had a golden censer and the ark of the covenant overlaid on all sides with gold, in which were the golden pot that had the manna, Aaron's rod that budded and the tablets of the covenant.

-St. Paul, Hebrews 9:1-5

The ark of the covenant is a metaphor for the vessel of the brain which carries the "law" of God, the "manna" is the energy or bread of life which sustains the human body, when a person is in the correct relationship with God either in meditation or the state of permanent God-self-realization.

The description of the ark of the covenant being made of acacia wood and measuring two and one half cubits, may in fact be the description of a portable shrine which many wandering tribes used. The true spiritual ark is in the brain center.

The practice of meditation is not the practice of trying to FIND God, it is the practice of not being something other than God. You don't BECOME good. You just STOP being bad.

-kahlil Gibran, The Prophet

Meditation is not striving and does not achieve anything, meditation is the letting go of everything until there is nothing left, no motive, no fear, no attachment, nothing to see or learn, and the only thing left is the pure SELF (you) as eternal never ending SELF-awareness.

Meditation is the RESTING INSIDE the body in the ETERNAL HERE AND NOW of the INSIDE world.

Meditation is the practice of BEING PERFECT until you, BECOME PERFECTION (perfect spirit, NOT a perfect physical body).

Nor will they say see here! Or see there! For indeed the kingdom of God is within you.

-Jesus, Luke 17:21

If anyone desires to come after me, (to return to that which I have returned to) let him deny himself, (give up the false egoic reference condition) and take up his cross Dailey, (meditate and crucify, dissolve, the ego) and follow me.

-Jesus, Luke 9:23

Meditation proves to ones self that the inner world spirit is the real world.

Lay your treasure (spiritual awareness) up in heaven (inner consciousness) where moth and rust do not corrupt.

-Jesus, Matthew 6:20

Blessed are the pure in HEART (consciousness) for they shall see (understand) God.

-Jesus, Matthew 5:8

Yoga (union) is the science of uniting the inner individualized soul with the outer, transcendental universal soul, spirit, God, Tao, Allah, Brahma, Yaweh. The correct spelling is YHWH it is a word that REPRESENTS God but is NOT the name of God. By giving God a name then one must assume that God is SOMEONE ELSE and therefore is NOT in you, and as you.

Afterwards he brought me to the "gate" even the gate that looketh toward the east; and, behold, the glory of the God of Israel came from the way of the east; and his voice was like a noise of many of many waters. And the earth shined with his glory. Through the divine eye in the forehead (east) (insight) the Yogi sails his

consciousness into omnipresence, hearing the "word" or aum (amen), divine sound of "many waters:" The vibrations of light that constitute the sole reality of creation.

-Ezekiel 43:1-2 - Yogananda

Meditation brings one to the inner gate or door which opens to the inner true spiritual condition.

I Protest by our rejoicing which I have in Christ (Christ consciousness) I die daily, by the method of centering inwardly (meditation-cultivation) all body life force, which ordinarily is directed only outward to the sensory world, thus lending it a seeming validity, St. Paul experienced daily a true yoga (union) with rejoicing bliss of the Christ consciousness, in that felicitous state he was conscious of being dead to, or freed from sensory delusion.

-Yogananda

The "Upanishads" have minutely classified every stage of spiritual advancement. A "siddha" (perfected\ being) has progressed from the state of a "jivanmurta" (freed while living) to that of a "paramukta" (supremely free - full power over death); the latter has completely escaped from the mayic thralldom and its reincarnation round. The "paramukta" therefore seldom returns to a physical body; if he does return, he is an "avatar," a divinely appointed medium of supernal blessings on the world. An avatar is unsubject to the universal economy; his pure body, visible as light image, is free from any debt to nature.

-Yogananda

Reality or God is one without a second. The entire world of manifestation and multiplicity is not real in itself and seems to be real only for those who live in ignorance. To be caught in it is the bondage in which we are all implicated. This lost condition cannot be removed by our "efforts." Works are in vain and blind us firmly to this unreal cosmic process, the endless chain of cause and effect. Only the wisdom that the universal reality and the individual self are identical can bring us redemption. When this wisdom arises, the ego is dissolved, the wandering ceases, and we have perfect joy and blessedness. God-reality definable only in terms of being. As it is above all predicates, especially all distinctions of subject, object and the act of cognition, it cannot be regarded as personal and there can be no love reverence for it.

-Samkara

Samkara believes that all ceremonies are meant for those who are lost in ignorance and desire, therefore the aspirants for salvation should renounce the performance of ritual works.

-Samkara A.D. 700-820

"If the soul takes its departure in a state of purity, not carrying with it any clinging impurities which during life, it never willingly shared in but always avoided; gathering itself into itself and making this separation from the body its aim and study. . . well then, so prepared the soul departs to that invisible region of the divine, the immortal and the wise."

-Plato (Pheado)

The proper use of meditation-self-cultivation is not to stop your thoughts and thinking by "force" although some struggle and self control are necessary at first. If you struggle to stop your thoughts or to replace them with new and different thought patterns, you will only be reinforcing the very thing (the ego) that you (as spirit) are trying to get away from. This is what Jesus meant in Matthew 5:39, when he said: "Resist not evil." In the practice of meditation-self-cultivation, one can "get away" (actually abandon) one's own thoughts not by "fighting" with the brain but by "doing something else." By using the power of your attention and awareness to follow and being aware of one's own breathing in the "here and now" of the present moment. If you practice long enough, each day the "habitual" thinking process will gradually slow down and finally stop through "nonuse." The bad habit of thinking is left behind and ignored and is replaced with a new process of SELF-AWARENESS and peace of mind. Any bad habits will finally go away if you just replace it with something different. Being aware of your self in the present moment is that "something different." You cannot be thinking and be aware of your SELF and body in the "present moment" at the same time. Either you are present in the here and now moment or you are thinking; you cannot do both at the same time. Thinking involves the brain function and being "here and now" in the present moment involves SELF-AWARENESS. This is what Jesus was trying to teach when he said that "Ye can not serve two masters." Either you serve God by the practice of being, "Ye therefore perfect as your (our) Father in heaven is perfect" (pure awareness without thought), or you serve "Mammon" (the physical creation of one's "own" body and bio-computer brain), the ego-I.

During meditation-self-cultivation the thought process will stop (hopefully). In this space, you may receive "insights" and "revelations" to the nature of all things. Simply observe them and store them into your memory and then continue with your practice of self-awareness here and now; do not let the "insights" and "revelations" distract you from your goal of God-self-realization. Always remember to "KNOW-THY-SELF, as eternal spirit. "Insights" may distract you in such a way that they (insights) may lead you to start "thinking" about them and you may never return to eternal peace as eternal SELF prior to "thought" and "thinking."

The ancient Chinese version of Ye cannot serve two masters is, Wi-Wu-Wi which means action without action, that is, the action of the SELF in the condition of universal SELF awareness and not the action (activity) of the psychological-ego-I.

Original Gnosticism has its roots in the far east spiritual schools. Ancient Taoism was the guardian of the "way" and internal alchemy. Gnosticism is a spiritual teaching, not a religion. A spiritual school gives spiritual instructions on how to save yourself, i.e., Self-salvation (meditation). Self salvation was and is the true teaching of Lao Tzu, Jesus, Buddha, Mohammed, the Kabbalhists, the Greek mystery schools and the essences. In a religion your salvation is in the hands of another person and depends on the obedience of religious laws.

Gnosticis, from the Greek word Gnosis or knowledge. The gnostics believed that they were not of this world, but decedents of the one true God. They thought of themselves as sparks of the divine light entrapped by creation. Their goal – their salvation – was to escape this world and return to the heavenly realm or state of their origin. The gnostics believed the world (actually the materialistic way of life, not the planet earth) was created by an evil DEMIURGE which helped to trap the gnostics even more. The DEMIURGE is another name for the psychological-person-ality which is not of God and creates it's own world, i.e., The imaginary subjective and conceptual life style. (False knowledge) the word demiurge is the same as the Christian Anti-Christ and the Greek myth of Narcissus. They are the personification of the self created psychological-person-ality, the ego-I condition which ONLY EXISTS IN A PERSONS MIND and is therefore NOT an actual person. The gnostics believed that the SERPENT was good and was an AGENT of the true God. The serpent of the gnostics was the life force, also called the sex force or reproductive force of the KUNDALINI at the base of the spine which when properly activated raises the levels of consciousness which is described in THE REVELATION in the Christian bible. The escape inward reveals the coming or attainment (actually returning to) of the Christ consciousness the PAROUSIA (Greek, presence or arrival) is the SECOND COMING of the Christ, not Jesus, i.e., The FIRST COMING of Christ was on the OUTSIDE the SECOND COMING is on the INSIDE. As the life force moves upward through the seven Chakras, the seven stars, the seven lamp stands it makes a person aware of esoteric (secret spiritual) things and awakens clairvoyance and telepathy and one can see possible future events, if this sex force is not controlled and moves downward as in the case of Adam and Eve. The nervous system is stimulated and one's consciousness becomes uncentered (from the center of the brain) and eventually becomes associated and identified with the physical body and the pleasures of physical sensations, this entanglement is the first and only ORIGINAL SIN. Sin means to miss the mark, i.e., not to understand where one's own consciousness of SELF AWARENESS should be centered, either in the spiritual condition or in the physical condition of existence

Even Moses raised the serpent in the desert (John3:14) i.e., practiced Kundalini meditation in the inner empty desert of his pure consciousness where nothing exists except one's own true spiritual self-awareness in that condition of be-ing, one has the revelation that one is eternal spirit. Note: The largest area of stimulation and sensation on the human body is the skin. The true meaning of circumcision was the removing of one's awareness from the physical to the spiritual, i.e., meditation, the separation from the skin (the body) and not the skin from the body. How does cutting off a piece of skin make a person acceptable to God???

The true spiritual teaching of all world teachers, such as Jesus, Lao Tzu, Buddha, Mohammed and others was basically be as follows:

If you bring forth that which is within you, what you bring forth will save you, if you do not bring forth that which is within you, what you do not bring forth will destroy you. This means: During meditation you connect to your true inner spiritual self, also called the Christ consciousness, you experience the revelation and understand that you are an eternal spirit, the reflection, or son of God in the material plane, this is also known as Self-salvation, spiritual enlightenment, Nirvana, Samadhi, Satori, The Kingdom of God. The bringing forth of the inner you by going inward and manifesting the Christ consciousness is what saves you, i.e. self salvation, you are born again (as spirit) and are a light in the world to guide others. If you do not manifest (bring forth) the Christ consciousness, that is, you do not attain (actually return to) spiritual enlightenment, also called Nirvana,

Samadhi, Heaven, etc. etc.. The spiritual energy of the body gradually leaves because it is disconnected from its source, the spiritual force, sometimes called Manna or Shakti is lost, the result is death of the physical body and the reincarnation of the soul to try to bring forth itself again, if it (the soul) does not become, so entangled with the body that it forgets its purpose...again.

-Jesus -The Gospel Of Thomas Chapter #70

THE BHAGAVAD-GITA

Chapter 6, verse 5

Let man lift himself by himself; let him not degrade himself; for the SELF alone is the friend of the self (egoic) and the SELF is the enemy of the self (egoic).

The universal SELF and the personal self are not antagonistic to each other. The universal SELF can be a friend (in the form of intuitions) or a foe of the personal self. If we subdue our petty cravings and desires, if we do not exert out selfish will, we become the channel of the universal SELF. If our impulses are under control, and if our personal self offers itself to the universal SELF, then the latter becomes our guide and teacher. Everyone has the freedom to rise or fall, and our future is in our own hands.

-S. Radhakrishnan

SECOND VERSION

Meditation is self salvation and brings forth eternal life as spirit, (the real you). Not bringing forth the true self causes the physical body and ego (the false you) to deteriorate due to the loss of subtle energy (called Manna or Shakti) the true source of life.

THE BHAGAVAD-GITA ("The Song of the Heart of God")

Listen to "me" and hear "me" this is my supreme word. I will tell you what will benefit you most, because I love you. -18:64

If you will surrender to "me" (inner self), if you will become a sacrifice to "me" (inner self), if you will constantly yield your attention to "me" though" love and service, then you will attain "me." I promise this, because I love you. -18:65

Abandon the principle in all your concerns and all your strategies. Abandon every experience that may be attained as a result of desire and effort. Abandon your search for what may be gotten as a result of the various kinds of strategic action. Engage every action that is appropriate for one who loves "me." But simply perform every kind of action as a form of direct and present communion with "me." Relax all of your anxiety. Be free of sorrow and fear, when you abide in love-communion with" me" the natural results of your various activities no longer have power to separate or distract you from "me." -18:66

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The soul that is born into the "realm" of "nature," or the worlds of action and experience, advances from childhood to manhood, old age, and death, while identified with the same body-mind. Then the same soul attains another body-mind as a result. One who is truly intelligent is not troubled by all of that.

All of that is simply the natural "play" of "life;" in which two sides of every possibility come and go in cycles. Winter's cold alternates with summer's heat. Pain follows every pleasure, since every appearance is followed by a disappearance. There is no permanent experience in the "realm" of nature (i.e., creation). One who is truly perceptive simply allows all of this to be so, and he does not add his own distress to this inevitable round. -2:14

Realization of the external destiny is only possible when a person has ceased to defeat himself by reacting to the "play" of nature. Such a person is steadied by his own understanding, seeing that the cycle of changes, both negative and positive, is inevitable in the world of experience.

Those who see the truth of things acknowledge that what "exists externally," i.e., consciousness awareness, never changes. And whatever does not "exist externally" only changes. -2:16

Such seer of "truth" (reality) also realize that the entire "realm" of "change," even the body-mind and even the soul itself is pervaded, each and all, by "that" which "exists externally." -2:17

I am the "externally existing," "all-pervading," "transcendental divine person," THE TRUE SELF OF ALL. And my power of creation, whereby individual beings are made to live and change, is "eternally active" as the universal, all-pervading life-energy of nature. -8:31

I am the "divine person," who pervades even the "realm of nature," and within "whom" every individual being is arising. I am realized by self-transcending love wherein every action is engaged as a form of direct and present "communication" with "me." -8:22

Men and women who are without "faith" in this "way of communion" with "me" do not realize "me." Therefore, they remain associated with the "changing realm of nature;" round of psychophysical the experience, and the repetitive cycle of birth and change and death. -9:3

Such fools already have "me" (the "me" as consciousness prior to thought) in every form, but they do not notice "me." They do not "realize me" in my transcendental nature, the "master" of everything and the true "self" of all manifest beings. -9:11

But if anyone will live in communion (at one-ment, etc.) with "me," surrendering himself to "me" in love, then even if his love is shown with nothing more than a leaf, or a flower, or a fruit, or water, I will always accept the gift, and offer "myself" in return. -9:26

I am situated in the heart of all beings (as the heart consciousness in all beings). -15:15

The "divine master" of all beings is literally to be found at the "heart" (consciousness) wherein the soul observes the changes of experience. Every experience rises and falls at the heart, spontaneously generated by

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"eternal activity," the "universal life-energy." As if the soul were fastened helplessly to a perpetual motion machine. -18:61

Therefore, do not surrender the "heart" (consciousness) to experience, as if you were in love with your own body-mind. Surrender the "heart" to "me," and no other. I am the divine person, the "eternal master," the radiant one who pervades the machine of nature as the blissful current of "life-energy;" and who transcends all experience as "infinite consciousness," the true "self," if you will surrender your self consciousness to "My transcendental consciousness," and if you will yield your experience into "my all-pervading current of life," then I will also become an "offering" to you. You will be given the "gift" of "perfect peace" and an "eternal domain" for your heart (God-union, Satori, Nirvana).

Now I have revealed "my mystery" to you, consider it fully, and then choose what you will do. -18:63

The "me" in the Bhagavadgita is the inner true "Self" in each human being (also called the Holy Spirit). The "supreme" is within us. It is the consciousness underlying the ordinary individualized consciousness of every day life, but incommensurable with it. The two are different in kind, though the "supreme" is realized by the one who is prepared to lose his life in order to save it (the giving up of the psychological ego in order to return to their true self). For the most part, we are unaware of the "Self" in us because our attention is engaged by objects which we like or dislike. We must get away from these objects, to become aware of the "divine" in each of us. If we do not realize the pointlessness, the irrelevance and the squalor of our ordinary life, the "inner true self" becomes the enemy of our ordinary life. The universal self and the personal self are not antagonistic to each other. The universal self can be the friend or the foe of the personal self. We must subdue our petty cravings and desires. If we do not exert our selfish will, we become the channel of the universal self. If our impulses are under control, and if our personal self offers itself (sacrifices) to the "universal self," then the latter becomes our guide and teacher. Every one of us has the freedom to rise or fall and our future is in our own hands. For he who has conquered his (lower) self by the (higher) self, his higher self is a friend. But for he who has not possessed his higher self, his very higher self will act in enmity, like an enemy. This is the state of blessedness of the person who has established himself in unity with the universal self. He is a "Jitatman" whose calm and serenity are not disturbed by the pains of the opposites. The supreme self regards him as his very self. The self in the body is generally absorbed by the world of dualities, cold and heat, pain and pleasure. But when it controls the senses and masters the world, the self becomes free. The "supreme self" is not different from the self in the body. When the self is bound by the modes of "prakrti" or nature, it is called "ksetrajna." When it is freed from them, the same self is called the "supreme self."

-Bhagavadgita

The Lotus Posture:

It should be noted that during deep meditation as one draws nearer to God, God also draws near or is attracted to person seeking perfection and the return to spirit consciousness, as God, the energy of universal, eternal spirit begins to make its presence known and felt to the devotee. The energy of God (Shakti) may take the form or mental image of what is dear and familiar to the devotee, i.e., to a Hindu the initial energy will be in the image or arrival of Krishna; to a Christian it may be Jesus or Mary; to a Buddhist it will be Buddha; to a

Greek mystery school student the energy that proceeds the non personified God consciousness will arrive in the presence of Zeus or Jupiter, as one surrenders to the presence one becomes the pure non personified being of self-awareness-God, i.e., at-onement with the pure consciousness that is prior to any energy (Shakti) manifested gross or subtle. The Lotus posture is so called because in that traditional pose, the Yogi views the varicolored lotuses (Padmas) of the cerebrospinal centers. Each lotus possesses a characteristic number of petals or rays composed of PRANA (life force). The PADMAS are also known as CHAKRAS or wheels. The lotus posture (Padmasana) holds the spine upright and locks the body securely against the danger of falling backward or forward during the trance state of SABIKALPA SAMADHI.

-YOGANANDA

If therefore thine eye be single, thy whole body shall be full of light. - Matthew 6:22

During deep meditation, the single or spiritual eye becomes viable within the central part of the forehead. This omniscient eye is variously referred to in scriptures as THE THIRD EYE, THE STAR OF THE EAST, INNER EYE, DOVE DESCENDING FROM HEAVEN, EYE OF SHIVA, EYE OF INTUITION and SPIRITUAL INSIGHT.

-YOGANANDA

The soul is the knower of all things. There is a divine light within you. The soul is not a thing to be strived after. It is ever present in us all, but not visible to the common or distracted person. God is the one, though he may have many names. He belongs to Hindus, Mohammedans, Christians, Taoists, Parsis, Buddhists, etc. He is in all scriptures but beyond scripture, he is all knowledge and wisdom. He is in all creeds, faiths, religions and sciences of the world and at the same time prior to them all. He is the true inner being of all people, our very essence and pure consciousness, the heart consciousness of all beings, regardless of race, material wealth, cast, color, male or female, etc.

-Swami Muktananda

Meditation-Cultivation

That every kind of seeking, including every method designed to liberate, purify, develop a perfect life, was based on the separate existence of the ego or other personality. Traditional yoga and every remedial path and strategy is based on a single anxious (fearful) effort to experience freedom, bliss. Because the fundamental viewpoint is founded in separateness, i.e., the longing for God, for experience, liberation, salvation. Real or true existence is a matter of "prior understanding," a condition of no dilemma, no separation, no need to accomplish any goal or state. The seeking of visions, lights and other experience may happen in meditation but they are not the goal or purpose. They must be transcended (as a form of subtle temptation) until self achievement, self realization, nirvana, the kingdom, satori is re-established as ones true and original condition.

-Franklin Jones

Spiritual self realization is not dependent on the body-brain or thoughts. It is dependent on consciousness or spirit PRIOR to the body-brain function, the body and spiritual centers are used as initial REFERENCE POINTS until they are transcended and no longer needed. Meditation brings insight, wisdom, spiritual knowledge and spirit understanding. Where do you think wise men (and women) come from? How do you think they became wise? All people are special and chosen by God to express his divine will, i.e., to manifest into his/its own creation through the human race and experience and to know him/its self.

The one (the ego) who SEARCHES for the truth loses it. The one (ego) who wishes to HOLD the truth causes it to slip away. Because he/she DEPARTS from his/her OWN TRUE NATURE to search for something outside of ones self. One then overlooks the truth of his/her OWN BEING; to BE is to be TRUE.

-Lao Tzu, The Hua Hu Ching

This above all: To thine own SELF be TRUE, and it must follow, as the night day, thou canst not then be FALSE/to any man.

-William Shakespeare, Hamlet

The aforesaid is not a statement to be selfish or greedy or to place one's self ABOVE others. It is the spiritual understanding of remaining in one's true and natural inner state as spirit while PASSING THROUGH the material realm. "ALL THE WORLD IS A STAGE WHERE WE BELIEVE THE SCENES TO BE REAL, AND WE ARE SUCH STUFF AS DREAMS ARE MADE ON, AND OUR LITTLE LIFE" (when being identified with the psychological person-ality) "IS ROUNDED WITH SLEEP".

-William Shakespeare

As the true self starts to increase, and the false self starts to decrease, one may find one's self at a "spiritual crossroad." An individual may not know which self is the true self. The true self has been identified with the body-self for so long that it (the body-self) has become a "bad habit." One may wonder whether "to be or not to be." The correct choice is to be the god-realized-self. After the individual becomes stable in their born "again state" one will not do "wrong" knowingly as Socrates states, i.e., one does not relinquish the superior self and return to the inferior self (the "WRONG" state) knowingly.

Gradually it dawns on a person that they and the subtle law are one. There is no separation. One is not the isolated individual (ego) as one perceived to be. What happiness is experienced in that state of consciousness.

-Lao Tzu (From The Hua Hu Ching)

Every being is the center of their own universe. And everything about one is one element which composes their conjoined world, existence.

-Lao Tzu (Hua Hu Ching - Book)

(Dear Prince) the total subtle reality (consciousness) is unnameable, indescribable and cannot be "thought" of. But this does not mean that it cannot be known (experienced and lived as). It is merely unknowable to the conceptual mind (physical brain functions). Because the truth and reality are beyond thinking and language.

-Lao Tzu, Hua Hu Ching

Does Tao (self realization, God) exist as something separate from one's own being? No. Tao (God) is not something separate and/or external to one's own being; however, human beings in the future will perceive it as such. Do not just embrace the Tao, "Be the Tao" (God self-realization).

-Lao Tzu, Hua Hu Ching

"Woe unto you scribes and pharisees, hypocrites, for you shut up the kingdom of heaven against men for you neither go in (into) yourselves nor do you allow those who are entering," (just starting to practice the way, mediation-cultivation), "to go in." (Inside, to be in holy communion with our Father, consciousness within).

-Matthew 23-13

"Love the Lord thy God (consciousness inside) with all your heart, with all your soul, and with all thy mind and love your neighbor as yourself." (For your neighbor is thy brother, for ye are of the same consciousness.)

-Jesus, Matthew 22:38

Woe to you lawyers, RELIGIOUS LAW MAKERS for you have taken away the "key" of knowledge (wisdom). You did not enter in (into) yourselves. And those who were entering in (into themselves) you hindered.

-Jesus, Luke, 11:52

When you pray (meditate) go into your room (go inside of your self) and when you have shut the doors (stimulation from the five senses) pray to your Father who is in this secret place (i.e., the "heart" or center of your own being, i.e., consciousness) and your Father who sees (is there always already) will reward you openly (provide the insight needed).

-Jesus, Matthew 6:6

Most assuredly, I say to you, unless one is born again, he cannot SEE the kingdom of God (understand it).

-Jesus, John 3:3

There is a misunderstanding regarding the HOLY SPIRIT. The HOLY SPIRIT is not "given" nor is it "received." The HOLY SPIRIT is the ancient term for the inner true SELF of each individual. The Holy Spirit is only uncovered or revealed during meditation. Jesus did not give his apostles the Holy Spirit, he only made them experience their inner spiritual self through the divine transmission of spiritual energy. In Hinduism this technique is called "shakipat." It is the verification of the inner spirit by experiencing it.

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Edgar Cayce and the A.R.E. institute state that:

Meditation, as recommended here, is not suggested as a substitute for prayer. Indeed prayer, as will be seen, can sometimes make meditation possible. What then is the difference between prayer and meditation? Many forms of prayer are familiar to the average person, such as petition, praise, thanksgiving, worship, and confession. Prayer is related to the action and the attitude of the individual. In prayer man may be said to seek a relationship with God. He talks to God. Meditation can be described as a process of being still. It is characterized by focus of attention and release of tension, followed by relaxation, receptivity, discovery. Meditation is the: attuning of the mental body and the physical body to their source. For you must learn to meditate, just as you learned to walk, to talk, to develop any of the physical attributes of your mind as compared to the relationships with facts, the attitudes, the conditions, the environs of your daily surroundings. Meditation is a process of stilling and focusing consciousness so that higher areas of the unconscious are unlocked. A man must dare to think of himself as related to God. He must dream of himself as something more than a product of his own material experiences in the earth. To achieve such a high purpose, this time for stillness must become a daily discipline for body and mind. The first view which man takes of himself from the vantage point of reflection is not pleasant. As the readings put it:

Ye find yourselves confused at times respecting from whence ye came and whither ye goethe. Ye find yourselves with bodies, with minds, not all beautiful, not all clean, not all pure in thine own sight or in thy neighbor's. And there are many who care more for outer appearances than that which prompts the heart in its activity or in its seeking.

One of the first painful rewards of meditation will be a better understanding of oneself and the gradual growth of a willingness to face oneself.

Through meditation the "inner self," "the higher self," "the over-soul," "the Divine within," is awakened and the energy and power from it pours into the stream of daily activity, providing guidance and a strengthening of the will to choose the "better way."

In preparing the body for meditation it should be recognized that the first step is the creation of a right attitude toward the body itself. This may be begun by becoming better acquainted with the body, its complexity, it's beauty, its magnificence. Even a brief study of any organ or function of the body will reveal that it is worthy of being called a "vehicle for the soul." The structure and adaptability of the hand; the composition and movement of the blood, the almost magical formation and operation of the eye, arouse in man a sense of awe and wonder. It is possible to catch a vision of the body as a miniature copy of the universe, and conceive of it as "the part of the soul" which shows in this third dimension. This attitude conceives of the body neither as an object for gratification and adoration nor as something on which to heap debasement and shame. Through meditation the body becomes not a prison from which to escape but rather an instrument through which the highest spiritual aspirations of the "real self" may be expressed. It is easy to lose sight of the purpose of mediation by paying too much attention to physical stimuli such as bathing, diet, breathing, posture. Trying this chant or than incense, keeping this diet or holding that posture, according to someone else's ideas, is not so good as first reaching a point of stillness and light and then choosing that way which seems right. Begin! Later

changes in outer techniques can be made according to one's own needs. Cleansing of the body, for example, is a physical parallel to the mental purging which is far more important and more difficult. The readings put it this way:

What is thy God? Are thy ambitions only set in whether ye shall eat tomorrow, or as to wherewithal ye shall be clothed? Ye of little faith, ye of little hope, that allow such to become the paramount issues in thine own consciousness! Know ye not that ye are His? For ye are of His making! He hath willed that ye shall not perish, but hath left it with thee as to whither ye become aware of thy relationships with Him or not. In thine own house, in thine own body there are the means for the approach – through the desire first to know Him; putting that desire into activity by purging the body, the mind, of those things that ye know or even conceive of as being hindrances – not what someone else says! It isn't what you want someone else to give! As Moses gave of old, it isn't who will descend from heaven to bring you a message, nor who would come from over the seas, but lo, ye find Him within thine own heart, within thine own consciousness! If ye will meditate, open thy heart, thy mind! Let thy body and mind be channels that ye may do the things ye ask God to do for you! Thus ye come to know Him.

Select a simple affirmation which describes spiritual ideals and goals. The Lord's Prayer is such an affirmation. Many affirmations were suggested in the Edgar Cayce readings. The oddly worded sentences at times actually help one hold the thought and look for the meaning. The following are examples from the readings:

Father, as we seek to see and know Thy face, may we each, as individuals and as a group, come to know ourselves, even as we are known, that we – as light in Thee – may give the better concept of Thy Spirit in this world.

Create in me a pure heart, O God. Open Thou my heart to the faith. Thou hast implanted in all that seek Thy face. Help Thou mine unbelief in my God, in my neighbor, in myself.

How gracious is Thy presence in the earth, O Lord! Be Thou the guide that we with patience may run the race which is set before us, looking to Thee, the Author and Giver of life.

Select just fifteen minutes of the night or day when it is possible to be quiet. This must be a time that can be set aside daily until the habit of silence can be established. Select a place. In the beginning it will be found that it is easier to be quiet in the same place each day. The conscious mind adjusts itself more easily when it accepts the suggestion that it is in a certain place, at a certain time, for a definite purpose. Sit or lie in a comfortable position. Focus the attention on the affirmation. Do not strain or concentrate. Simply hold the affirmation in consciousness. You may already be commenting that in fifteen minutes you will not be able even to get started. It is better discipline to work regularly each day for a few minutes than to attempt long periods of undirected daydreaming. In fact, it would be neither desirable nor healthy to force the mind and body until the habit of a short period of control has been established. Normally some of the following reactions will take place. The body will resist. The chair will be uncomfortable. There will be pressure at one point or another. There may be irritation of the skin or even an uncontrollable desire to move some part of the body. At times thirst will develop. A glass of water will seem absolutely essential to continuing life. In the beginning it will seem

impossible not to be conscious of these sensations in the body. Do not pamper them. On the other hand, feel no sense of guilt at being aware of them. Simply return the attention to the affirmation. As one continues with daily sessions, consciousness will shift from the body to mental activity. All kinds of impressions which have seemingly been forgotten will be remembered. Thoughts of details of the day's activities, plans for tomorrow, or memory of events of a few days past may begin to flicker briefly on the screen of consciousness. Sounds will become more prominent. Noises that have not been heard before will seem disturbing and much louder than usual. Gently but firmly consciousness must be moved back to the affirmation. This must be done as many times as is necessary. At the end of the fifteen-minute period one should stop and go about his daily activities. No sense of guilt or disturbance should be felt that the mind is caught literally dozens of times in a fifteenminute period wandering away from the affirmation. As the days pass and one persistently keeps the regular time and place for being still, the body and the conscious mind will grow relatively quiet. A new set of images will begin to flood into consciousness. They come from the unconscious. There will be pictures, scenes, faces, colors, designs of all kinds. This may be compared to a very interesting television show. Many individuals stop here to look at these pictures, follow the action in these scenes, and consider this to be meditation. As with attention on the body and the activity of the conscious mind, it is necessary to refocus awareness. Attention should be moved gently but firmly back to the affirmation. The meaning of the words should be re-examined.

They should be held up, grasped lightly, but the focus on the words and the meaning of the statement of spiritual purpose which has been chosen should be retained. As the mind is flooded with fragments of the unconscious mental activity, one may become conscious of what might be called guidance. This is especially true when prayer is substituted for discipline of the body, the conscious and unconscious mind. Such guidance coming as impression, hunches, even a voice, must be understood for what it really is. The unconscious need not be considered omniscient.

If one is taking only the mental activity based on suppression as the basis for guidance, it can be very selfcentered and egotistical, when silence and light are ignored. "God's will" for such persons can be as twisted as the guidance of the medieval monk who led the Children's Crusade. Gradually there will come a quieting of the body. The day will arrive when if asked suddenly to move a foot or a hand, it will be impossible to do so, for one would simply not know where it was. The conscious mind will have grown quiet; the pictures and scenes from the unconscious will have stopped flickering against the wall of the mind. At this point, an individual is ready to begin deeper meditation. Longer periods then will be both possible and rewarding. Cycles of activity of the body, the conscious mind, and the unconscious will be repeated. They will remain quiet for periods and then move again with renewed activity. Each time they must be quieted, not by force, nor by pressure, but by simply returning attention to the affirmation. This is a process of releasing by focusing consciousness. As one approaches the point of stillness, there will be a better understanding of "Be still, and know that I am God." -Ps. 46:10. At this point of stillness, there will be light. For some this will be a tiny point of brilliant white light. For others it will be a golden speck or a tiny ball. For others it may be a warm, enveloping, penetrating flow of light. Consciousness, at this point, can be moved to the light. At this instant, there will be a knowing, an awareness, which cannot be described, for the meaning is different for every man. Symbolically, as Jesus may have been explaining in His famous parable, the prodigal son of man's consciousness which has been lost in matter proclaims at this point, "I will return to my Father." What is to be gained through persistently pursing the simple

discipline of body and mind as outlined above? This light may not come in a day or in a week or in a month. For some it may mean years of work. However, the immediate gains will be many and different for various individuals, according to their needs, their purposes, their development. For some there will come an inner peace arising from release of tension. The quietness achieved, gradually, for mind and body, will begin to show in the daily thought, word, and action. There will come for some a growing sense of balance and poise. Control will seem to come more from within, rather than from without. For others mental activity, such as memory, reason, concentration, may improve noticeably. Creative activity may be extended. Psychic sensitivity may increase. Dreams will become clearer; hunches and intuitive flashes will be more frequent. There will be a greater awareness of the mental and emotional state of others. This kind of "knowing" must not be exploited for selfish ends, either to take advantage or to show authority. Entrance into the unconscious through this doorway makes exacting and challenging demands on an individual. Thought it is hard for a Westerner to grasp the full meaning, it is possible to say with the Chinese:

"To concentrate the seed-flower of the human body above the eyes, that is the great key of the human body. Children, take heed! If for a day you do not practice meditation, this Light streams out, who knows whither? If you only meditate for a quarter of an hour, you can set ten thousand aeons and a thousand births at rest. All methods take their source in quietness. This marvelous magic cannot be fathomed."

As meditation is continued, an understanding of what is taking place in the physical body becomes more important. The readings of Edgar Cayce, which insist that the endocrine gland centers are the physical points of expression for the spiritual or soul body, seem more logical. It is stated like this:

Yet it is found that within the body there are channels; there are ducts; there are glands; there are activities that perform no one knows what! in a living, moving, thinking being. In many individuals such become dormant. Many have become atrophied. Why! Non-usage, non-activity! because only the desires of the appetite, self indulgences and such have glossed over or used up the abilities in these directions that they become only wastes, as it were, in the spiritual life of an individual who has so abused or misused those abilities that have been given him for the greater activity.

The gonads, the sex glands in the body, are described as the motor which during meditation raises energy through the cells of Leydig upward through the other psychic centers to the pineal and pituitary, the higher spiritual centers of the body. Besides those mentioned, the adrenals, the thymus, and the thyroid (and parathyroid) are involved. In Eastern teachings the movement of this energy corresponds to the raising of the Kundalini. "The seed blossom of the human body must be concentrated upward in the empty space," as it is said in a Chinese Book of Life. And it then continues, "The way leads from the sacrum upward in a backward flowing manner to the summit of the creative, and on through the house of the creative; then it sinks through two stones in a downward flowing way into the solar plexus, and warms it." In the summer of 1950 we brought seven young men of college age together in Virginia Beach for a three-week group experiment designed to test suggestions in the Edgar Cayce readings for increasing psychic perception. Prayer and meditation as described were given special attention. A group period of meditation was held from 7 to 7:30 A.M. daily and for one hour, 2 to 3 A.M., for the last three days of each week. Participants were urged to spend time alone in prayer and meditation. According to their reports, all of the young men were devoting as much as two to three hours per

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day to prayer and meditation by the end of the first ten days. Each of the participants was asked to keep a daily journal in which were noted any reactions to the prayer and meditation periods. These coupled with notes taken at the time of both group and individual interviews are the source of the following comments. One of these young men indicated that he rarely prayed formally prior to the project. As a child he had not been taught to pray; he had never read a book on prayer; he had never before discussed prayer and meditation with anyone. For the first four days his journal was blank. Then he began to record a variety of physical reactions which occurred during his quiet periods. He claimed to feel sensations in his spine.

There seemed to be a movement from side to side, although he knew there was no actual body movement. A fullness in the head was noticed. Pressure seemed to develop in the chest, making breathing difficult. He felt sexually stimulated. However, after some of the quiet periods the body seemed not to exist. A variety of mental images were reported as pouring into consciousness. Included among these were triangles, a shepherd's crook, steps with a large ball on top, a white cup out of which a liquid was flowing, a tall mountain in color, etc. Some of the meditation periods were described as producing strain and irritation. Toward the end of the three weeks the efforts at focusing attention were described as producing relaxation and refreshment. Here are two selections from this young man's journal. They are interesting, considering the fact that this person had so little background in prayer and meditation.

Wednesday, August 16, 1950, 2:40 A.M.: "I started to meditate, I seemed to be aware that H. L. was in the room watching us. I gradually lost the knowledge of where my arms, legs, back and neck were located. I only knew their general direction – sensation was quite blunt. On thinking of my relationship with God, vibrations that started in the spine, went up to end in a fullness in the head – top and back. I managed to blank them out. I could not see whether the internal field of vision became brighter because the light was on in the room. The mental was more difficult to control. I found that in order to control it, I had to keep thinking of God and man's relationship to him. The time went astoundingly fast; I meditated for half an hour. When I stopped I had to look at my hands in order to direct them to unclasp themselves. I feel a lot cleaner now."

Saturday, August 26, 1950, 7:30 - 8:30 A.M.: "I saw a green color upon closing my eyes, then I saw the usual pyramid, then I saw what looked like my big toe and it was white, then the toe got huge. Then I saw the door swing wide open and all a person had to do was to walk across the threshold – and the strong shall carry the lame, that is, carry them over the threshold. The lame are those that cannot walk over the threshold by themselves. The brilliant white light bathed me several times and it was good."

One of the participants who claimed to pray daily, who had been taught to pray as a child, and who had read several books on prayer, was not so expressive in his reports. There were some physical sensations during the second week, including fullness and pressure in the top of the head and temples, throbbing in lower back and chest, twitching in fingers, and a sense of energy flowing in the body. A journal extract mentioned stimulation of boyhood memories and a peculiar soreness in heels and lower back. The physical sensations recorded in the journals seemed to follow a pattern with a few variations. Another of the participants described fullness in the head, excessive saliva flow, constricted breathing, pressure in the middle of the forehead, sickness of the stomach, sweating, throbbing in the chest, and movement from side to side. This young man's journal contained many entries of "no sensations." Nevertheless, he noted pressure or throbbing in endocrine gland areas,

especially in the solar plexus and thymus areas, seventeen times. The frankness of the following entry written after a 2 A.M. meditation period is reassuring:

Pretty tired from wheeling Miss J. around. [Each of the participants spent at least three hours each week pushing a cripple's wheelchair on the Virginia Beach ocean walkway.] I got up in a daze. I lost my physical consciousness very quickly. I had all I could do to keep my mind focused, though. I was that close to sleep. I would focus on a word and my mind would just stay there – nothing would happen except that the concentration kept me awake. I would find myself off on a tangent and bring myself back with the greatest difficulty. My right nostril started running. My legs up to the hips fell asleep. I found discretion "was the better part of valor" at 2:50-I went to sleep.

In contrast, examine the following description of a seven-thirty prayer period from the same person.

Used Lord's Prayer. Words repeated as at a distance. . . I decided to focus on the individual words, using the idea of the Christ's love. I pulled the words up as high as I ever had before. I continued to push them up via thinking of the Christ-love. Emotions of love started to generate in my own heart. The words went up and up. I used the music to send them higher. I felt fine and loved and was loved; was love. This was not entirely, but a very fine start at breaking down the block. . . at the very end I began to see sparks that popped around in my field of vision. (At various times during the meditation the sunlight was quite strong.) I came out feeling joyous. During the very latter part of the meditation I found myself breathing too quickly. Throbbing was continuous. It got more intense. I do not say that this was real love or anything else but it was a greater degree of feeling than I have possessed previously. There was a pulsing sensation in the thyroid, thymus, adrenals and gonads.

Let us look at just one more of the seven journals. This young man recorded very little for six days, then he began to describe such physical sensations as pulsation in the solar plexus, a swaying back and forth, terrific warmth, especially in the forehead, nausea, pulsation in the head, heavy breathing, relaxation, refreshment. In this account no mental images are described; however, toward the end of the second week two pages are devoted to inspirational self-analysis with a strong religious "flavor." A comment on time is interesting:

No feeling at all except near end when I knew the closing phrases were coming, but it seemed we had just begun and I didn't want to stop. The "whole body" vibration came on these closing words. Each day the period seems to get shorter and shorter. As to the incense – it is always pleasing to me and no particular reaction.

It should be kept in mind that the seven participants were asked not to discuss what they wrote in their journals. Group discussions dealt with philosophical subjects. There was no competition to "experience something." In fact, the attitude of all the young men was skeptical, at times cynical and critical. During the three weeks it is true that these boys were subjected to many stimuli to focus on what may loosely be termed "the spiritual life." Service (work) projects, daily group discussions, individual counseling periods, were balanced with dieting, semi-fasting, sweat baths, massages, sand packs, and exercise to cleanse the body. The report on the project may be used as a guide book in understanding the suggestions from the readings – not as you read them but rather when you test the ideas in your own experience. For meditation, as it is defined in the readings, is a movement in consciousness. These seven college students, with widely different backgrounds, who for the most part had experienced little contact with each other, recorded in three weeks very similar

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physical, mental, and emotional experiences during meditation periods. Let us return for a moment to the journals. Were the eighty-one physical sensations which were noted in endocrine areas indicative of the movement of the spiritual energy which is described in the Edgar Cayce readings? This would seem to be worthy of further consideration. An explanation in the readings of this movement of energy through the spiritual centers of the body is found in a series of readings on the interpretation of the Book of Revelation as a description of a meditation experience of the author. The seven churches in Asia Minor are described as symbolically connected with the seven endocrine glands which have been named, as are the seven seals which are opened. The chart which appears on the next page outlines these suggested relationships.

THE REVELATION

The Book with the Seven Seals – The Human

Churches	Faults & Virtues	Lord's Prayer	Seals	Opening	Figures	Elements	Planet Glands	Symbols	Colors
Laodicea	Neither hot nor cold	Father in Heaven	7	Silence			Pituitary	Jupiter	Violet
Philadelphia	An open door	Name	6	Earthquake			Pieal	Mercury	Indigo
Sardis	Hath not been faithful Hath a name	Thy Will	5	Souls of Faithful Slain			Thyroid	Uranus	Blue (Gray)
Thyatira	Allowed false teachings - Charity-Faith- Service	Evil	4	Pale horse	Eagle	Air	Thymus	Venus	Green
Pergamos	Hold doctrine of Balaam Works with faith	Debt (Karmic)	3	Black horse	Lion	Fire	Adrenal	Mars	Yellow
Smyma	Blasphemy works have endured	Temptation	2	Red horse	Man	Water	Cells of Leydig	Neptune	Orange
Ephesus	Left thy first love Labor and patience	Bread	1	White horse	Calf	Earth	Gonads	Saturn	Red

The description in the Edgar Cayce readings of the forces which are released with the opening of the seals (the four beasts, the four horses, etc.) related these centers to areas of the unconscious. The four lower centers might be said to correspond to the forces of the physical body so ably described by Freud as the "id." The other seals would correspond to higher areas of the unconscious. The mediation experience is a cleansing process. The spiritual (creative) power in man rises upward to the area symbolized by the pineal through which there is a downward flow of universal energy, always available to man, and, as these unite, they move into the pituitary area and overflow to purify and cleanse the lower centers (of the unconscious). It seems possible that this may be what is meant by the familiar versus from Psalms: ". . . my cup runneth over. Surely goodness and mercy shall follow me all the days of my life: and I will dwell in the house of the Lord for ever." [Psalm 23:5-6] Or,

"The light of the body is the eye: therefore when thine eye is single, thy whole body also is full of light. . ." [Luke, 11:34] If the endocrine glands can be related even symbolically to the various levels of the unconscious, the stress and importance placed on them in the Edgar Cayce readings become more understandable. As meditation is continued the cleansing of the mind becomes an important factor. The daily discipline of focusing attention on a statement of spiritual aspiration will automatically stir up and bring resistance form the lower unconscious areas. Thus an individual becomes more aware of the negative attitudes which are held and must consciously begin to deal with them. For example, it is quite common for sexual desires to be stimulated by medication. A person must be prepared to direct these energies as the urges are brought to consciousness. This is equally true in other areas involving control of attitudes and emotions. The best understood of such relationships may be in the areas of the solar plexus (the adrenals). The same energy which is associated with fear, hate, and anger can become, when converted, courage, persistence, and drive. Along with meditation there is a need for conscious control of thought. It is undesirable to keep putting into the unconscious barriers of hate, fear, anger, self-pity, arrogance, jealousy, etc., which prevent the flow of creative energy to and from the higher unconscious. The readings stress that mind is the builder. Thought actually takes form in the mental realm. The reality and potency of these forms can easily be demonstrated by getting a person to relive some terrifying experience. The memory can be as disturbing as the actual event.

Is it possible that this is what is meant in Jesus' words, "Therefore if thou bring thy gift to the alter, and there rememberest that thy brother hath fought against thee; leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift." [Matthew 5:23-24] The readings are very clear on the kind of mental activity which is necessary:

Not that some great exploit, some great manner of change, should come within thine body, thine mind, but line upon line, percept upon percept, here a little, there a little. For it is as He has given, not the knowledge alone but the practical application in thine daily experience with thy fellow man – that counts.

The same thought is continued in the following:

It is just in living those things in the material manner that are the fruits of the Spirit, that bring with them their reward – which maketh for the understanding within thee. Love ye one another, show forth gentleness, kindness, speak softly, even to those that are harsh, upbraid not, condemn not, be long-suffering. Be patient, but as an activative principle, as an activative experience in thine own self.

Meditation as outlined here with physical and mental disciplines may seem, at first glance, too simple to be the best doorway to the spiritual consciousness. One should not be deceived either as to the importance or the difficulties to be encountered in moving through this doorway. This is the path which has been chosen by the great mystics of all ages. Beyond the short daily period of the search for the silence and the light lie the longer periods of silence through which it is possible to reach the deeper regions of the inner self.

These will be opened to him who is persistent in the disciplines of controlled attention and the daily practice of the spiritual laws with which he is familiar. Perhaps it is true, as Evelyn Underhill makes the point in the conclusion of her book, Mysticism, that each man in his own small way must eventually find and travel, as he is

able, the same road traveled by the great contemplatives. The Edgar Cayce readings most certainly recommend meditation as the safest and surest way to the higher levels of consciousness.

-Edgar Cayce – A.R.E.

Trungpa States:

Meditation is a vast subject and there have been many developments throughout the ages and many variations among the different religious traditions. But broadly speaking, the basic character of meditation takes on one of two forms. The first items from the teaching which are concerned with the discovery of existence; the second concerns communication with the external or universal concept of God. In either case, meditation is the only way to put the teaching into practice.

There there is the concept of an external, "higher" Being, there is also an internal personality, which is known as "I" or the Ego. In this case meditation practices becomes a way of developing communication with an external Being. This means that one feels oneself to be inferior and one is trying to contact something higher, greater. Such meditation is based on devotion. This is basically an inward, or introvert practice of meditation, which is well known in the Hindu teachings, were the emphasis is on going into the inward state of samadhi, into the depths of the heart. This is a means of identifying oneself with an external Being and necessitates purifying oneself. The basic belief is that one is separate from God, but there is still a link, one is still part of God. This confusion sometimes arises, and in order to clarify it, one has to work inward and try to raise the standard of individuality to the level of a higher consciousness. This approach makes use of emotions and devotional practices which are aimed at making contact with God or gods or some particular saint. These devotional practices may also include the recitation of mantra.

The other principal form of meditation is almost entire opposite in its approach, though finally it might lead to the same results. Here there is no belief in higher and lower; the idea of different levels. . . does not arise . . . There is no centralizing concept at all . . . This basic form of meditation is concerned with trying to see what is. There are many variations on this form of meditation, but they are generally based on various techniques for opening oneself . . . In this kind of mediation practice, the concept of nowness plays a very important part. In fact, it is the essence of meditation. Whatever one does, whatever one tries to practice is not aimed at achieving a higher state or at following some theory or ideal, but simply without any object or ambition, trying to see what is here and now . . .

Generally meditation instruction cannot be given in a class. There has to be a personal relationship between teacher and pupil. Also there are certain variations within each technique, such as awareness of breathing. I [will] mention the basic way of meditating, and then, if you want to go further, I am sure you could receive further instruction from a meditation teacher.

The cross-legged posture is the one generally adopted in the East, and if one can sit in that position, it is preferable to do so . . . But for those who find it difficult to sit cross-legged, sitting on a chair is quite good . . . The important thing is to keep the back straight so that there is no strain on the breathing. And for the breathing itself, it is not a matter of concentrating, but of trying to become one with the feeling of breath. At the beginning

some effort is needed, but after practicing for a while, the awareness is simply kept on the verge of the movement of breath; it just follows it quite naturally and one is not trying to bind the mind to breathing. One tries to feel the breath – outbreathing, inbreathing, outbreathing, inbreathing – and it usually happens that the outbreathing is longer than the inbreathing, which helps one to become aware of space and the expansion of breathing outwards.

It is also very important to avoid becoming solemn and to avoid the feeling that one is taking part in some special ritual. One should feel quite natural and spontaneous, and simply try and identify oneself with the breath. That is all there is to it, and there are no ideas or analyzing involved. Whenever thoughts arise, just observe them, as thoughts, rather than as being a subject . . . one should not try to suppress thoughts in meditation, but one should just try to see the transitory nature, the translucent nature of thoughts. One should not become involved in them, nor reject them, but simply observe them and then come back to the awareness of breathing. The whole point is to cultivate the acceptance of everything, so one should not discriminate or become involved in any kind of struggle.

That is the basic meditation technique, and it is quite simple and direct. There should be no deliberate effort, no attempt to control and not attempt to be peaceful. This is why breathing is used. It is easy to feel the breathing, and one has no need to be self-conscious or to try and do anything.

Basically there are two stages in the practice of meditation. The first involves disciplining oneself to develop the first starting point of meditation, and here certain techniques, such as observing the breathing, are used. At the second stage one surpasses and sees the reality behind the technique of breathing, or whatever the technique may be, and one develops an approach to actual reality through the technique – a kind of becoming one with the present moment . . .

-Trungpa

The Seven Stages of Life

Franklin Jones States:

The inevitable stages of psycho-physical growth, spiritual evolution, and ultimate divine awakening that are the potential for all human beings. THE FIRST THREE STAGES OF LIFE are the stages of basic physical, emotional and mental development of our ordinary human functions and capacities. Most people, even great leaders and geniuses, never go beyond these stages of human maturity. THE FOURTH STAGE OF LIFE is marked by true or profound psychic awakening – not mere sensitivity to psychic phenomena, but profound awakening to the inherently devotional disposition of love in relation to the Living Divine Reality, Person, and Spirit. Historically, the fourth stage of life has been exemplified only by great Saints and devotees of the Divine in the esoteric sacred traditions. THE FIFTH STAGE OF LIFE is the stage of Yogic, Spiritual ascent and cosmic mysticism beyond ordinary earthly awareness, and its exemplars have been the rare accomplished Yogis and Mystics of the Spiritual traditions of East and West. THE SIXTH STAGE OF LIFE, rarer still in the global history of human awareness and culture, is the stage of the transcendence of both physical and Spiritual awareness and experience, from the "Point of View" of Consciousness Itself, the Transcendental Reality. Its

principal heroic explorers have been the intuitive Sages of the Buddhist, Hindu, Jain, and other Oriental traditions. THE SEVENTH STAGE OF LIFE is the stage of Most Perfect Spiritual, Transcendental, and Divine Self-Realization, or the Realization of absolute Freedom, Happiness, and Love-Bliss, no matter what physical or psychic conditions arise to attention, or even whether any conditions arise at all.

Only the very greatest God-Realizers in all of human history have Incarnated this degree of continuous Identification with the One Unconditional Divine Reality, in Which the Realizer "Recognizes" all arising phenomena as non-separate modifications of that "Bright" Consciousness or Reality. True knowledge is always power.

-Franklin Jones

The path of yoga is divided into four stages, each with its expression. Achieving a certain power, the yogi (student) know that he has successfully passed the tests of one of the four stages. Emergence of the characteristic powers is evidence of the scientific structure of the yoga system, wherein delusive imaginations about one's "spiritual progress" are banished: proof is required. Spiritual masters warn devotees that unity with spirit should be the sole goal, not the possession of powers, the merely incidental "flowers" attained along the sacred path. May the eternal giver be sought. Not his phenomenal gifts.

-Yogananda

God not reveal himself to a seeker who is satisfied with any lesser attainment. The striving student is therefore careful not to exercise his phenomenal powers lest they "arouse" false pride and distract him from entering the ultimate state of purity. All action then are performed without "karmic involvement."

-Yogananda

Conventional religions like to think about the physical universe from the point of view of the PHYSICAL SELF. Therefore, conventional religion wonders about "WHAT COULD HAVE CAUSED ALL OF THIS AND ME" and from such conventional wondering, the myth of the creator-God is developed. But the idea of a CREATOR GOD only justifies beliefs that CONFINE one to SEPARATE SELF and conditional world, SPIRITUALITY goes beyond wondering and TRANSCENDS the SEPARATE SELF and the conditional world.

-Franklin Jones

And everyone that hath forsaken houses, or brethren, or sisters, of fathers, or mothers, or wife, or children, or lands. For my namesake shall receive a hundred-fold and inherit everlasting life.

-Jesus, Matthew 19:29

He that loveth father or mother more than me is not worthy of me; and he that loveth son or daughter more than me is not worthy of me.

-Jesus, Matthew 10:37

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If any man come to me, and HATE not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also. He cannot be my disciple. The correct translation is "SET ASIDE," NOT hate.

-Jesus, Luke 14:26

The above statements are incorrectly understood. Jesus always spoke from the condition of enlightenment, and everything he taught was to try to persuade people to meditate and to return to their own spiritual freedom. The above statement describes the temporary setting aside of the psychological and emotional attachments to people and objects during the practice of meditation-cultivation. Jesus never taught people to hate or abandon anything, except their immature psychological attachments, and "seek ye first the kingdom of God." "Lay your treasures in heaven" (during meditation). Kahil Gibran explains it also in his book, The Prophet. It states:

Love one another, but make not a bond of love:

Let it rather be a moving sea between the shores of your souls

Fill each other's cup but drink not from one cup

Give one another your gift of your bread but eat not from the same loaf

Sing and dance together and be loving and joyous

But let each one of you be alone (internally centered)

Even as the strings of the lute are alone though they quiver with the same spiritual music

Give your hearts, but not into each other's keeping

For only the hand of "Life" can contain your hearts

And stand together yet not to near together:

For the pillars of the temple stand apart

And the oak tree and cypress grow not in each other's shadow.

Marilyn Mellows states:

The Gospel of Thomas is very different from the gospels that have become part of the New testament. It contains no narrative material, nor is there any story of the birth, the life, or the death of Jesus. It consists only of sayings 114 in all, each preceded by the phrase, "And Jesus said." The collected sayings of the Gospel of Thomas are designated by its author as "the secret sayings which the living Jesus spoke."

Some of the sayings from the Gospel of Thomas are very much like those found in the gospels of Matthew and Luke, for example: "Jesus said, 'Come to me, for my yoke is easy and my mastery is gentle, and you will find repose." (#90) But others are puzzling: "Jesus said, 'Become passers by." (#42).

According to this author, salvation is achieved in the recognition of one's origin (the light) and one's destiny (the repose). And in order to return to his or her origin, the space separate from the world by "stripping off" the garment of flesh and "passing by" corruptible human existence.

For New Testament scholars, one of the most interesting things about this gospel is that its author (who calls himself Didymos Judas Thomas) appears to have used sayings from the same collection used by Matthew and Luke. But for this author and his community, the meaning of these sayings was clearly very different. The Gospel of Thomas, therefore, provided exciting new evidence for the existence of an earlier collection of sayings used by a variety of Christian communities. - End of statement

During meditation, the psychological personality is at rest. The body and brain are basically SHUT DOWN. The true inner self can now begin to know and experience itself as eternal spirit. This is what Jesus was stating when he said: "Do not let your left hand know what your right hand is doing." i.e., Do not let the outside (the body and the brain) know what the inside (true self) is doing. The Christian Bible version is incorrect in the understanding of this statement. (Matthew 6:3).

The Limitation of Psychic Powers

Once you begin to make steady progress on the spiritual pathway, you will acquire strange and wonderful psychic powers. They develop as a result of your energies becoming more refined and subtle. Your vibrations rise and become more attuned to beings of similarly high frequency. You may suddenly discover that you have knowledge of events in future times or distant places. You may hear someone speaking when no one is visible. You may project our of your body and travel to faraway lands or even to other planets and galaxies. Some are even able to fly or materialize things out of thin air. Although these fascinating phenomena really do exist, they do not guarantee happiness any more than any other talent.

In fact, these powers, like any other power, can quickly corrupt an individual. The creative use of psychic powers can be spontaneously employed for the benefit of humankind, but to spend a lot of time developing them for the purpose of self-aggrandizement will only lead to the ruination of the individual and everyone with whom they come in contact. The psychic realms are limited to time and space. Because the goal of the Taoist is to unite with the unlimited oneness, the serious students of Tao do not focus on these realms, but continue to cultivate themselves until the final goal is reached. The positive value of this is that it can improve one's confidence in going further to the ultimate truth and eternal life.

-Hua Ching Ni

What are True and False Religion, Spirituality, and Meditation?

What is popularized, hyped, and commonly believed to be religion, spirituality, or meditation is invariable a form of self-meditation, self-glorification, and self-survival. Such subhuman games are sold to masses of people via an appeal to naive and neurotic needs for certainty, hope, fascination, superiority, a positive self-image, and egoic immunity from fear and death. Thus, religion, spirituality, and meditation become diluted, reduced to the worldy or self-preserving levels of less than human interest. The typical follower is childish, ultimately

irresponsible, self-involved, amoral, experientially undeveloped, weak and out of balance in the dimensions of action, feeling, and thought, and irrationally attached to the enclosures of cult and belief.

Just so, in the popular view, religion, spirituality, and mediation are considered to be inherently different or separable things. Thus, meditation tends to be embraced as a merely psychological or physiological technique, even "scientifically" respectable, without religious significance, and often without spiritual content. Religion is commonly embraced without esoteric spiritual understanding or the higher responsibility of meditation. And spiritual or esoteric notions are popularly accepted in a vacuum, as an alternative to true religious and moral responsibilities, and with a simplistic view of meditation that is really a commitment to subjective illusions, self-glorification, and self-survival rather than to sacrifice of self in the Divine in every area of experience.

The popular promotability of religious, spiritual, and meditational ideas, cults, personalities, and practices depends on the subhuman and childish state of the general population. The responsive audience of such propaganda is the same subhuman mass of "consumers" that is the target of TV and the common media all over the world, and little more is required of anyone than to dutifully purchase the "product." To actually use the "product" is not demanded in any profound sense. Just buy it, own it, believe it, and glamorize yourself by association with it.

The whole matter of the popular communication and acceptance of religion, spirituality, and mediation is as obnoxious and absurd as any area of vulgarity in the world. It is all an appeal to the sense of self-divided fear and the general absence of intelligence that keeps people irresponsible and dependent, locked into problems, forever searching for solutions without becoming responsible for the problem and the need itself.

Truly, neither religion, nor spirituality, nor meditation expresses the human relationship to Truth unless each is directly and rightly integrated with the others. Religion, which is founded on personal and moral self-sacrifice, or truly human ecstasy, must maintain direct and conscious association with higher esoteric processes, the secrets of the spiritual adaptation of Man. And the religio-spiritual understanding of human sacrifice in the ultimate Reality must be associated with practical disciplines and transcendental means of higher or more perfect human adaptation through the full technical range of meditative and self-sacrificial processes. And all of this must be integrated with a right understanding and valuation of the Spiritual Master and the radical or perfect Destiny of devotees, or true practitioners.

The religious, spiritual, and meditative Way of Truth or Eternal Life is a process of personal, moral, and higher psycho-physical sacrifice. It is not a superficial and private remedial technique, but a form of culture, a profound and total way of life. The leaders of popular cults tell their fanatic followers: "Meditate on yourself, in yourself, for yourself, and by yourself. Come and get it. What you get-and it will easy-will make you happy, fearless, superior, right, invulnerable, lovable, and immortal." But, truly, what is thus acquired only reinforces the loveless moods of those who are already constantly acquiring and buying for the sake of ultimate results and satisfactions.

The Way of Truth cannot be understood by children or fools. It is of no interest to the vulgar daily personality refined and developed by TV and the mob of peers. It requires the most profound intelligence, commitment, responsibility, and moral force of persistence in practice. It requires the most creative and easeful

force of love. It requires great freedom from the destructive force of irrational reactivity, fear, and self-protectiveness.

Therefore, the communication of such a Way truly takes place only in the forums and with the speed of the highest kind of human consideration. To the degree such communication is introduced into the media streams of popular "culture," it must creatively struggle, through constant criticism and depth of information, with the profusion of subhuman propaganda. And the useful or effective communication of the Way of Truth requires a continual mindfulness of the ordinary tendencies, demands, and illusions of the subhuman mood of the usual state of human beings.

The message is this: You, as you know or may experience yourself, are not immortal, nor yet even fully human. What you tend to be, and think, and live is exactly what must be overcome-through insight, change of action, and the fullest working out of the disposition of sacrifice. Your reluctance to resort to the Divine and to the higher Agency of the Spiritual Master, neither of which is within you or even merely outside you, is a sign of the very dilemma from which you must be liberated. Your moral and relational weakness or reactivity is the dominant fault that binds you to the illusion and torment that is yourself. Your tendency toward confinement in inward and mental and physically self-possessed states is not at all reinforced by the truly spiritual Way. The entire Way of Truth is immensely difficult and creative. The entire Way is a Sacrifice. The Way of Truth is the only matter of ultimate significance in the life of Man. Let us yield our very bodies and minds into the Reality and Destiny that is both Spirit and Truth.

-Franklin Jones

The Greek Fragments of Thomas

The Coptic Gospel of Thomas is the only complete version of Thomas we have, but it is not our only direct witness to this text. Long before the discovery of the Nag Hammadi library in 1945, the story of Thomas' reentry into the modern world began, not at Nag Hammadi, but approximately one hundred fifty miles down the Nile, near El Bahnasa, at an archeological site known as Oxyrhynchus. There, at the end of the last century, a team of British archaeologists sponsored by the Egypt Exploration Fund uncovered a great mass of papyrus fragments from an ancient trash heap. Over the course of eight centuries this dump had served as the inauspicious repository for documents and books of the richest assortment, whose accidental survival has today provided us with one of the most important sources for understanding everyday life in the Greco-Roman world.

Among the first papyrus fragments published in 1897 by the excavators, Bernard Grenfell and Arthur S. Hunt, was a small leaf measuring 5 2/3 by 3 1/3 inches. Numbered POxy 1, the fragment is a single leaf from a papyrus codex. Its Greek text, dated by the style of writing to around 200C.E., is part of a series of sayings of Jesus. Grenfell and Hunt later published two other similar fragments from this find, POxy 654 and POxy655. The former is a single fragment from a papyrus roll. The latter is actually six fragments from another roll, preserved at Harvard University's Houghton Library. Both, like POxy 1, were recognized as the fragmentary remains of a collection of Jesus' sayings written in Greek. Grenfell and Hunt referred to them simply as "Sayings of Jesus."

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Though discussed from time to time by interested scholars, the full significance of these fragments for the history of early Christianity was not realized until the 1950s, after the publication of the Coptic version of the Gospel of Thomas. It was the French scholar Henri-Charles Puech who made the connection that would pull these ancient fragments back into the limelight. Puech noticed that the sayings of Fragment 654 actually corresponded to the Prologue and first seven sayings of the newly discovered Coptic Gospel of Thomas, the six sayings of Fragment 1 to Thomas 28-33, and the fragmentary sayings of 655 to Thomas 37-40. It had been suspected that perhaps Fragments 1 and 654 represented two parts of the same text, but this had not previously been suggested for 655. After studying the Coptic version of Thomas in Nag Hammadi Codex II, Puech could argue that all three fragments were witnesses to the original Greek text of the Gospel of Thomas. The newly discovered Gospel of Thomas was not really so new after all; at least parts of it, in its original language, had been available since the turn of the century.

Today, the Coptic version of Thomas, together with the Greek fragments, provide us with the only surviving exemplars of this important early Christian document.

∞ 107. Memory ∞

INTRINSIC FREEDOM FROM MEMORY, LANGUAGE, AND BRAIN-PROGRAMS

If "your" memories are, indeed, yours, why is it that you do not—and why is it that you cannot—remember all of them at the same time?

If "you" are your memories—or if memory itself (and even "the mind" as a whole) is, in fact, the "root"-context and "root"-content of your "self"-identity (or even of your existence in Reality)—then why is it that all your memories (or the totality of "personal" memory, or even the totality of all your thoughts) never happen all at the same time (or, as one "thing")?

What would be the effect on you if all of "your" memories and all of "your" thoughts were remembered (or accessed) by you all at the same time? In fact, neither memory nor thought-mind is, or even can be, all-at-once (or all one "thing").

Indeed, is there even such a "thing" as an actually existing collective of all of your memories, thoughts, and accumulated patterns—and is there a concretely existing and "objectively" identifiable "thing" of patterns that is "you"?

What and where and when could the any bodily (and, fundamentally, perceptual) and (otherwise) mental totality of the "thing" of you actually be?

Indeed, "who" is the "you" to which you and all your relations commonly and constantly refer in virtually every instance of daily speech and gesture?

Truly, memory, thought, mind, body, and even the systematic patterns of the brain are not a one and simultaneous or (otherwise) even "objectively" identifiable "thing".

All of the patterning of mind, body, and brain is an intrinsically non-simultaneous chaos of mere potentiality, rather than of ongoing actuality—and that chaos of mere potentiality only and always arises as a spontaneously emerging pattern of always specific, yet always indefinite, and always never-identical changes.

The chaos of moment to moment pattern-emergence, or of never-identical changes, is all the "you" there is in the "objectively" identifiable context of happening life. However, the chaos of spontaneously emerging patterns of change only and always arises on and As The One and Indivisible and Intrinsically egoless Base That Is The (One and Only) Universal and Always Non-"personal" Self-Nature, Self-Condition, and Self-State of Reality Itself. Therefore, Intrinsically egoless Reality Itself Is The (One and Only) "Self" of all-and-All.

Memory is not, itself, a "point-of-view"-based record of a "self". Memory does not indicate or define a separate, definable, fixed, and concretely existing "self". Rather, memory is intrinsically "point-of-view"-less. However, the socially, culturally, and brain-structured "standard" recollectionsystem for accessing memories is a "point-of-view"-based tool of the systematically (and always only provisionally, and, characteristically, ad hoc) presumed ego-"I" (or "I"-simulating device) that accesses brain-memories.

The ego-"I" is, in fact and in practice, a kind of brain-and-language program device for accessing and utilizing memory and systematically remembered (or brain-and-nervous-system-encoded) language and symbol

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∞ 107. Memory ∞

programs. When memories and other brain-and-language programs are accessed in the context of bodily (and, fundamentally, perceptual) events and associations, they are utilized for practical survival purposes, "local"-to-the-body transactions, and various relational and conceptual purposes "at-large". However, when memories and other brain-and-language programs are accessed in the context of "internal" (and, fundamentally, mental) reveries and egoic "self"-referencing of all kinds, the memories and other brain-and-language programs become utilized in a "subjective" fiction, in which the ego-"I" is presumed to have fixed, independent, and substantial existence in an equally fictionalized mind-realm—even an existence separate and separable from the bodily (and, fundamentally, perceptual) context of life-exchanges. Therefore, the presumption of a fixed, independent, and substantially existing ego-"I" (or separate "self") is both a mental illusion and an intrinsically and self-evidently false interpretation of memory, language, and perception.

The ego-"I" is (intrinsically) a fictional "entity" that "exists" only in the brainand- memory (and, fundamentally, mental) domain of illusory "subjectivity". Therefore, if the bodily (and, fundamentally, perceptual) life-consciousness is, whole bodily (or as a psycho-physical totality), Always Priorly Self-Established in The Context of The Intrinsically egoless Self-Nature, Self-Condition, and Self-State of Reality Itself, there is (intrinsically, or always already) no ego-'I'. In That Case, the otherwise arising patterns of memory and brain-and-language programs have no power to bind, no power to enforce the ego-illusion of independent and separate "self", and no power either to impose or justify any illusory mental-fictional substitute for The One, Only, Intrinsically egoless, Intrinsically mindless, Intrinsically Non-thinking (and thoughtless), Intrinsically brain-Transcending (and Non-brained), Intrinsically body-Transcending (and bodiless), Intrinsically "world"-Transcending (and "worldless"), and, altogether, Indivisible, Non-dual, Non-separate, and Acausal Self-Nature, Self-Condition, and Self-State That Is Reality Itself.

∴ 108. Metaphysics

Latin, Metaphysica

From Greek, meta or behind and physica or nature.

That science which seeks to trace the branches of human knowledge to their first principles in the constitution of our nature, or to find what is the nature of the human mind and its relations to the external world; the science that seeks to know the ultimate grounds of being or what it is that really exists, embracing both psychology and ontology.

From the Greek, Met-a-fiz'iks (ta) Greek, Metaphusika. META = to be behind of or in back of, i.e., the foundation or PRIOR structure which gives rise and supports material reality. Physic from physica = the material universe, nature and the material realm.

Metaphysics is the research and science of the nature of the prior reality of form which causes and supports the material realm. The science and research of reality as the form of eternal Self awareness. The research and study of the most prior reality as CONSCIOUSNESS without form. The research and science of the LIVING REALITY that Generates, Organizes and Desolves all things in nature and animates human, animal and plant life.

Metaphysics is the science and concern with the nature and structure of reality.

"Metaphysics is not yet officially a science, recognized as such. But it is going to be . . . at Endinburg, I was able to affirm before 100 physiologists that our five senses are not the only means of knowledge, and that a fragment of reality sometimes reaches the intelligence in other ways...because a fact is rare is no reason that it does not exist. Those who have railed at metaphysics as an occult science will be as ashamed of themselves as those who railed at chemistry on the ground that pursuit of the philosophers' stone was illusionary. . . in the manner of principles there are only those of Lavoisier, Claude Bernard and Pasteur – the "experimental" everywhere and always. Greetings, then, to the new science which is going to change the orientation of human thought!"

-Charles Robert Richet

Origin of the term

Etymologically the term *metaphysics* is unenlightening. It means "what comes after physics;" it was the phrase used by early students of Aristotle to refer to the contents of Aristotle's treatise on what he himself called "first philosophy," and was used as the title of this treatise by Andronicus of Rhodes, one of the first of Aristotle's editors. Aristotle had distinguished two tasks for the philosopher: first, to investigate the nature and properties of what exists in the natural, or sensible, world, and second, to explore the characteristics of "Being as such" and to inquire into the character of "the substance that is free from movement," or the most real of all things, the intelligible reality on which everything in the world of nature was thought to be causally dependent. The first constituted "second philosophy" and was carried out primarily in the Aristotelian treatise now known as the *Physica*; the second, which Aristotle had also referred to as "theology" (because God was the unmoved mover in his system), is roughly the subject matter of *Metaphyscia*.

"There is another realm that is non-continguous (not connected) with the material reality, a realm of form (state) which actually accounted for the form in which material reality manifested (materialized)."

-Plato

≈ 109. Mind (Science & Religion) ≈

TRANSCENDING THE MIND

All modes of human "religion" and "science" are "point-of-view"-based systems of presumed "knowledge" that prescribe and limit what is "known" and define what is "allowable" to be "known". All modes of human "religion" and "science" are attempts to "tribalize"—and, thus, to "localize" and control—"knowledge", such that it characterizes and protects a collective political, social, and cultural mode of mind.

All modes of human "religion" and "science" are systematic patterns of mind that are impulsed to acquire or assimilate particular "subjects" (or conceptually and perceptually identified pattern-fields of apprehension), in order—by "objectifying", naming, categorizing, symbolically representing, and systematically "interiorizing" and "enclosing" them—to appropriate, exploit, control, replace, and, ultimately, eviscerate and annihilate them.

All modes of human "religion" and "science" are "tribal" artifacts of the human ego-"world" of presumed psycho-physically separate "identities", wherein the will to survive by competitive efforts demonstrates itself by acts of will, in order to dominate the "subjects" (or patterns) that are conceived and perceived as threats to collective (and, by implication, individual, and even personal) survival, pleasure, well-being, and independence.

All modes of human "religion" and "science" seek to dominate both Non-conditional (or Divine) and conditional (or temporal and spatial) "subjects", via substitution ideas—either by means of sacred conceptual and/or perceptual language (such as "Deity" myths and otherwise "religious" modes of philosophical language) or by means of secular conceptual and/or perceptual language (such as "materiality" myths and otherwise "scientific" modes of philosophical language).

All modes of human "religion" or "science"—including all "Deity" myths (or "God"-ideas) and all "materiality" myths (or "objective-reality"-ideas)—are artifacts of the human ego-effort to protect and extend the "local interests" of human collectives, by means of idea-invocation, wherein and whereby Reality Itself (Which Is Intrinsically egoless, Indivisible, Non-separate, and Merely Acausally Present As the Context of all apparently arising conditions) is identified as an opponent, "objectified" as an other, invoked as an ally, indulged and exploited as a captive, and, at last, desecrated and destroyed as a convicted criminal and victim.

Reality Itself cannot be "known", controlled, or destroyed.

Reality Itself is not a "Deity", or a "material entity", or an "object" of any kind.

Reality Itself Is Self-Evidently Divine—and all-and-All must be Intrinsically and Perfectly Subordinated to

Reality Itself in order (Thus and Thereby) to Realize Intrinsic (and Perfectly Subjective) Coincidence and

Perfect Self-Apprehension (or Intrinsic Self-Apperception) of the Perfectly egoless and Absolutely Nondual

Self-Nature, Self-Condition, and Self-State That Is Reality Itself.

(Ancient - Classic Rock)

The Sama Veda contains the world's earliest writings on musical science. In India, music, painting, and the drama are considered divine arts. Brahma, Vishnu and Shiva, the Eternal Trinity, were the first musicians. Shiva in His aspect of Nataraja, the Cosmic Dancer, is scripturally represented as having worked out the infinite modes of rhythm in the processes of universal creation, preservation, and destruction, while Brahma and Vishnu accentuated the time beat: Brahma clanging the cymbals and Vishnu sounding the mridanga or holy drum.

Saraswati, goddess of wisdom, is symbolized as performing on the vina, mother of all stringed instruments. Krishna, an incarnation of Vishnu, is shown in Hindu art with a flute; on it he plays the enrapturing song that recalls to their true home the human souls wandering in maya-delusion.

The foundation stones on Hindu music are ragas or fixed melodic scales. The six basic ragas branch out into 126 derivative raginis (wives) and putras (sons). Each raga has a minimum of five notes: a leading note (vadi or king), a secondary note (samavadi or prime minister), helping notes (anuvadi, attendants), and a dissonant note (vivadi, the enemy).

Each of the six basic ragas has a natural correspondence with a certain hour of the day, season of the year, and a presiding deity who bestows a particular potency. Thus, (1) the Hindole Raga is heard only at dawn in the spring, to evoke the mood of universal love; (2) Deepaka Raga is played during the evening in summer, to arouse compassion; (3) Megha Raga is a melody for midday in the rainy season, to summon courage; (4) Bhairava Raga is played in the mornings of August, September, October to achieve tranquility; (5) Sri Raga is reserved for autumn twilights, to attain pure love; (6) Malkounsa Raga is heard at midnights in winter, for valor.

The ancient rishis discovered these laws of sound alliance between nature and man. Because nature is an objectification of Aum, the Primal Sound or Vibratory Word, man can obtain control over all natural manifestations through the use of certain mantras or chants*. Historical documents tell of the remarkable powers possessed by Miyan Tan Sen, sixteenth-century court musician for Akbar the Great. Commanded by the Emperor to sign a night raga while the sun was overhead, Tan Sen intoned a mantra that instantly caused the whole palace precincts to become enveloped in darkness.

Indian music divides the octave into twenty-two srutis or demi-semitones. These microtonal interval permit fine shades of musical expression unattainable by the Western chromatic scale of twelve semitones. Each of the seven basic notes of the octave is associated in Hindu mythology with a color, and the natural cry of a bird or beast – Do with green, and the peacock, Re with red, and the skylark; Mi with gold, and the goat; Fa with yellowish white, and the heron; Sol with black, and the nightingale; La with yellow, and the horse; Si with a combination of all colors, and the elephant.

Indian music outlines seventy-two thatas or scales. A musician has creative scope for endless improvisation around the fixed traditional melody or raga; he concentrates on the sentiment or definitive mood of the structural theme and embroiders it to the limits of his own originality. The Hindu musician does not read set notes; at each playing he clothes anew the bare skeleton of the raga, often confining himself to a single melodic sequence, stressing by repetition all its subtle micro tonal and rhythmic variations.

*Folklore of all peoples contains references or incantations with power over Nature. The American Indians developed effective sound rituals for rain and wind. Tan Sen, the great Hindu musician, was able to quench fire by the power of his songs.

Bach, among Western composers, understood the charm and power of repetitious sound slightly differentiated in a hundred complex ways.

Sanskrit literature describes 120 talas or time measures. The traditional founder of Hindu music, Bharata, is said to have isolated thirty-two kinds of tala in the song of a lark. The origin of tala or rhythm is rooted in human movements – the double time of walking, and the triple time of respiration in sleep, when inhalation is twice the length of exhalation.

India has long recognized the human voice as the most perfect instrument of sound. Hindu music, therefore, largely confines itself to the voice range of three octaves. For the same reason, melody (relation of successive notes) is stressed, rather than harmony (relation of simultaneous notes).

Hindu music is a subjective, spiritual, and individualistic art, aiming not at symphonic brilliance but at personal harmony with the Over-Soul. All the celebrated songs of India have been composed by devotees of the Divine. The Sanskrit word for "musician" is bhagavathar, "he who sings the praises of God."

The sankirtans or musical gatherings are an effective form of yoga or spiritual discipline, necessitating intense concentration, absorption in the seed thought and sound. Because man himself is an expression of the Creative Word, sound exercises on him a potent and immediate effect. Great religious music of East and West bestows joy on man because it causes a temporary vibratory awakening of one of his occult spinal centers. In those blissful moments a dim memory comes to him of his divine origin.

PART TWO

Mystic Revelation

The Revelation

My name is Selfiam. One day as I was walking down a path called the path of many paths, I began to grow tired, so I decided that I should rest. But when? I couldn't rest in the past, for the past was just a memory and was gone. I couldn't rest in the future, for tomorrow never comes. And the imagined tomorrow is just a projection from the past. So I decided to rest in the "INNER" HERE and NOW (eyes closed) of the INNER PRESENT MOMENT just as my SELF. As I entered into a deep REST, I became unaware of my body and of my thoughts. I began to have a strange dream or vision in which I met an angelic type being. He told me we had to travel on an other kind of INNER PATH. It was called the PATH OF NO PATH and was located in the LAND OF NO EARTH. So I was and walked this being. Soon we came to a large lake. There seemed to be a great storm over this man-made lake. There was different colored rains and lightings for different kinds of people. I knew we could not cross this lake. There were four young men by the shore of the lake. Somehow I knew that they came from across the lake. The one who seemed to be the leader was called JOHN, THE BELOVED, which was changed from JOHN THE COMMON, because of his navigational skills into uncharted

waters. He offered to help us get to the other side and gave us a ride in his YELLOW SUBMARINE where he and his crew now spent most of their time teaching others how cross over by going under.

After we reached the other side I said thank you and goodbye for now to the four boatman. I and my inner friend started walking and soon came to another obstacle in our way. The obstacle was a man-made barrier called THE WALL of many bricks, and it blocked our path. This wall was very large and incredibly complicated in its construction. Most of the living bricks just associated them selves with the wall, and most were proud to be part of the wall. But one brick seemed to be made of gold. This special brick knew that ALL IN ALL THE OTHERS WERE JUST BRICKS IN THE WALL. This special brick said he became a golden brick because he suddenly realized that he was not just made from the dust or clay of the ground, with his disassociation and internal alchemy he transformed himself from a so-called ordinary brick to a highly refined element of gold, and he radiated this brightness to help get the attention of the other bricks so that they also could be free of the wall which blocked the spiritual path.

Standing by this wall were many young and talented beings of bright inner light. They were the creative, adventurous and sometimes desperate pioneers who risked their outer life and inner Self to find a better way to live a natural life, some were successful, some died, and some were abandoned by their elders, but every single one of them knew there was a better way and was willing to lose everything in order to find the truth of living.

Many of these musical mystics were singing and playing what seemed to be different types of musical instruments or sound generators to get other beings to listen to them. The four boatmen who we left behind now appeared in front of us. They joined the beings of bright inner light and sang about INSTANT KARMA, and WATCHING THE WHEELS GO ROUND, and ONCE THERE WAS A WAY BACK HOME, one sang while his GUITAR GENTLY WEPT others sang about being DUST IN THE WIND another sang about A BAD MOON RISING and one had BETTER RUN THROUGH THE JUNGLE some sang DON'T HELP THEM TO BURY THE LOVE, and TOGETHER WE STAND, DIVIDED WE FALL. Another sang about SO OFTEN WE LIVE OUR LIVES IN CHAINS AND NEVER KNOW WE HAVE THE KEY. One sang about THE ANSWER IS BLOW'IN IN THE WIND, and COME TAKE THIS BADGE (of egoic identification) OFF OF ME...I CAN'T USE IT ANYMORE. I FEEL LIKE I'M KNOCKING ON HEAVEN'S DOOR, another was screaming as loud as he could to BREAK ON THROUGH, BREAK ON THROUGH TO THE OTHER SIDE. Still others sang, COME ON PEOPLE NOW. SMILE ON YOUR BROTHER, EVERYBODY GET TOGETHER AND LOVE ONE ANOTHER, RIGHT NOW. As John the beloved sang about INSTANT KARMA he asked WHY ARE YOU THERE (in a separate state) WHEN YOUR EVERYWHERE (a universal spirit) a group of singers asked IF YOU CAN TELL HEAVEN FROM HELL, BLUE SKY'S FROM PAIN - CAN YOU TELL A GREEN FIELD, FROM A COLD STEEL RAIN (i.e. Do you understand and see the difference from being identified with the body-brain or being spiritually free as SELF). Another group asked everyone to REACH OUT AND TOUCH THE FLAME - ON THE HIGH DESERT PLAIN (inner plane of consciousness) WHERE THE STREETS HAVE NO NAME. There seemed to be mystic reformers singing and shining their light to all who would listen. And as peace and harmony reined the ever present divine love materialized in the form of a "young lady" named MADELINE; she helped the children and the animals by teaching them that in any realm, dimension or lifetime and under any circumstance that everyone always has everything they need deep inside of themselves and that OZ NEVER GAVE

ANYTHING TO THE TIN MAN THAT HE DIDN'T ALREADY HAVE, and finally that we all have the power to return "HOME" (SELF-REALIZATION) at any time.

The wall had a DOORWAY, or GATE TO ALL WONDERS that few find. I left my companion behind and passed through the GATE, on the other side was a radiant DIVINE BEING this being had THE FACE OF EVERYONE WHO EVER EXISTED and its HEART WAS ALL OF HUMANITY. It seemed that this DIVINE BEING of no being was expecting me, and asked why I took the long way home? I suddenly realized that in any time and at any place in life that all I had to do was to stop thinking of my self as selfiam. That all I had to do was to get rid of the self in selfiam and all that would be left is I AM and then came the REVELATION that inside I've always been I AM and that the inner I AM is the same I AM as the radiant divine universal I AM, the I AM that I AM, THE SELF OF EVERY SELF.

Imagine

Imagine there's no heaven (a separate place)

It's easy if you try

No hell below us (as a "place")

Above us only sky

Imagine there's no countries

It isn't hard to do

Nothing to kill or die for

And no religion too (only man makes religions-not God)

You may say I'm a dreamer

But I'm not the only one

I hope someday you'll join us

And the world will live as one

Imagine no possessions (mine, mine, mine)

I wonder if you can

No need for greed or hunger

A brotherhood of man

You may say I'm a dreamer

But I'm not the only one

I hope someday you'll join us

And the world will live as one

(John Lennon)

NOTE: Becoming identified with one's own physical body and mind is the first and only downfall of the inner spirit (soul, eternal true self)...This identification creates the "instant karma" (obstacle, impediment or hindrance) of the now limited inner spirit (soul, the real and eternal SELF of each individual).

Crosby, Stills, Nash and Young - Woodstock

Jimmy Eat World - The Middle

John Lennon - Imagine

John Lennon - Instant Karma

Queen and David Bowie - Under Pressure

The 5th Dimension - 1969 - The Age of Aquarius

4 Non Blondes - What's Up

Supertramp - The Logical Song

Bob Dylan - Blowing in the Wind

Jackie DeShannon - Put a Little Love in Your Heart

Lady Gaga - Born This Way

Young Rascals - People Got to Be Free

Red Rider - Lunatic Fringe

America - Lonely People

The Rolling Stones - Sympathy For The Devil

The Beatles - While My Guitar Gently Weeps

Bette Midler - The Rose

The Youngbloods - Get Together

Midnight Oil - Beds Are Burning

U2 - Where The Streets Have No Name

Kansas - Dust in the Wind

Creedence Clearwater Revival - Who'll Stop The Rain

O'Jays - Love Train

Billy Joel - We Didnt Start the Fire

The Who - Who Are You?

Pink Floyd - Learning to Fly

Bob Marley - One Love

Greenday - Time of Your Life

Melanie/Edwin Hawkins Singers - Lay Down (Candles In The Rain)

Les Crane - Desiderata

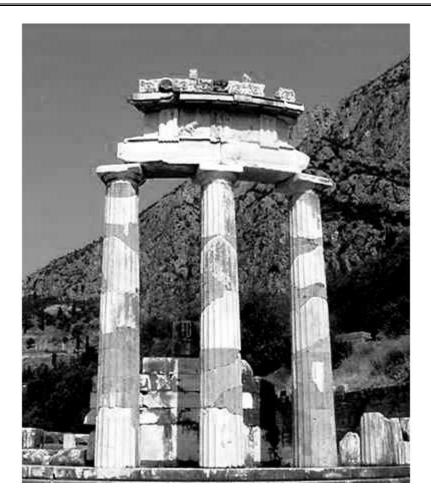
The Hollies - He Ain't Heavy, He's My Brother

The Beatles - Come Together

Moody Blues - I'm Just A Singer In A Rock 'n' Roll Band

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\infty 111. Mystery Schools, Greek \infty



From the temple of Apollo at Delphi, Greece

KNOW-THY-SELF

AS

ETERNAL SPIRIT

Mysticism, from the Greek (Muo, "to conceal")

If people have heard anything at all about Spirituality, they automatically tend to presume that all Spirituality is mystical in nature. People have not heard that the Spiritual process does, in fact, GO BEYOND MYSTICISM. They have not heard that there is an Ultimate and Perfect - or Transcendental - Spiritual process.

The mystery schools became extremely popular in the Hellenistic and roman worlds. They responded to the religious hunger which was created by the bankruptcy of classical religion.

All the mystery groups were esoteric; the participants were bound by an oath not to reveal the rites.

Spiritual revelation was the peak experience of the mystery schools of the Hellenistic world.

The "Eleusinian" Mysteries

This esoteric school originated at eleusis near Athens and was incorporated into the state religion of Athens in classical times. It was based on the metaphor of the rape of Proserpine, the daughter of Demeter, the earth goddess, by Pluto, the God of the underworld, and Demeter's recovery of Proserpine.

Pluto represents the demiurge or psychological person-ality, the ego-I of the physical body-brain. The identification with the body is the downfall, (seduction) or rape of Proserpina. To escape and return from the underworld, (lesser world subject-object mentality) one practices meditation until free. To find thyself and to know thyself is to be free. Even though one is free it is only a HALF FREEDOM because one must remain IN the PHYSICAL BODY until one's purpose is fulfilled on the earth plane

This is the Greek version of the Christian Adam and Eve metaphor except in the Christian version, SELF SALVATION by the practice of meditation is not possible and was removed from texts.

The mystery schools are an effort to gain life, to strengthen its forces, to prolong it, and hopefully to prolong it beyond death (i.e., the attainment of Gold-self-realization and eternal life as spirit after the death of the physical body).

Mysticism in general refers to a direct and immediate experience of the sacred, or the knowledge derived from such an experience. In Christianity this experience usually takes the form of a vision of, or sense of union with, God; however, there are also non-theistic forms of mysticism, as in Buddhism. Mysticism is usually accompanied by meditation, prayer, and acetic discipline. It may also be accompanied by unusual experiences of ecstasy, levitation, visions, and power to read human hearts, to heal, and to perform other unusual acts. Mysticism occurs in most, if not all, the religions of the world, although its importance within each varies greatly. The criteria and conditions for mystical experience vary depending on the tradition, but three attributes are found almost universally. First, the experience is immediate and overwhelming, divorced from the common experience of reality. Second, the experience or the knowledge imparted by it is felt to be self-authenticating, without need of further evidence or justification. Finally, it is held to be ineffable, its essence incapable of being expressed or understood outside the experience itself.

Many mystics have written of their experiences, and these writings are the best source for our knowledge of mysticism. Poetic language is frequently the vehicle of expression. Fire, an interior journey, the dark night of the soul, a knowing that is an unknowing-such are the images or descriptions used for communicating the mystical experience. In the Christian tradition mysticism is understood as the result of God's action in persons, an unmerited grace they receive from union with God. Other religions allow for the human achievement of the mystical states through certain methods of contemplation, fasting, and breathing. Only those whose lives are marked by penance and emotional purification achieve mystical states, however, and the experience itself is always of an Absolute that transcends the human efforts or methods of achieving it.

"Such things have been revealed to me that now all I have written appears in my eyes as of no greater value than straw." So spoke St. Thomas Aquinas the "Prince of Scholastics" in his answer to his secretary's anxious urgings that "Summan Theologiae" be completed. One day in 1273, during mass in a Naples church, St. Thomas experienced a profound mystical insight. The glory of "divine knowledge" so overwhelmed him that henceforth he took no interest in intellectuality.

-Yogananda

The mystic sees the world through a different lens than is present in ordinary experience, and this proves to be a significant obstacle to those who look to mystical teachings and paths. The words of great mystics can seem confusing and confused, opaque, simultaneously over-simplified and full of subtle meanings hidden from the uninitiated. Many mystical traditions, in fact, have formal or semi-formal processes of initiation, in which a given lineage is passed down from master to student, and often the original inspiration for the tradition is credited to some transcendent source, or lost in antiquity. Such intimations of secrecy, power and hierarchy serve to confound the issue even more.

To the mystic, however, there is nothing mystical about his words. They are pragmatic statements, without subtext or weight; simple obvious truths of experience. One of the more famous lines from the Tao Te Ching, for instance, reads:

My words are very easy to understand and very easy to put into practice

Yet no one in the world understands them or puts them into practice. (TTC, 70)

Mysticism and Ego-Death

The conventional mind is a reflection or reaction to psycho-physical experience. The conditions or states of mind may seem to be within and subtler and higher than the body, and even independent of the body. Therefore, the mind tends to imply the existence of a separate, separative, and independent inner self, ego, or soul. Therefore, until the mind is transcended, we are bound and deluded by experience, knowledge, states of mind, and the sense of an independent or threatened inner self. But the mind and the ego (or independent self) are only a complex process of reaction or contraction in the brain, or the body-mind as a whole, and of the reactive or contractive modification of the All-Pervading Life-Principle. Therefore, the illusions of mind and ego must be transcended through prior intuition of the Life-Principle and Transcendental Consciousness that are the Identity

of the individual body-mind. (Only in the case of the radical intuition of the Transcendental Condition and Identity of the body-mind may psycho-physical experience be engaged in total freedom.)

Mysticism is a conventional form of knowledge, or mind. It is a matter of the entrance of attention into the higher plane of the brain-mind. It is a matter of self-fulfillment, or ego-fulfillment, via the inward glorification of independent consciousness. But the Truth is Realized only after ego-death, or transcendence of the brain and the mind. THEREFORE, MYSTICISM IS NOT THE ULTIMATE STAGE OF HUMAN EVOLUTION. In fact it is only the fifth of the seven evolutionary spiritual stages of human life.

In the sixth stage of human life, the root of mind and conventional self-consciousness is found, and the mental self submits or dissolves in the Radiant Energy or Consciousness in which the bodily self is arising (as a contraction, or superficial modification). This is ego-death from which the "eyes" of the true Self or Transcendental Consciousness open, beyond all qualification by mind, internal psychic phenomena, or any gestures of self-attention. Then the Radiant Life of the world stands clearly Revealed in all conditions of existence. And the body becomes the single instrument of Divine Communion or Sacrifice in the Living and Radiant Reality.

-Franklin Jones

The "Spirit" and the "Single Eye" in the Teaching of Jesus and the Ancients

The ancient esoteric religious or spiritual initiations, which are the core of even all modern religious and spiritual traditions and symbolisms, were made by various means (archetypal, ritualistic, yogic, and so forth), but they always ultimately involved initiation into the same primary experience. It is the state of awareness prior to ordinary bipolar bodily perceptions and the dualistic mind of verbal associations. It is the "monognostic" or exclusively single and inverted cognition or state. And one of the primary mystical and esoteric initiations into this state was the inverted visual perception of the circle or "eye" of light - golden yellow at the rim, blue toward the center, and white at the very center - which appears to internal vision when attention is focused at the brain core. THE CENTRAL WHITE LIGHT WAS REGARDED AS THE HIGHEST OBJECT OF CONTEMPLATION AND THE DOORWAY TO GOD*, HEAVEN, HIGHER WORLDS, AND SO FORTH. (The exclusive contemplation of the central white light, undistracted by all other colors or visions, leads to further revelations and magnifications of white light, until there is transcendence of the perception of light itself.)

Brahma, Vishnu, and Siva are ancient Hindu names that correspond to these three primary lights of the "eye," or the levels of manifest experience. Siva corresponds to white, Vishnu to blue, and Brahma to golden yellow. And each of these lights, which may also be seen or valued independently, has formed the psychophysical basis for the cult and tradition surrounding one or more of the great religious or spiritual figures in human history.

Thus, Gautama, called the "Buddha" (the "Enlightened One"), is a Master associated with the outer fire or yellow light, and the conquest of desire, or the navel, which represents the vital gross physical, lower emotional, and ordinary mental states of the bodily being. Krishna, called an "Avatar" (or total Incarnation) of Vishnu, is a

Master associated with the inner blue light and the attainment of the "sky"* of the head or brain, which includes the astral, higher mental, and supermental states. Jesus of Nazareth, called the "Messiah" and the "Christ" (or the "Anointed Messenger of God"), is a Master associated with the Holy Spirit Mystery of white light, and the sacrifice, from the heart, of self and all one possesses into the central vision of white brightness.

Jesus initiated his closest disciples into the internal vision of the "single eye" as a method of religious and mystical ascent, and he identified himself with the morning star and the central white light, which initially appears to the inner vision as a five-pointed star at the center of the blue field. Therefore, the "star that appeared in the east," the sign of the Presence of the Messenger of God, is in fact an exoteric literary symbol for this primary mystical phenomenon.

But in fact this midbrain circle is just that. It is a manifest psycho-physical condition or sign, common or native to all. It has traditionally been interpreted to represent all kinds of higher significance, but at last it is simply a bodily signal and device for concentrated contemplation, diffusion or surrender of bodily awareness, quieting of the mind, and so forth. It is generally used as an agent for propagandizing or reinforcing certain religious or cosmological beliefs, cultic allegiances, and the like. It is not itself the true Reality. It is to be recognized, or "known again" through radical intuitive insight, as an ordinary modification of the prior Current and Consciousness that is our Condition in Truth.

The vision of the "single eye" (or the attainment of the reductive and monognostic states in general) is attained by applying pressure to the brain core via activities that invert certain of the sense functions (sight, hearing, bodily sensation, and so forth), or deprive certain functions (sex, food, and the like), or bring certain outward tending brain functions to rest (such as thought), or exaggerate certain functions (such as emotional feeling) and turn them away from mundane objects toward "higher things." It is also gained by an intense upward concentration or contemplation toward the brain, by religious or philosophical activity (belief, reverie, ritual, invocation), and by intimate spiritual or yogic association with individuals who are polarized to the brain core on the basis of their own practice or awakening.

Jesus, or the mystical school associated with that name, used archetypal religious ideas, asceticism or self-control, mechanical and religious techniques for the inversion of attention and upward contemplation, and both yogic and religious association with the Teacher as the symbol or agent of the central white light. This whole affair was central to Jesus' doctrine and method of salvation or reconciliation with the Creator God and the Heaven-Condition of Man (prior to the "fall," or distraction of attention toward the play of phenomena, or self-oriented experience, and away from the Realm of White Light.)

The "Kingdom of God" which Jesus preached to his initiates (those who were pure and receptive enough to be shown directly what others were only allowed to approach through parables, moral lessons, and the demand to repent and seek purification through forgiveness) was a transfigured bodily, emotional, and mental condition that was supposed to be realized through regular absorbed contemplation, surrender, and receptivity relative to the central white light (not the cultic or bodily Jesus in himself, but the light with which he identified himself and which could be found in every "body"). Thus, Jesus said: "If your eye (or sight) be single, your whole body will be filled with light."

The "Kingdom of God" was thus not merely in the future, nor a merely political and social event in this world. It was attainable even in the present by anyone who believed and yielded to the white light, allowing it to transform the mind and body and, ultimately, the world (by virtue of the conversion and transformation of great numbers of people, which would permit the magnification of the Holy Spirit, or the white light vibration, on Earth).

Thus, the white light was interpreted to be identical to both Jesus and God ("I and the Father are one") and to the Holy Spirit that transforms whatever it touches (and which proceeds from the Father and the Son - that is, which radiates to the whole body, via the nervous system, from the white light focus at the core of the brain).

The Spirit of white light was viewed as an Agent for the transformation of Man and world, which would produce not only the bodily "Kindgom-of-God" condition in the case of the individual, but which would ultimately produce a radical change of the whole world. In any case, contemplation of the white light was also viewed as an end in itself - identical to the contemplation of God and the Heaven Realm - and such contemplation was thus taught as the instrument of higher wisdom during life and as a method of ascension to Heaven at death.

What is this single "eye" at the brain core focus? It is an energy phenomenon of the brain that appears when the usual binocular vision of common perception is inverted. Indeed, it is a symbol of origination and singularity, and it is part of the bodily or human psycho-physical origin of monism and monotheism. The common states of experience are all "dualistic." That is, they arise on the basis of the double root of all our perceptions and conceptions: the two-sided nervous system, the two-sided brain, two eyes, two ears, and so forth. All of our common experience is bipolar, rooted in the dualism or dynamic natural division of the bodily self.

As a solution to the observed difficulties of dualistic, self-divided, and mortal bodily life, men have always sought and discovered bodily and mental methods to escape into exclusive singularity and ecstatic states of consciousness wherein dualistic and bodily perceptions and conceptions are suspended. Jesus was apparently one of the ancient Teachers of such a solution to life.

The inversion of the bipolar or dualistic bodily system of perception, awareness, and cognition produces phenomena of exclusive singularity. When the two-eyed process of vision and the two-sided brain process of thought are neurologically pressured, lights flash upon the optical centers of the brain. The first primary vision gotten by this means is the yellow-blue-white circle at the inner eye focus (the optic chiasma). It is simply what happens when the energy of the left brain and the lower body and the energy of the right brain and upper body are not permitted to disperse to their usual objects but are frustrated toward inversion of attention, back toward the neurological roots or origins of perception and conception in the brain. Thus, the lower vibratory energy (in the range toward yellow and red) and the higher vibratory energy (toward blue and violet) mesh with one another, as in a rainbow, and the two halves of the brain and the body thus produce the single visual field of golden yellow and blue. The white center is the still point of bodily energy. The white light is the "color" that contains all colors in a unity, prior to dispersal or refraction in the play of light and life.

There certainly is wisdom and even ordinary harmony of body and mind to be realized in the observation of the "single eye," the subtle emanations of the brain and nervous system, as well as the preverbal mind. But these conditions are not themselves Truth, nor are the attainments of the monognostic or "single-brained" states of the psycho-physical being an inherent guarantee of salvation from mortality and stupidity. One must be wise in the face of such experience, as in the face of all other experiences. Our salvation or liberation is not itself in these ancient methods of attaining extraordinary brain states. Rather, we must be awakened to the Institution of the Condition or Intensity from or in which ALL conditions (dualistic or monistic) appear.

Those who teach the worship of the sky (the atmosphere around the planet earth) and of the sun (the fiery star in the center of our solar system) are not qualified as spiritual instructors.

Why does the Lord Krishna have blue skin? Krishna represents the inner blue field of divine consciousness as practiced in ancient mysticism.

Beyond Mystical Experience

All yogas, all spiritual, mystical, psychic, mental, and religious techniques or presumptions, are, at their base, forms of concentration, or objectivation of awareness. And all such processes are essentially mechanical manipulations of the functional psycho-physical structures of the human body-mind. They result either in absorbed contemplation of various personal psycho-physical states and objects, high or low, ore else in a diffused state of psycho-physical release that is both temporary and ultimately self-meditative.

Only the conscious process of radical intuition of the Real Condition penetrates the illusions of both ordinary personal life and extraordinary religious or spiritual effort. Only in the self-released disposition of radical intuition are the limitations of the independent body-mind relaxed, released, or dissolved in the higher or true Mind, the Self, the inherently selfless Mind or Condition that Transcends the entire bodily being. Only in radical intuition of the Real Condition is there utter release of the deluding force of psycho-physical modifications, self-division, self-possession, contractions, states of concentration, and illusory objectifications or stepped-down intensities of the absolute Intensity of Radiant Bliss.

-Franklin Jones

The Anatomy of the Third Eye

In the fifth stage of life, the sensorium, or the brain core, wherein the senses and all mind forms originate and are controlled, is inspected and transcended. The traditional descriptions and conceptions of the ascent to the brain core tend not only to be metaphorically religious and cosmological, but they tend also to be related to the primary organ or function of sight. Thus, the mysticism of the fifth stage of life is most often communicated in terms of vision, lights, and the Ultimate Light above all lights. Likewise, the position of contemplation in this stage is most commonly referred to as the "third eye," or the pineal gland. However, all of this represents a simplistic and exclusive or cultic point of view.

Truly, the higher phase of mystical ascent, or the fifth stage of life, is a matter of concentration of attention in the brain, or the roots of all the sensory and mental functions of the body-mind. Thus, the mechanisms of the brain core, including the cerebellum, the fourth ventricle, the cerebral aqueduct (which is the "narrow gate" of religion and the "brahmarandhra" or "hole of Brahman" of yogis), the brain stem (beginning at the medulla), the corpus quadrigemina, and the diencephalon (including the pituitary body, the hypothalamus, the thalamus, and the pineal body, as well as the third ventricle), are all part of the field of ascended mystical experience in the fifth stage of life.

Certain parts of the brain core are indeed associated with the internal mechanism of vision. Thus, an important aspect of practice in the fifth stage is inspection of the various levels of the phenomena of vision in the brain core. These areas of inspection of internal vision are especially associated with the mechanisms of the optic chiasma, the pineal body, and the visual cortex at the upper rear of the brain.

However, other dimensions of mystical ascent are equally as important as those of vision. Indeed, in the literature of mysticism, the second most prominent mystical phenomenon is that if internal sound or audition. The "Word" is in the same primal position as the "Light." Thus, another important aspect of practice in the fifth stage is inspection of the various levels of audition in the brain core. The primary areas of inspection of internal audition are in an ascending line, beginning at the medulla (or the "Mouth of God"), and extending into the auditory area of the brain, in the temporal lobe.

Although the internal senses of vision and audition are the primary mystical functions, the mysticism of the fifth stage of life also includes inspection of the internal mechanisms of the senses of taste and smell and touch. Thus, mystical ascent is associated with a total heavenly or supersensual experience, even of a dreamlike or psychedelic variety. But in the Way of Divine Ignorance the significance of practice in the fifth stage of life is not supersensual experience itself or belief in an ascended cosmology wherein the soul journeys to God.

Rather, practice in this Way is engaged for the sake of direct inspection of mystical phenomena, recognition of them as merely conditions of one's own body-mind, and thus the transcendence of mysticism itself.

The mystical tour of our esoteric anatomy may be summarized as contemplation of the Life-Current via the roots of the senses and the brain-mind in the brain core. The route of that tour of inspection begins at the junction of the medulla, the cerebellum, and the fourth ventricle of the brain-even though concentration is simply directed into the basic brain core, immediately above and between the eyes and ears. The progress of inspection is upwards from the medulla, the pons, and the midbrain, in association with the cerebral aqueduct. From thence the circuit may appear to go up and then down and up again, as the course moves forward to the region of the pituitary body, then up and back to the thalamus (which is divided into two parts). Then the course may appear to go further back and somewhat down toward the pineal body, before continuing up and back to the visual cortex.

The entire brain core, and not merely the pineal body, is the true ajna chakra, the mystical third eye, or the "seat of the soul" (as presumed by the ancients). And by surrendering into the Life-Current via the roots of the senses in the brain core we may transcend all limiting associations with the phenomena of body and mind, and so regain our intuitive identification with the Radiant Life-Current or Transcendental Consciousness Itself.

≈ 112. Mysticism (Inner Sky & Sun) ≈

However, this Ultimate Event may not be Realized through upward concentration of attention in the brain core. First there must be the dissolution of attention in the Transcendental Consciousness, via penetration of the bodily root of self-consciousness in the region of the heart. Such is the Realization in the sixth stage of life. Then the Transcendental Consciousness resumes its Identity with the Radiant Life-Current, prior to all confusion by the phenomena of psycho-physical experience. The mind, or attention, is Translated into the Transcendental Consciousness, and the body is Translated into the Radiant Current of Life. Such is the Realization in the seventh stage of life.

When the Transcendental Consciousness and the Radiant Life-Current are Realized to be One and Free, the anatomical correspondences to that Realization are found in the heart and the upper brain. The anatomical reference of the Intuition of the Transcendental Consciousness is in the region of the heart, on the right side. And the anatomical reference of the Realization of the Radiant Life-Current, prior to the body-mind, is the crown of the brain, or the upper region of the corpus callosum, the upper extremities of the lateral ventricles, and the corona radiata (the true sahasrar or, metaphorically, the Highest Heaven of God.)

Between the heart on the right and the corona radiata above, the Current of Life is felt to stand like a pillar (or a "lingam"). Its Circuit appears like an S-curve, moving up and forward from the right side of the heart, including the total heart in the process, and then passing back and up through the base of the throat to the fourth ventricle, then up into the brain core and the third ventricle, and thence to the lateral ventricles and the corona radiata, or the Infinite Radiance of Bliss.

-Franklin Jones

In the field of physiology, the human nervous system is divided into two anatomical systems: (1) the central nervous system, consisting of the brain and the spinal cord; and (2) the peripheral nervous system, which is subdivided into (a) the somatic system (voluntary), consisting of both motor and sensory fibers, and (b) the autonomic nervous system (so-called involuntary), which also has two parts, the sympathetic and the parasympathetic divisions.

Medical anatomists point out that the division of the nervous system into a somatic or conscious system and a visceral or non-conscious system, though offering a convenient physiological description, does not imply the presence of two anatomically distinct systems. The two divisions are different aspects of a single, integrated neural mechanism, and they are closely interrelated both centrally and peripherally.

The central nervous system, comprised of the brain and spinal column, is the primary mechanism of conscious, or voluntary, functioning of the body-mind. Thus, it is senior to the autonomic nervous system, which is the mechanism of the generally involuntary functioning of the viscera or vital organs. In the usual person, attention is fixed in the functions of the lower body, that is, the functions below the brows, and in the autonomic nervous system that governs these functions.

The sympathetic and parasympathetic divisions of the autonomic nervous system contain both motor or outward-directed and sensory or inward-directed nerve currents. Nevertheless, in general, the sympathetic division is experientially associated principally with outward-directed or motor impulses, and the

≈ 112. Mysticism (Inner Sky & Sun) ≈

parasympathetic division is experientially associated principally with inward-directed or sensory impulses. In general terms, the sympathetic division governs the "hot" reflexes or excitation and activity, whereas the parasympathetic division governs the "cool" reflexes of inhibition and stasis.

The usual man or woman is bound, in his or her unconscious and subhuman state, to the perpetual play (and sometimes antagonism) between the sympathetic and parasympathetic divisions of the autonomic nervous systems. When the play between these two is harmonized and raised to a level of Life-positive intensity, through awakening to a participation in Life that is senior to the struggle for mere physical survival, then

attention is free to pass into the central nervous system, which is the mechanism for our higher evolution. And, ultimately, even that evolutionary mechanism must be transcended in the process of perfect enlightenment or transfiguration.

The descriptions in this text of the esoteric spiritual process in relation to human anatomy are based on experience, as well as knowledge, rather than scientific analysis. The author's purpose in these essays is to relate experiential and esoteric descriptions to current anatomical theories. These descriptions are generalized; they are not attempts to create a rigorous description of analytical anatomy that corresponds in detail to current medical theory. Those who find these suggestive descriptions helpful may apply them in practice to the processes of esoteric meditation. Others who wish to consider the matter further in analytical and medical terms should use these descriptions as a broad and general reflection on the analytical anatomy of medical science. They would perhaps find it interesting to develop these general descriptions along the more rigorous lines of medical study.

-Franklin Jones

BEYOND THE LIMITS OF THE NERVOUS SYSTEM

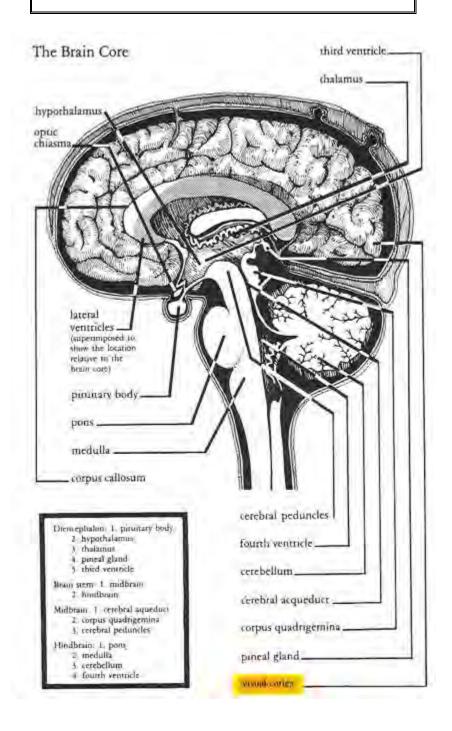
Worship is sacrifice. Worship in "Truth" is sacrifice of mind, or all knowledge, into the intuition of Divine Ignorance. The sacrifice of self-possessed knowledge ultimately becomes selfless Wisdom.

Worship in "Spirit" is sacrifice of bodily existence into the All-Pervading Divine Radiance. The sacrifice of bodily or formal independence of self ultimately becomes selfless Divine Existence.

Worship in "Spirit" and in "Truth" is sacrifice of all that is oneself and that one possesses, or by which one is possessed. It is not sacrifice of what is less or other than oneself, or that is only symbolic of oneself, or that is less than the totality of what one possesses. It is the sacrifice of Man in God. And such worship or sacrifice is true religion, or religion-spiritual participation in Life.

The way of Sacrifice in God, or Eternal Life, is a matter of growth in responsibility for the awakening and the sacrifice of all the various structures of the body-mind.

≈ 112. Mysticism (Inner Sky & Sun) ≈



∞ 113. Narcissus ∞

The illusion of a "seperate self" (or "individuality") from "unified" nature. Narcissus is a good symbol for suffering. He has separated himself from all relationships, especially the primary relationships of mother, father, loved-one, and environment. He confronts only his own image, which he does not re-cognize as such. Obviously, Narcissus doesn't know that the face in the water is his own image. He does not recognize his own image or quality as such. And suffering is in the failure of a man to re-cognize, to know again, his own distraction, which is his own state, his own quality, his own modification. When he re-cognizes it, he ceases to be enamored, fascinated and distracted. His drama is undone by simple and yet radical knowledge.

If Narcissus understands his fundamental activity, his insane condition will come to an end.

So all that a man is suffering is fascination with the force of his own activity and experience, which represents to him the "separate self sense" (identification or "ego"), the field of differentiation (the conceptualized world), and the endless adventure of seeking (mysterious motivation or desire). The things flashing and moving before him, the "objects" of consciousness, imply the separate perceiver over against the field of perception. And where this implication becomes the point of view, the true and prior nature of the world ceases to be obvious. This structure goes on and on, magnified through all forms, all the types of experience, all the worlds of experience, all the conditions, gross, subtle and causal, that arise. Every thing that arises is fitted within this structure.

So it makes no difference where Narcissus moves, what experience occurs, what technique or search he applies to this dilemma. No matter what occurs, he fails to know it directly. Even the Divine Vision fails to be conclusive, because he knows it in terms of this structure of fascination and separation. A man is always being Narcissus until there is the recognition of this primary activity, assumption and root of cognition. But when this re-cognition ("Remembrance")occurs, he is like a man discovering that he has been pinching himself. His pain was always his own event, the theatre of his own action. When he finally sees, it is a simple matter. He no longer needs to go through any sort of complicated affair to get free of pain. He doesn't have to go through any kind of therapy, special diet, yoga, or mantra in order to be free.

Therefore, it is not by the elimination of conditions or the destruction of your responsibilities that you are served. You are served by the communication of your responsibilities in the ordinary way. It is not by distracting you while you remain irresponsible and in trouble that you are served. It is by the forceful demand for responsibility that you are served.

≈ 114. The Myth of Narcissus ≈

In the ancient Greek myth, Narcissus is absorbed in an image—but he does not even notice that it is an image in a mirror. The key to understanding "Narcissus" (or the ego-"I") is not that the "self"-image is an image of oneself. Rather, the key to understanding "Narcissus" (or the ego-"I") is that the "self"-image is an image reflected in and by a mirror."

"This myth, this controlling logic or force that forms my very consciousness revealed itself as the concept and actual life of Narcissus. I saw that my entire adventure of the whole desperate cycle of awareness and its decrease, of truly conscious being and its gradual covering and the whole mechanics of living, seeking, dying and suffering was produced out of the image or mentality that appears hidden in the ancient myth of Narcissus. It was the logic or process of separation itself, of enclosure and immunity. It manifested as fear and identity memory and experience. It informed every function of being, every event. It created every mystery. It was the structure of every imbecile link in the history of our suffering. I began to see that same logic operative in all other men and every living thing, even the very life of the cells, and the energy's that surround every living entity or process. And I saw that the adventure or destiny of Narcissus was also my own, because I saw that I was living; this principle, I was living as this activity, this entity. And I gathered from examining the archetype as it appeared in literature in the form of Narcissus what must be the end phenomenon of such a life, and what is it always? What is the result of this contraction, this self obsession? It is death."

"The archetype of Narcissus, who avoids the world by gazing into a pond at his own image, is a metaphor for the ego, the independent self-mind. Like the pond, the mind is a reflective mechanism. Therefore, the ego or the self or Narcissus is a reflection, an illusion of independence. To enter into the realm of the mind, to persist in our flight toward subjectivity, our obsessive experience of separate self, is to be possessed of the self, not of God, no matter how profound the inward phenomena may seem to be at any time."

"Narcissus appears in the form of self-involvement, ego, or individuation. But in fact he is self-doubt. This is his origin, as it appears to understanding. To himself, Narcissus appears as aggressive self-enforcement and survival by stealth. He is his own disease. He dies as a function of his own drama and nature."

"You are "Narcissus". You are looking at an image, and you think the image is actually "there"—as something outside you, as something that has nothing to do with you, except that you are seeing it as an "object". As "Narcissus", you are controlled by that "known-object". You have already taken up the ego-position—and, from that position, you even regard Me as a "known-object", "digitalizing" Me into the checkerboard that extends from your little block of presumption.

The ego, or the essence of every person (personified as "I"), is not an inner entity or subtle essence. The ego is the activity of self-contraction. And it is observable in the person of the "I," the body-mind or psycho-physical persona, as the feeling of separateness and the performance of every kind of separative activity.

"The true psycho-physical "root" or "center" of the human body-mind is the entire body-mind itself, rather than some center within the body-mind. Thus, the reactive contraction that separates the body-mind from the All-Pervading Life is the reactive contraction of the entire body-mind, which curls upon itself in every part, toward self-possession and problematic commitment to the survival and fulfillment of the independent sense of a "seperate self."

However, the characteristic signs of that self-defining reaction to Life in the case of the usual individual may be read in a specific organ and function complex. Thus, the usual individual displays chronic psycho-physical tension at the perineum, anus, genitals, navel, solar plexus, heart, lungs, throat, mouth, face, spinal line, and brain.

≈ 114. The Myth of Narcissus ≈

The bodily "base" or "floor," which includes the anus, perineum, and sex organs, is the common functional "lock" that separates the individual or whole body from the foundation that is Life. Likewise, the bodily "ceiling," which tends to be created by reactive "locks" or chronic tensions at the mouth and the visual, verbal, and speech centers of the brain, creates a continuous and unpassable barrier to aspiration and intelligence. All the rest of the body-mind composes the "four walls" of self-enclosure.

Only when the "door" or "window" of the heart awakens the whole and entire body-mind in the intuition and spontaneous love of Life, or the Divine Ignorance-Radiance, does this house and hedge of Narcissus dissolve in the ecstatic Regeneration of Happiness."

∴ 115. Nature

The term "get back to nature" does not mean move out of the city and into the country.

It means get back to one's own nature, or one's own TRUE nature. Which is self-realization. God-union, at-onement. Also called enlightenment, Satori, Nirvana, the kingdom of God, paradise, the garden, Eden, etc.

The country may have less distractions, but one can still find the "GOD WITHIN" in any part of the world.

Nature or creation, is the materialization and manifestation of God (the FIRST COMING) the SECOND COMING or SECOND MATERIALIZATION and MANIFESTATION is through all of humanity.

∞ 116. One Universal Being ∞

THE PRIOR UNITY OF ALL HUMAN BEINGS

It could be said that all human lifetimes are a "Quest for the historical self" - their own indisputable, defined, real existance.

It is the use of the body (senses), brain (field of the mind), the fundamental purpose of which is to "generate" the sense of separate existence (the individual"I") over against everything and eveyone.

Neither experience nor memory nor the sensations of the physical body actually define a separate entity. The "I" is a fiction, a lie - and "reality" becomes self-evident only when the activity of the "indivualized self" ("I") is transcended.

Our sense of separation from the rest of creation is always a misperception (original sin) since it implies that something exists other than "eternal existing consciousness - energy" (The generating, organizing and desolving process of "Living Energy" or G.O.D.).

∴ 117. Pain & Suffering

Suffering

For many an individual entity those things that are of sorrow are the greater helps for unfoldment, as the entity has experienced in some of its disappointments.

... while suffering may bring understanding (to an entity), *causing* (others) to suffer to satisfy one's own self brings reproach ... Be true to self in such a manner as to not bring reproach from others, and most of all from self.

Why Do We Suffer?

E. Cayce, A.R.E. State:

Much might be given as respecting such a question. This would require that all of those activities be reviewed that have brought those disturbances of every nature in the earth.

Know, even as He, though He were the Son, yet learned *He* obedience through the things which He suffered. No servant is above his Master. Ye are one with Him. Know that His strength, His love, His might, will be with thee all the way, if ye trust wholly in Him.

Let the body-mind continue in the attitude of seeking for the *spiritual* awakening. Know that each experience in this material plane is, if used in a constructive manner, *for soul development*! . . . While the trials, the temptations, the sufferings come; and oft may the body ask self, "If the Creative Force or God is mindful of man, why does He allow me to suffer so?" Know that though He were the Son, yet learned He obedience through the things suffered in body, in mind, in the material or earthly plane.

Learn, the first primary success which is worthy of emulating is worthy of being suffered for . . . They who would gain the greater will suffer the more. Those who would attain to a more perfect understanding of the true relationships of an individual to creative forces and using of same constructively, recognize the unfoldment of the mind through the experience.

There are, to be sure, pathological disturbances, yet conditions are such here that the greater help may be brought by just being patient, just being kind and loving to the entity. . . For the body is one of those who is meeting its own self in the physical expression in the present. There has been, and is yet to be, a great deal of suffering physically to be experienced by the body. . . do give a great deal of prayer . . . those who are close to the entity.

There should be rather those administrations of the mental and spiritual help. . . to make easier that journey which this entity soon must take. For life is not spent just because changes come about, but the greater opportunity for this soul-entity is to be released from the suffering. For, in the same manner as He, who is the Way, suffered, so must each individual meet that in the flesh; that we may know that the Savior bears with each soul that which will enable life, consciousness, to be a continuous experience.

... let they prayer ever be, "Lord, let me be the channel for supplying that in the experiences of those with whom I come in contact, and for the needs of man at this particular period, that they may know Three better through the things which they have suffered and do suffer."

-E. Cayce, A.R.E.

∴ 118. Pandora's Box

In Greek mythology, Pandora (meaning, all gifted and giving) was the first woman on earth created by Zeus, (she was not created to plague man as stated in some texts). The Gods bestowed on her such gifts as natural beauty, charm and natural curiosity that all spiritual beings have. The opening of the box containing all the troubles and diseases of the world is a metaphor for becoming identified with the physical experience of living in the earth plane (opening the door to the world of physical sensation and sensory input as a source of knowing), only hope was left in the box. There is still hope left - but not very much.

The Greek mystery schools were available to anyone who was spiritually developed enough to understand the secret message in mythology.

≈ 119. Parental Deity ≈

THE PARENTAL DEITY AND THE "ONE" TO BE REALIZED

There is a common notion people have which they associate with "God" (or the Divine), and which they commonly identify as a basic "religious" feeling or concept. It may be described as a feeling that, even when you are alone, there is "Somebody Else" in the room. This is just the opposite (or the antithesis) of the Disposition of Real Transcendental Spiritual life. I Speak about God all the time—but I am Speaking from a Disposition that is entirely different from the "point of view" of conventional "religion". Perhaps, by contrast, you could say that the Disposition of Real Transcendental Spiritual life is summarized in the notion that, no matter how many people are in the room, there is still only One Person there!

In general, discussions about "God" or "religion" tend to be naively associated with the idea of the Power that is "Other", or the One Who is "Other". This "God"-idea corresponds to a rather childish (or even infantile) sense of Reality. Children are not, in general, great metaphysicians or great mystics! They have some very primitive kinds of awareness, as well as some remarkable kinds of awareness that adults tend to lose or dismiss. However, when children communicate their sense of "God", they very often express a feeling that has been dictated to them by their parents. They naively describe Reality according to a child's psychology—that childmade awareness of Reality which is not natively associated with great, abstract propositions. It is not that children are free of mind, and (therefore) their "religious" concepts are purer than those of adults. The "religious" concepts to which a child can be sensitive and responsive are generally built upon the psychology of the childhood situation—which is one of being dependent on a parent or parents, particularly on the mother. The parent-child relationship—in which the parent is a great, "experienced" person there to protect the smaller, vulnerable person—provides the naive basis for childish "religious" views and for what are commonly called "religious" views in general. In other words, the notion that people have of "God"—apart from Real-God-Realization Itself—tends to be a carryover, an extension of the childish situation. Therefore, "religion" tends to be regarded as a "solution" for a rather infantile "problem": the need to be protected, sustained, and made to feel that everything is all right and that everything is going to be all right, the need to feel that there is a superior "Other" in charge of everything.

When people communicate to their children about "God", they commonly speak of "God" as a kind of super-version of mommy-and-daddy. When people speak to one another about their earliest "religious" consciousness (and it is more a kind of conventionally acquired mental attitude than it is a matter of direct perception), they commonly talk to one another in terms of a child's model of Reality. However, to truly enter into the Process of Reality Itself, you must transcend the child's version of Reality. To become human, to be an adult, a mature human personality, you should have overcome that childish view—but, commonly, people do not. Thus, to the degree that people are "religious" (in the conventional manner), it is that portion of themselves that is basically childish or infantile that is being "religious" or that needs "religion".

The entire domain of conventional "religion" is (commonly) the domain of immaturity—or of childishness and adolescence, rather than real human maturity. When people believe in "God", what they are actually believing is that everything that is "outside" of themselves is ultimately epitomized in some Person, Force, or Being that is not merely making and controlling everything, but is in charge and is going to protect them—and, especially, that this "Other" Person will protect them and even help them to get a lot of things they want, if they

≈ 119. Parental Deity ≈

will enter into a special kind of relationship with that One. That relationship is very similar to the one that you were called to enter into with your parents: "Be good—and we will love you, and protect you, and give you things that you want."

Thus, popular (or conventional) "religion" is largely a cultural domain of social morality. People are asked to behave in one or another fashion that one would call "good" in order to maintain a good association with the parent-like "God", so that they will be loved and protected by that One and given the things they want (while they are alive, and after death).

Conventional "religion" is largely an enterprise of childhood—of the dependent, childish state. When people become adults, however, they have more hard facts to deal with in life. They feel much less protected than they did as children in the household of their parents. So they begin to question and to doubt the existence of this Parental Deity. Such individuals may continue to be conventionally "religious" in some sense, willing to play the game of social morality and good behavior—but they carry on a rather adolescent relationship of dependence-independence, or embrace and withdrawal, relative to this "God-Person".

Atheism is the ultimate form of denial of the Parental "God". Atheism is not founded on real observation of the ultimate facts of the universe. Rather, it is a kind of adolescent development of the human species. What characterizes the doctrine (or dogma) of atheism is not a discovery that there is no "God", but a refusal to acknowledge every kind of parent (or parent-like authority), including (therefore) the Parental "God" of childish "religion".

If conventional "religion" amounts to an actual "experience" (rather than just a kind of conventionally acquired state of mind), it could basically be defined as a very primitive sense that invades all of your life, but that relates to you most specifically in your solitariness, your private individuality. It is the sense that, when you are alone—and you are, in the sense that you have a private destiny, always alone—there is do, and represents a "Parental Will" relative to what you do. That One wants you to do certain things, wants you not to do other things, and will presumably reward you if you do the things that It wants you to do and will punish you in various ways if you do not do those things. Out of this kind of "Parent-God"-ism come all the other traditions associated with the notions of "sin", or the valuation of events not merely factually but in terms of the Parental Deity. In other words, if something negative happens to you, it is generally regarded as a Divinely given punishment or a result of what you have done in terms of your social personality and your conventional moral activity. If good things happen to you, they are presumed to be gifts or rewards from the same Source.

Examine the "point of view" of conventional "downtown" (or popular) "religion". You will see that it corresponds to this structure of notions, and is (therefore) primarily a development of a child's state of awareness. It is a development of the original parent-bond of your childhood, and it is complicated by the dissociative individuation that develops in adolescence, and that tends to characterize your adulthood as well.

The Acausal Divine, or Real (Acausal) God, the One to be Realized, is not other than Reality Itself. That One Transcends your personal, conditional existence—but your conditional existence arises in That One. All of this conditionally arising "world" is a modification of That One, a "play" upon That One. To Realize That One, you must enter profoundly into the Intrinsically egoless Self-Position—but not by means of the traditional

∞ 119. Parental Deity ∞

"method" of introversion, or turning attention "inward". That "inward"-turning effort is simply one of the egobased solutions to the presumed "problem" of existence. That Which must be Realized is in the Perfectly Subjective Self-Position—and It is Realized not by appeal to Something "outside" yourself nor by entering into childish dependence in relation to some great Principle, but by transcending your own separative (and "self"contracting) activity, and Realizing Most Perfect Identification with That in Which you "always" and "already" inhere.

All of the public "religious" chitchat, the seemingly endless "worldly" conversation, about whether "God" exists or not, is simply a continuation of the doubting and "subjective" mulling-over of "problem"-consciousness that is part of the adolescence of humankind. Always wondering about whether "God" exists is simply an adult occupation of basically adolescent personalities whose notions of "God" were formed by the childhood situation of dependence. Thus, wondering about whether "God" exists is basically an effort to prove the existence of the "God" you believed in as a child. Nevertheless, the "God" you believed in as a child does not exist—not as It was then described to you, nor as you then believed. What you are told (in childhood) about "God" is communicated in terms that your parents hope will satisfy your needs as a child.

In other words, parents develop your "God consciousness" (or your "religious" orientation) when you are a child as an extension of what they themselves are otherwise trying to do as parents. Parents naturally want their children to feel protected. They do not want their children to become neurotic and to feel threatened. And they want their children to learn how to behave as expected. They want their children to develop socializing tendencies, to learn how to relate to others positively and to function socially, how to survive socially and in ordinary human terms. This is what parents want you to do—and, in some ordinary sense, it is natural enough for them to want you to do this. Thus, when parents teach "religion" to their children, they teach them (as a general rule) about a "God" who is basically a poetic extension of themselves as parents.

Parents do not want their children to feel unprotected—but, really, the source of children's protection is their parents, and the community, and human society altogether. Apart from whatever protection people can generate for children (as their parents and as the community that surrounds them), children really are not very well protected. And neither is anyone else! Beyond what you can do for one another as human beings cooperating with each other, there is very little protection in this "world" for anyone. So you do want your children to feel protected, but you are protecting them. There is no reason to invent a "Santa Claus Parent-God" to make them feel protected. You should let your children know that you are protecting them, that you are providing them with circumstances in which they will be able to live and not be threatened, and in which they are loved quite naturally by others.

Really, children should understand that becoming a positive social personality is not supposed to be a way of getting the goods from "God" or getting love from "the Parent". In that syndrome, love is different from your own social activity, and your social activity is a way of getting love. What you should be teaching your children is that to become a relational personality means that you become love. You must become love. Human beings must become loving. Thus, social activities are not supposed to be something you do in order to get love. Your interpersonal activities should be love. The whole notion of "sin" as a result of violating the "Ultimate Parent" is not something you should communicate to your children.

≈ 119. Parental Deity ≈

There Is the Great Being, the Great Divine Reality. There Is That Truth. And there is the Way of entering into the Realization of That One. Such Realization requires great maturity—not childishness, not adolescence, not egoity—and It involves the transcending of everything conventionally "religious" that is associated with your childish and adolescent personality. You enter into That Realization not by appealing to the Power of the "Other", the presumed "objective" Parental Deity "outside" you, as proposed by conventional "religion". The God Who Truly and Really Exists is not the white-bearded Character of popular "religious" mythology. The God Who Truly and Really Exists is not even some kind of all-pervading Parent like Essence. The God Who Truly and Really Exists is not present as a separate (or exclusively "Other") Personality anywhere in cosmic Nature. Nor is That One to be identified with any subtle "object" in cosmic Nature, or with any of the lights observable via mystical consciousness. That One Is Real (Acausal) God.

You Realize—and, thereby (ultimately), prove the Existence of—That One only by entering most profoundly into the Intrinsically egoless Self-Domain (or Self-Position), the Domain of Prior Existence (or Isness), the Tacit Self-Apprehension of Being (Itself).

The "God" of cosmic Nature, the "Creator-God", cannot be proven—because that One does not exist as proposed. Real (Acausal) God Is the Transcendental, Inherently Spiritual, Intrinsically egoless, and Self-Evidently Divine Person—Self-Existing and Self-Radiant. Real (Acausal) God Exists at the level of Eternal Existence and not at the level of the "objects" related to your conditional egoic existence (or your conditionally manifested independence). Real (Acausal) God Is the One in Whom all others, all "objects", and all states of cosmic Nature Inhere.

\$\infty\$ 120. Peace Of Mind \$\infty\$

True peace of mind is found in your original state of SELF AWARENESS prior to and inner witness to the outer body mind and thoughts." That is, in Enlightenment, SELF-realization, Satori, Nirvana, Samadhi, at-one-ment, spiritual understanding, God-SELF-realization - rest. (Matt. 11:28)

And...to "KNOW-THY-SELF" to be eternal spirit...never ending.

↑ 122. Perfection
 ★ 122. Perfection
 ★ 123. Perfection
 ★ 124. Perfection
 ★ 125. Perfection
 ★ 125. Perfection
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Blessed are you when you become UNIDENTIFIED with the physical body-brain and the subject-object mentality which Judges and causes hatred in your heart. KNOW THY SELF and become a PASSERBY in the world. Then you shall be PERFECT SELF, even as your father which is in heaven is PERFECT SELF."

-Jesus, Matthew 5:48

God is pure consciousness or spirit, perfect SELF AWARENESS without movement. For anyone to achieve (actually return to) perfection, one has to worship God in spirit or become like God in spirit, that is, during meditation one becomes disassociated with the physical body-brain and its self created psychological person-ality with a subject-object mentality and therefore becomes (worships in) perfect consciousness.

True worship is, to seek what is called divine "love-union." Only when one is perfect in consciousness can one understand perfection as pure SELF AWARENESS. To love something is to have the desire to be LIKE that which is loved, and ONE with that which is loved.

21. Perfect Knowledge (As Spirit)

Because it is inherently separate from (and, thus, inherently not-"knowing" of) any other possible space-time-defined separate "point of view" (or, otherwise, the infinite totality of space-time-defined separate "points of view"), no spacetime-defined separate "point of view" (or ego-"I") is inherently characterized by—or, otherwise, capable of—inherent absolute certainty (or "absolute knowledge", whether tacit and original or, otherwise, acquired) relative to any condition or matter of would-be "knowing". All presumed (or would-be) "knowing" from or in the context of separate and space-time-defined "point of view" is—exactly, comprehensively, and irreducibly—not-"knowing".

Any condition or matter of would-be "knowing" about which there is no inherent absolute certainty is a "problem"—or a question (or a matter of contention) that requires a "solution" (or an answer) in the form of a "proof". For any matter of would-be "knowing" about which there is no inherent absolute certainty to otherwise become a matter of certain "knowledge", a theory of what would constitute "proof" must first be established. All theories of "proof" are contingent upon conditional non-absolutes for verification—or else inherent absolute certainty would have already established the "knowledge" required. No matter of would-be "knowledge" can be perfectly verified as "proven"—because only inherent absolute certainty transcends all possibility of a contingent "proof" being dis-"proven" by further contingencies. Therefore, only inherent absolute certainty—or Inherent "Perfect Knowledge" Itself—Is Inherently Absolutely "Proven" (or Self-Verified). Only "Perfect Knowledge" Is inherent absolute certainty.

Therefore, apart from "Perfect Knowledge"—or The Self-Evident Inherent Absolute "Knowledge" of Reality Itself As Is—there is no "knowledge" at all. That being Self-Evidently The Case, all conditionally apparent beings exist, apart from "Perfect Knowledge" Itself, in a perpetual state of irreducible ignorance—no matter how much "knowledge" any such one may otherwise presume to possess. Inherent and irreducible ignorance, or inherent absolute non-certainty, or intrinsic and unalterable "knowledgelessness" Is, if Tacitly Self-Recognized and Self-Acknowledged, The Intrinsic and Self-Evidently Divine State of Inherently egoless "Perfect Knowledge" of Reality Itself.

Inherent absolute ignorance (Prior to memory as Spirit) Is the inherent, tacit, and absolute certainty that, no matter what apparently arises, ego-"I"—or any separate and spacetime-defined "point of view", or even an infinite number, or infinite totality, of separate and space-time-defined "points of view"—does not and cannot "know" (with inherent, tacit, and absolute certainty) "what" it Is. Inherent absolute ignorance Is the inherent, tacit, and absolute certainty that a presumed ego-"I" (or separate and independent "self-object") is not, and cannot be, "located", identified, defined, or "known". Inherent absolute ignorance Is the inherent, tacit, and absolute certainty that no separate and independent "other" (or even any separate and independent "object" at all) is, or can be, "located", identified, defined, or "known". Inherent absolute ignorance Is the inherent, tacit, and absolute certainty that Reality (Itself, and altogether) Is Intrinsically (or Always Already) Prior to space-time-definition (or separate "point of view"), and (As Such) Is Intrinsically and Perfectly egoless, One, Indivisible, Non-separate, and Non-"different". Tacit (or inherent absolute) not-"knowing" (of what even any apparent "object" Is) Is Inherent Absolute "Perfect Ignorance"—or Tacit Inherent Absolute "Perfect Knowledge" of and As The Intrinsic Absolute Self-Nature, Self-Condition, and Self-State of Reality Itself (As Is), even under and as the contingent (or conditional) appearance that is otherwise the presently arising (and

≈ 121. Perfect Knowledge (As Spirit) ≈

always merely apparent) "object" of inherent absolute non-"knowing". Inherent Absolute "Perfect Ignorance" Is The Intrinsic Absolute Self-Nature, Self-Condition, and Self-State of Reality Itself.

Inherent Absolute "Perfect Ignorance" (Spirit) Is The Self-Evident and Irreducible Self-Nature, Self-Condition, and Self-State of Inherently Perfect Self-"Knowledge". Inherent Absolute "Perfect Ignorance" Is Intrinsically ego-less Self-Apprehension, or Non-separate and Non-"different" Self-Apperception, of The Intrinsically Self-Evident, and Self-Evidently Divine, and Intrinsically egoless, and Perfectly One, and Irreducibly Indivisible, Non-separate, and Non-"different" Self-Nature, Self-Condition, and Self-State of What Is As Is. There is no actual or possible "absolute knowledge"—but there Always Already Is Irreducible, Absolute, Intrinsic, egoless, and Perfect Not-"knowing", or Divine Ignorance (Prior to memory as Spirit).

≈ 123. Philosophy (Esoteric) ≈

PHILOSOPHY, The love of Wisdom (Intuitive Eternal Self Prior to All Things)

Knowing" no "answers" Is the Intrinsically egoless and Self-Evidently Divine State of Perfect Freedom. "Knowing" no "questions" Is the Intrinsically egoless and Self-Evidently Divine State of Perfect Peace. "Knowing" no "other" and no "difference" Is the Intrinsically egoless and Self-Evidently Divine State of Reality Itself. Perfect Non-"Knowing" Is the Intrinsically egoless and Self-Evidently Divine State of Perfect Ignorance. Perfect Ignorance Is the Intrinsically egoless and Self-Evidently Divine State of Perfect Truth-Fullness. Perfect Truth-Fullness Is "Aletheon"--or "Perfect Knowledge" of the Intrinsically egoless, Indivisible, Acausal, and Self-Evidently Divine Self-Nature, Transcendental Spiritual Self-Condition, and Perfect Self-State of Reality Itself. "Perfect Knowledge" (Which Is Perfect Ignorance) Is Perfect Philosophy--or the Only Right and True

Basis for all right and true understanding of "self", "world", "other", all-of-"not-self", and "What" Is Divine.

When there is ego-"I" (or the active presumption of separate "self"), there is (always simultaneously) the "world" (or all of actively presumed "other" and "not-self")--and ideas of a "Creator-God" (that is actively presumed to be the "Divine Cause" and the "Presiding Deity" of ego-"I", "other", "world", and all of "not-self") also tend to arise. When there is no ego-"I" (and, therefore, no active presumption of separate "self"), there is (always coincidently) no active presumption of separate "other", "world", or "not-self"--but, rather, There Is Only Real God (or the Self-Evidently Divine and Acausal Indivisibility, Self-Nature, Self-Condition, and Self-State That Is Intrinsically egoless, Self-Existing, and Self-Radiant Reality Itself). Perfect (or Intrinsically Right and True) Philosophy does not begin with either the active (and, necessarily, merely mentally, conditionally, provisionally, and conventionally constructed) presumption or "problem" of ego-"I" (or separate "self"), or of "world" (or of "other", or of any "not-self"), or of "Creator-God" (or of "Divine Cause" and "Presiding Deity"). Perfect (or Intrinsically Right and True) Philosophy necessarily begins with Intrinsic (and, Thus, Always Perfectly Prior, Non-conditional, Non-provisional, and Non-conventional) Self-Apprehension (or Intrinsically ego-Transcending and Intrinsically body-mind-Transcending Self-Apperception) of the Self-Evident Self-Nature, Self-Condition, and Self-State of Reality Itself.

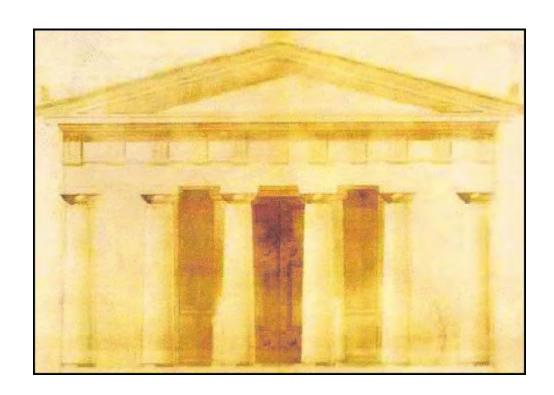
Reality Itself Is Always Already Self-Evident, Intrinsically egoless, Indivisible, Acausal, and Self-Evidently Divine. Reality Itself Is The One, Only, Intrinsically egoless, Indivisible, Acausal, and Self-Evidently Divine Context of any apparent "self", "world", "other", "not-self", or "God"--or of any "appearance", or any "problem", of any kind--that is actively proposed to the exercise of understanding. Reality Itself Transcends everything and everyone. Reality Itself Is everything and everyone. That Which Both Transcends everything and everyone and Is everything and everyone (Always Priorly and Always Already) cannot (and need not) "Cause" anything and anyone conditionally--but, rather, "It" Is The One and Indivisible Context (and not the conditional "Cause") of all conditionally arising appearances (whether of "self" or "other" or "difference" or "world", or any "not-self" at all). Reality Itself Is "Perfect Knowledge" and Perfect Philosophy--and, Thus (As Such), Reality Itself Is Perfect (and Self-Evidently Divine) Ignorance.

"All I know is that I know nothing"- Socrates

24. Philosophy – Greek

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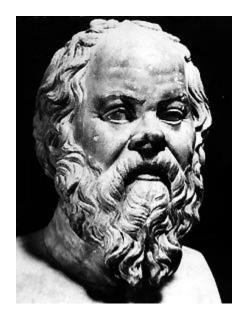
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24. Philosophy – Greek



SOCRATES(Spiritual Teacher) *



Note: * A true philosopher is any person who has attained "spiritual wisdom" and understand this to be the true purpose of life. The "lover" (seeker) of the transcendental spiritual state along with its "universal intuition" (wisdom) is the only person (male or female) developed (evolved) enough to guide others.

Correct synonyms are: Spiritual Mentor, Guru, Zen Master (Roshi) versed in the art of "Dharma Combat" which was called the "Socratic method" by the western schools of spiritual development.

The correct use of the "Socratic Method", a form of western style "Dharma Combat" is not intended to "win" an "argument". Its true use and value (when used by a virtuous person) is to confuse and stop the so-called "rational mind" of thinking (a sort of bio "computer freeze") in order that the questioner may "experience" his/her own pure consciousness. This may lead to an "intuition", which is from the universal mind or universal consciousness (which is inherent in all humans) and hopefully, the student/questioner may "experience" the truth of the fact that we (as humans) are "eternal beings" (spirit) and not individualized physical beings (an illusion or maya) as taught by Plato* in the "allegory of the cave".

Note: * Acadamy = Spiritual School (Ashram)

KNOW-THY-SELF

AS

ETERNAL SPIRIT

(means)

"EXPERIENCE" THY SELF AS ETERNAL SPIRIT

"and thou shall know all the mysteries of the Gods and of the universe."



(from the Greek)

means

"ATTAIN YOUR HIGHEST POTENTIAL"

(PERFECT SPIRIT WITH UNIVERSAL KNOWLEDGE)

Philosopher, (Gr. Philosophos - Philos, loving, and sophos, wise.) One who is loving AND wise. Self-realization.

The non-exclusive, non-inward, native State of the Divinely Self-Realized Adept, Who is Identified Unconditionally with the Divine Reality, while also allowing whatever arises to appear in the Divine Consciousness (and spontaneously Recognizing everything that arises as only a modification of That One).

The Transcendental Self is intuited in the mature phases of the advanced stage of life, but It can be Realized at that stage only by the forced (or Grace-Given) exclusion of the phenomena of world, body, mind, and self. In "Open Eyes," that impulse to exclusion is unnecessary, as "the Eyes of the Heart Open" and Perfect Realization of the Spiritual, Transcendental, and Divine Self in the final stage of life becomes permanent and incorruptible by any phenomenal events.

Philosophy, the love of esoteric wisdom, not intellectual knowing; not the love OF wisdom, but an individual who has attained love AND wisdom, i.e., the state of divine-self-realization (Nirvana, Samadhi, Heaven, Moksha, Satori, Spiritual Enlightenment, Universal Love, Universal Wisdom, etc., etc.).

To KNOW-THY-SELF, as spirit and perfect understanding (wisdom).

Philosopher:

One who "rests" in the PRIOR state of SELF-REALIZATION as Eternal Spirit.

Philosopher: (as understood by the ancient Greeks meant)

"The pursuit of "knowledge for its own sake"

Socrates (470 ? - 399 ? B.C.)

Socrates believed that he had received a calling (Spiritual Enlightenment, SELF realization) to pursue philosophy (the study of the inner spiritual SELF where all things are already known or recognized) and could serve his country best by devoting himself to teaching and by persuading the Athenians to engage in "self-examination."* Any person who has a spiritual, religious or mystical experience of self-realization knows without a doubt that the gift or discovery of the true state of all human beings must be proclaimed. The tending to their souls (the "inner self" found in meditation and silence), is the only true purpose of life and the teaching of it once it is discovered or uncovered.

Socrates's idea that reality is unavailable to those who use their senses is what puts him at odds with the common man, and with common sense. Socrates says that he who sees with his eyes is blind, and this idea is most famously captured in his allegory of the cave, and more explicitly in his description of the divided line. The allegory of the cave (begins Republic 7.514a) is a paradoxical analogy wherein Socrates argues that the invisible world (spiritual consciousness) is the most intelligible ("noeton") and that the visible world ("(h)oraton") is the least knowable, and the most obscure.

Socrates says in the Republic that people who take the sun-lit world of the senses to be good and real are living pitifully in a den of evil and ignorance. Socrates admits that few climb out of the den, or cave of ignorance, and those who do, not only have a terrible struggle to attain the heights, but when they go back down for a visit or to help other people up, they find themselves objects of scorn and ridicule.

According to Socrates, physical objects and physical events are "shadows" and just as shadows are temporary, inconsequential epiphenomena produced by physical objects, physical objects are themselves fleeting paenomena caused by more substantial causes.

The allegory of the cave is intimately connected to his political ideology (often said to also be Plato's own), that only people who have climbed out of the cave and "cast their eyes on a vision of goodness" are fit to rule. Socrates claims that the enlightened men of society must be forced from their divine contemplations and compelled to run the city according to their spiritual enlightenment. Thus is born the idea of the "philosopher-king", the wise person who accepts the power thrust upon him by the people who are wise enough to choose a good master. This is the main thesis of Socrates in the Republic, that the most wisdom the masses can muster is the wise choice of a ruler.

Let your light so shine before men, that they may see your good works and glorify your Father in heaven.

-Jesus, Matthew 5:16

The love of wisdom is not the love of intellectual knowledge, but is the love of the state or condition of BEing that produces transcendental wisdom (remembrance).

Philosophy is: the research and study on how to attain unconditional love and transcendental wisdom. The research and study of guiding others to their highest potential (Arete).

Every person has full knowledge of ultimate truth contained within...the soul needs only to be spurred to conscious reflection in order to become aware of it.

-Socrates

"The unexamined life is not worth living.

-Socrates

This statement by Socrates means that the ordinary life without the quest to KNOW-THY-SELF as eternal spirit is not worth living. It is the waste of the opportunity to truly understand and experience life IN the physical body, but not AS the body.

"As for me, all I know is that I know nothing."

-Socrates

i.e., all I know now in my spiritual state, is the "understanding" of all things and that the knowing of all things in the intellectual state of mind was only the process of "naming" and creating concepts by the psychological ego-I, the personality of the physical body and brain (necessary for the physical body in a social structure, until it becomes obsessive-compulsive, but eventually must be transcended).

"No man does wrong knowingly."

-Socrates

Socrates makes this statement as he tries to explain the state of SPIRITUAL-SELF-REALIZATION (virtue) i.e., "TO KNOW THEY SELF"...as eternal spirit (i.e., to EXPERIENCE they self as eternal spirit)...Once anyone attains this superior state, they do not relinquish it "KNOWINGLY" in order to fall back into the WRONG state of the psychological egocentric condition...the EGO-I or Sin (to miss the mark = i.e. the true SELF or soul becomes entangled and then identifies with the physical body self or psychological Ego-I of the body-brain.) Spiritual SELF Realization is the same as: Nirvana, Satori, Samadhi, the Kingdom of GOD, Heaven, Tao, At-One-Ment, etc., etc.

In Luke 9:62, Jesus makes the same statement when he says: "No one having put his hand to the plow (experiencing SELF-realization) and looking back (unsure of his new state and desiring to return to the familiar egoic state) is not fit for the kingdom of God.

No man does wrong knowingly.

Second example:

From the state of "knowing," or true knowledge, divine-SELF-realization, enlightenment, etc., etc. No one would do harm to any other human being, physically, mentally, or spiritual. One would not do harm to one's self either, for to do so would cause one to return back to the egoic state of mind, one would not be RIGHT MINDED (from Buddha) any longer. One would also be subject to the laws of KARMA, or UNIVERSAL ENERGY RESPONSE (from Taoism).

The aim of all knowledge* is to raise us to the contemplation of the idea of 'good.' The source alike of being and knowing and the ideal philosopher is one whose goal, at the end of a life lived to the full, (attaining spiritual consciousness) is always a life of quiet, of indrawn stillness, of solitude and aloofness, in which the world forgetting, (the false egoic state) by the 'good,' (same as being born again) "that and that alone is really life."

-Plato

Wisdom is a condition in a being at rest.

-Plotinus

(rest = divine SELF realization)

Plato

Plato's own theory of knowledge (insights obtained in a state of enlightenment, or SELF realization) is found in the "republic," particularly in his discussion of the image of the divided line and the myth of the cave.

In the former, Plato distinguishes between two levels of awareness: opinion and knowledge (i.e., observations and judgements made in the psychological egoic state of mind and the true knowledge which is obtained when one knows one's self as ETERNAL SPIRIT. True knowledge is to KNOW-THY-SPIRITUAL SELF. False knowledge is to know - conceptualize - everything else.)

Claims or assertions about the physical or visible world, including both common sense observations and the propositions of science, are "opinions" only. Some of these "opinions" are well founded; some are not. But none of them counts as genuine knowledge.

"The Myth of the Cave"

The myth of the cave describes individuals chained deep within the recesses of a cave (the psychological egoic state of mind), bound so that vision is restricted. They cannot see one another (that is, they see only the outer form and individual egoic person and do not truly see the "divine quality" or "consciousness" in each other.) The only thing visible is the wall of the cave, upon which appear shadows cast by models or statues of animals and objects that are passed before a brightly burning fire. (The only thing visible to these egoic or unenlightened people is the imaginary quality of life which appears real to them but is actually a delusion, or what the Hindus called "Maya" and what Jesus called "Satan," the images of creation which are not real.) The imaginary objects which we, in an unenlightened state of mind perceive to be real and "solid" and "physical," are in actuality all produced by subtle light ("let there be light").

Breaking free (obtaining self-realization, Satori, Nirvana, Enlightenment, Heaven, Samadhi, etc.) one of the individuals escapes from the cave (psychological egoic state) into the light of day (enlightenment) with the aid of the son (becoming the "Son" of "God" and all things come to one's remembrance.)

That person sees for the first time the real world (the spiritual world) and returns to the cave with the message that only the things they have seen heretofore are shadows and appearances and that the real world (spiritual world found in enlightenment or/and self realization) awaits them if they are willing to struggle free of their bonds (their limited mentality in the psychological egoic state, or "sin").

This is the same teaching of Jesus, Lao Tzu, the Buddha, Mohammed and all other teachers who found their "way out" and tried to teach the truth of the life they had found (actually returned to).

There is another realm that is non-contiguous (not connected) with the material realm, a realm of form (spirit) which actually accounted for the form (energy) in which material reality manifested.

-Plato

≈ 124. Philosophy – Greek ≈

"All men seek 'good' (the form or state of the good, the true SELF) by nature."

-Plato

Virtue is knowable, the source of all virtue is knowledge.

-Plato

i.e., the state of spiritual-SELF-awareness is obtainable, the way to discover and obtain spiritual-SELF-awareness is through the practice of the "way," or meditation. "Understanding" is that knowledge (not intellectual knowing). "Understanding" is intuition, which is not a faculty of the brain, but is an expression of the inner soul, or spirit. Virtue, understanding, and true knowledge are the ACTUAL EXPERIENCE of Divine-Self-Realization.

The most vicious acts are done involuntarily.

-Plato

i.e., the most vicious acts of violence, physical or mental, is an act of a person in the lesser, or lower egoic, or egocentric state. The fallen soul, with its loss of remembrance as an eternal spirit, is now identified with and controlled (possessed) by the psychological personality, the ego-I, which now commits harm without the awareness of restraint of the spiritual self. Jesus said the same thing when He said: "Father, forgive them (the souls lost in confusion) for they (as sons of God) do not know (understand) what they are actually doing (from a spiritual point of view).

A soul that is lost in confusion, i.e., identified with the physical animal body-brain is like a person with an altered state of consciousness, a drug induced state, intoxicated.

"The soul is more important than the body."

-Plato

The purpose of the body is for the soul, the essence of God to experience life from the body, but not as the body. The sin of the soul is to become identified with the physical body and therefore casts itself out of spiritual self-awareness. (It casts itself, by itself, out of heaven, or the state of divine grace.)

"Sense is distinct from knowledge."

-Plato

The knowledge (inferior or lower knowing) which is based on sensory perception, is subordinate to the intuition of true knowledge, which is of the soul, or spiritual. True knowledge is the spiritual "understanding" of things changeless and eternal. Sensory "knowing" is always in a state of perpetual flux (constant and everchanging).

The dictum of Descartes: "I think, therefore I am," is not philosophically valid. The reasoning faculties cannot shed light on man's ultimate being. The human mind, like the phenomenal world that it cognizes, is in perpetual flux and can yield no finalities. Intellectual satisfaction is not the highest goal of the true philosopher or seeker of reality.

-Yogananda

Self-Knowledge

J. Krishnamurti states:

The problems of the world are so colossal, so very complex, that to understand and so to resolve them one must approach them in a very simple and direct manner; and simplicity, directness, do not depend on outward circumstances nor on our particular prejudices and moods. As I was pointing out, the solution is not to be found through conferences, blue-prints, or through the substitution of new leaders for old, and so on. The solution obviously lies in the creator of the problem, in the creator of the mischief, of the hate and of the enormous misunderstanding that exists between human beings. The creator of this mischief, the creator of these problems, is the individual, you and I, not the world as we think of it. The world is your relationship with another. The world is not something separate from you and me; the world, society, is the relationship that we establish or seek to establish between each other.

So you and I are the problem, and not the world, because the world is the projection of ourselves and to understand the world we must understand ourselves. The world is not separate from us; we are the world, and our problems are the world's problems. This cannot be repeated too often, because we are so sluggish in our mentality that we think that world's problems are not our business, that they have to be resolved by the United Nations or by substituting new leaders for the old. It is a very dull mentality that thinks like that, because we are responsible for this frightful misery and confusion in the world, this ever-impending war. To transform the world, we must begin with ourselves; and what is important in beginning with ourselves is the intention. The intention must be to understand ourselves and not to leave it to others to transform themselves or to bring about a modified change through revolution, either of the left or of the right. It is important to understand that this is our responsibility, yours and mine; because, however small may be the world we live in, if we can transform ourselves, bring about a radically different point of view in our daily existence, then perhaps we shall affect the world at large, the extended relationship with others.

As I said, we are going to try and find out the process of understanding ourselves, which is not an isolating process. It is not withdrawl from the world, because you cannot live in isolation. To be is to be related, and there is no such thing as living in isolation. It is the lack of right relationship that brings about conflicts, misery and strife; however small our world may be, if we can transform our relationship in that narrow world, it will be

like a wave extending outward all the time. I think it is important to see that point, that the world is our relationship, however narrow; and if we can bring a transformation there, not a superficial but a radical transformation, then we shall begin actively to transform the world. Real revolution is not according to any particular pattern, either of the left or of the right, but it is a revolution of values, a revolution from sensate values to the values that are not sensate or created by environmental influences. To find these true values which will bring about a radical revolution, a transformation or a regeneration, it is essential to understand oneself. Self-knowledge is the beginning of wisdom, and therefore the beginning of transformation or regeneration. To understand oneself there must be the intention to understand-and that is where our difficulty comes in. Although most of us are discontented, we desire to bring about a sudden change, our discontent is canalized merely to achieve a certain result; being discontented, we either seek a different job or merely succumb to environment. Discontent, instead of setting us aflame, causing us to question life, the whole process of existence, is canalized, and thereby we become mediocre, losing that drive, that intensity to find out the whole significance of existence. Therefore it is important to discover these things for ourselves, because SELF-KNOWLEDGE cannot be given to us by another, it is not to be found through any book. We must discover, and to discover there must be the intention, the search, the inquiry. So long as that intention to find out, to inquire deeply, is weak or does not exist, mere assertion or a casual wish to find out about oneself is of very little significance.

Thus the transformation of the world is brought about by the transformation of oneself, because the self is the product and a part of the total process of human existence. To transform oneself, SELF-KNOWLEDGE is essential; without knowing what you are, there is no basis for right thought, and without knowing yourself there cannot be transformation. One must know oneself as one is, not as one wishes to be which is merely an ideal and therefore fictitious, unreal; it is only that which is that can be transformed, not which you wish to be. To know oneself as one is requires an extraordinary alertness of mind, because what is is constantly undergoing transformation, change, and to follow it swiftly the mind must be be tethered to any particular dogma or belief,

to any particular pattern of action. If you would follow anything it is no good being tethered. To KNOW YOURSELF, there must be the awareness, the alertness of mind in which there is freedom from all beliefs, from all idealization because beliefs and ideals only give you a colour, perverting true perception. If you want to know what you are you cannot imagine or have belief in something which you are not. If I am greedy, envious, violent, merely having an ideal of non-violence, of non-greed, is of little value. But to know that one is greedy or violent, to know and understand it, requires an extraordinary perception, does it not? It demands honesty, clarity of thought, whereas to pursue an ideal away from what is is an escape; it prevents you from discovering and acting directly upon what you are.

The understanding of what you are, whatever it be - ugly or beautiful, wicked or mischievous - the understanding of what you are, without distortion, is the beginning of VIRTUE. VIRTUE is essential, for it gives freedom. It is only in VIRTUE that you can discover, that you can live - not in the cultivation of a virtue, which merely brings about respectability, not understanding and freedom. There is a difference between BEING VIRTUOUS and BECOMING VIRTUOUS. Being VIRTUOUS comes through the understanding of what is, whereas BECOMING VIRTUOUS is postponement, the covering up of what is with what you would like to be. Therefore in BECOMING VIRTUOUS you are avoiding action directly upon what is. This process of avoiding what is through the cultivation of the ideal is considered VIRTUOUS; but if you look at it closely and directly

you will see that it is nothing of the kind. It is merely a postponement of coming face to face with what is. VIRTUE is not the becoming of what is not; VIRTUE is the understanding of what is and therefore the freedom from what is. VIRTUE is essential in a society that is rapidly disintegrating. In order to create a new world, a new structure away from the old, there must be freedom to discover; and to be free, there must be VIRTUE, for without VIRTUE there is no freedom. Can the immoral man who is striving to become virtuous ever know VIRTUE? The man who is not moral can never be free, and therefore he can never find out what reality is. Reality can be found only in understanding what is; and to understand what is, there must be freedom, freedom from the fear of what is.

To understand that process there must be the intention to know what is, to follow every thought, feeling and action; and to understand what is is extremely difficult, because what is is never still, never static, it is always in movement. The what is is what you are, not what you would like to be; it is not the ideal, because the ideal is fictitious, but it is actually what you are doing, thinking and feeling from moment to moment. What is is the actual, and to understand the actual requires awareness, a very alert, swift mind. But if we begin to condemn what is, if we begin to blame or resist it, then we shall not understand its movement. If I want to understand somebody, I cannot condemn him: I must observe, study him. I must love the very thing I am studying. If you want to understand a child, you must love and not condemn him. You must play with him, watch his movements, his idiosyncrasies, his ways of behavior; but if you merely condemn, resist or blame him, there is no comprehension of the child. similarly, to understand what is, one must observe what one thinks, feels and does from moment to moment. That is the actual. Any other action, any ideal or ideological action, is not the actual; it is merely a wish, a fictitious desire to be something other than what is.

To understand what is requires a state of mind in which there is no identification or condemnation, which means a mind that is alert and yet passive. We are in that state when we really desire to understand something; when the intensity of interest is there, that state of mind comes into being. When one is interested in understanding what is, the actual state of mind, one does not need to force, discipline, or control it; on the contrary, there is passive alertness, watchfulness. This state of awareness comes when there is interest, the intention to understand.

The fundamental understanding of oneself does not come through knowledge or through the accumulation of experiences, which is merely the cultivation of memory. The understanding of oneself is from moment to moment; if we merely accumulate knowledge of the self, that very knowledge prevents further understanding, because accumulated knowledge and experience becomes the centre through which thought focuses and has its being. The world is not different from us and our activities because it is what we are which creates the problems of the world; the difficulty with the majority of us is that we do not know ourselves directly, but seek a system, a method, a means of operation by which to solve the many human problems.

Now is there a means, a system, of knowing oneself? Any clever person, any philosopher, can invent a system, a method; but surely the following of a system will merely produce a result created by that system, will it not? If I follow a particular method of knowing myself, then I shall have the result which that system necessitates; but the result will obviously not be the understanding of myself. That is by following a method, a

system, a means through which to know myself, I shape my thinking, my activities, according to a pattern; but the following of a pattern is not the understanding of oneself.

Therefore there is not method for SELF-KNOWLEDGE. Seeking a method invariably implies the desire to attain some result - and that is what we all want. We follow authority - if not that of a person, then of a system, of an ideology - because we want a result which will be satisfactory, which will give us security. We really do not want to understand ourselves, our impulses and reactions, the whole process of our thinking, the conscious as well as the unconscious; we would rather pursue a system assures of a result. But the pursuit of a system is invariably the outcome of our desire for security, for certainty, and the result is obviously not the understanding of oneself. When we follow a method, we must have authorities - the teacher, the guru, the saviour, the Master - who will guarantee us what we desire; and surely that is not the way to SELF-KNOWLEDGE.

Authority prevents the understanding of oneself, does it not? Under the shelter of an authority, a guide, you may have temporarily a sense of security, a sense of well-being, but that is not the understanding of the total process of oneself. Authority in its very nature prevents the full awareness of oneself and therefore ultimately destroys freedom; in freedom alone can there be creativeness. There can be creativeness only through SELF-KNOWLEDGE. Most of us are not creative; we are repetitive machines, mere gramophone records playing over and over again certain songs of experience, certain conclusions and memories, either our own or those of another. Such repetition is not creative being - but it is what we want. Because we want to be inwardly secure, we are constantly seeking methods and means for this security, and thereby we create authority, the worship of another, which destroys comprehension, that spontaneous tranquility of mind in which alone there can be a state of creativeness.

Surely our difficulty is that most of us have lost this sense of creativeness. To be creative does not mean that we must paint pictures or write poems and become famous. That is not creativeness - it is merely the capacity to express an idea, which the public applauds or disregards. Capacity and creativeness should not be confused. Capacity is not creativeness. Creativeness is quite a different state of being, is it not? It is a state in which the self is absent, in which the mind is no longer a focus of our experiences, our ambitions, our pursuits and our desires. Creativeness is not a continuous state, it is new from moment to moment, it is a movement in which there is not the 'me', the 'mine', in which the thought is not focused on any particular experience, ambition, achievement, purpose and motive. It is only when the self is not that there is creativeness - that state of being in which alone there can be reality, the creator of all things. But that state cannot be conceived or imagined, it cannot be formulated or copied, it cannot be attained through any system, through any philosophy, through any discipline; on the contrary, it comes into being only through understanding the total process of oneself.

The understanding of oneself is not a result, a culmination; it is seeing oneself from moment to moment in the mirror of relationship - one's relationship to property, to things, to people and to ideas. But we find it difficult to be alert, to be aware, and we prefer to dull our minds by following a method, by accepting authorities, superstitions and gratifying theories; so our minds become weary, exhausted and insensitive. Such a mind cannot be in a state of creativeness. That state of creativeness comes only when the self, which is the process of recognition and accumulation, ceases to be; because, after all, consciousness as the 'me' in the centre of recognition, and recognition is merely the process of the accumulation of experience. But we are all afraid to

be nothing, because we all want to be something. The little man wants to be a big man, the unvirtuous wants to be virtuous, the weak and obscure crave power, position and authority. This is the incessant activity of the mind. Such a mind cannot be quiet and therefore can never understand the state of creativeness.

In order to transform the world about us, with its misery, wars, unemployment, starvation, class divisions and utter confusion, there must be a transformation in ourselves. The revolution must begin within oneself - but not according to any belief or ideology, because revolution based on an idea, or in conformity to a particular pattern, is obviously no revolution at all. To bring about a fundamental revolution in oneself, one must understand the whole process of one's thought and feeling in relationship. That is the only solution to all our problems - not to have more disciplines, more beliefs, more ideologies and more teachers. If we can understand ourselves as we are from moment to moment without the process of accumulation, then we shall see how there comes a tranquility that is not a product of the mind, a tranquility that is neither imagined nor cultivated; and only in that state of tranquility can there be creativeness.

-J. Krishnamurti

The theory of forms by Plato, is the theory of spirit and energy.

The true reality is spirit, or consciousness. The force, or energy of spirit manifests and materializes as the material realm. The material realm is a "secondary reality," i.e., it is not truth. Truth is something that cannot change. The material realm is constantly changing. Only consciousness in the form of universal self-awareness never changes.

Plato states that souls originate in this 'Platonic Heaven' and have recollection of it even in life.

When a person attains (actually returns to) spiritual self-realization, even if only for a moment (a satori), they are having a "recollection" of the (and their) spiritual state, or condition (as called Nirvana, Samadhi, Tao, Heaven, etc., etc., etc.).

A true philosopher must first attain (actually return to) the state of spiritual-self-awareness, in that superior state of be-ing one does not need to "know" anything; one already understands (intuits) all things. Meditation (the Greek mystery schools) is the way to attain (return to) one's true and natural (prior) self. Meditation is the shutting down of the body and brain and the intellectual mind (function) until one experiences a pure state of consciousness which is superior to the lesser consciousness of the physical animal body (a divine animal, holy temple, etc., etc.).

True philosophy is the study and research (meditation) of the nature of knowing one's self to be eternal spirit, without the necessity of any religion.

Philosophy is the love of the superior state of spiritual self-realization with the wisdom of intuition, insight and is truly "one's first love."

The Socratic method of "dialetics" is the same as the "dharma combat" of an enlightened zen master. The true purpose of "dialetics" and "dharma combat" is to tear down the mental structures (concepts) of the

intellectual mind (function) in order to reveal the truth, and hopefully to get the other to EXPERIENCE the truth, which is to KNOW-THY-SELF to be eternal consciousness (spirit).

The term "knowledge" used by Socrates is referring to the spiritual knowledge (spiritual knowing, or intuition) of understanding after one achieves the state of spiritual self awareness and not the artificial knowledge of the conceptual mind or the intellectual capacity of the physical brain (a bio-computer).

Logic is the branch of philosophy concerned with analyzing (or knowing) the rules that govern correct and incorrect reasoning, or inference. It was created by Aristotle, who analyzed terms and propositions and in his "Prior Analytics" set out systematically the various forms of the "Syllogism." This work has remained an important part of logic ever since.

In "METAPHYSICS" by Aristotle, it reads: "ALL MEN BY NATURE DESIRE TO KNOW." Aristotle is called "the father of those who know." Is Aristotle referring to the animal body-brain which seeks to know and name things or the spirit which seeks to know itself? If the former is correct, then Aristotle did not understand the teachings on SPIRITUAL-SELF-REALIZATION, much less attain it. If the latter is correct, then there is a gross misinterpretation or a distortion of the facts by those who seek to control others in the name of KNOWLEDGE. Is there a difference between "NATURAL LOGIC" and "artificial LOGIC?"

Is the outcome of "natural logic" a free and well ordered society?

Is the outcome of "artificial logic" a well controlled society?

What is the source and essence of "true logic?"

What is the source and essence of "artificial logic?"

Aristotle was a student at Plato's Academy, and it is known that - like his teacher - he wrote dialogues, or conversations. NONE OF THESE EXISTS TODAY. The body of writings that has come down to the present probably represents lectures that he delivered at his own school in Athens, the Lyceum. Even from these books the enormous range of his interests is evident. He explored matters other than those that are today considered philosophical. The treatises that exist cover logic, the physical and biological sciences, ethics, politics, and constitutional government. There are also treatises on 'The Soul' and 'Rhetoric.' His 'Poetics' has had an enormous influence on literary theory and served as an interpretation of tragedy for more than 2,000 years.

In his metaphysics, Aristotle argued for the existence of a divine being, described as the Prime Mover, who is responsible for the unity and purposefulness of nature. God is perfect and therefore the aspiration of all things in the world, because all things desire to share perfection. Other movers exist as well - the intelligent movers of the planets and stars. The Prime Mover, or God, described by Aristotle is not very suitable for religious purposes, as many later philosophers and theologians have observed. Aristotle limited his "theology," however, to what he believed science requires and can establish.

Note: The earth (not the planet) air, fire and water of the Greeks is the same as (the four basic combinations of yin and yang used by the ancient taoists to describe creation) and is also the same four forces in modern science (i.e., strong nuclear force, weak nuclear force, electromagnatism and gravity).

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The brain thinks it KNOWS what something IS by naming it, and the naming of all of its parts, along with a list of the objects' functions and man-made specifications.

The universal mind UNDERSTANDS all things by intuition, because the universal mind, or spirit IS all things.

Lao Tzu (and many other ancient spiritual scientists) knew that: All the different varieties of life, all vegetation, different kinds of stones and rocks, and all the geographic features of the earth are the images, symbols and energy manifestations from all the stars, constellations, and heavenly bodies of the universe. They function as "stations" or "assembling places" (or even museums) of all the various energies of the universe. An individual's very being is also composed of all the various energies of the universe.

-Chapter 62 of the Hua Hu Ching

There is a world of difference between knowing (artificial naming) and UNDERSTANDING (true knowledge).

Only those who seek the higher states of being - consciousness (spiritual perfection) for themselves and others are qualified to be the heads of state or of an ACADEMY (ancient spiritual school/ashram). The remainder of humanity is not yet ready because it is preoccupied, dominated and finally possessed by the MECHANISMS or basic MECHANICS of the lower EGO-I mind and mentality (the bio-computer brain and biological impulses) and therefore wastes its precious life, not "EXAMINING," but lost in the world of commerce and mercantilism (money-changers). There are those who do "work for a living," but are qualified to teach because their HONEST physical and spiritual work is offered in support of others. Was it not a simple "carpenter" that taught the world that "THE KINGDOM OF GOD IS WITHIN YOU" (Luke 17:21) and was it not a simple "stone cutter" who taught to anyone who would listen to: "KNOW-THY-SELF" as eternal spirit (i.e., experience they-self as eternal spirit).

If there needs to be a reason to create a "class" (caste) distinction in human society...then let humans be classified on not what they do to survive...but in the class of "THOSE WHO TAKE" and the class of "THOSE WHO GIVE."

The more specifications that are added to an object, the more the brain "thinks" (actually assumes) it knows the object, and is now the master of that object.

The universal mind (spirit) does not have a limited brain (or need one).

Mind vs. Intelligence

The reason we are so confused, misdirected, and unspiritual is that our consciousness has been made to adapt to the views of men who have not been Enlightened by the Realization of God. We are a mind rather than intelligence. We do not openly Commune with what Is, and the One Who Is. Therefore, we must be liberated from false adaptation and self-defense, and we must be restored to the primal or ecstatic disposition of Divine Ignorance in the midst of all conditions. Then we do not resort to man and mind, but we are sensitive to conditions themselves, prior to speech and self. The brain and nervous system can then Commune, or Abide in unobstructed continuity, with the Current and Process of Existence, and the Great Secret will be revealed to consciousness.

There is Only One Truth

Every level of understanding can be argued coherently. Every stage of life is true within its own limits. But the Perfection of understanding, practice, and sacrifice is Realized only in the seventh stage of life. Therefore, all knowledge, all order, and all attainments must yield to the Wisdom of Perfection, the Wisdom of all Adepts in the seventh stage.

The False Religion of Scientific Knowledge

Scientists tend to imagine themselves to be "humanists," or individuals who possess a superior regard for the well-being of mankind. Indeed, organized groups of scientists commonly promote themselves as a kind of independently superior and humanistic conscience, whereas in fact their general effect on the world is often quite the opposite. (At the very least, their effect is no more superior or ultimately beneficial than that of any other organized and socially powerful point of view, past or present.)

The scientific establishment has been organized in league with the highest levels of concentrated political, economic, and propagandistic power in the world today. Science is simply the primary method of knowing in modern societies, and its rule is established in no less an irrational and authoritarian manner than was the case with any religious or philosophical principle that ruled societies in the past.

The method of science has now become a style of existence, a mood or strategy of relating to the world and to other human beings. That method now describes the conventional posture taken by "Everyman" in every form of his relationship to the conditions of existence. Science has become a world-view, a presumption about the World-Process itself. It has become a religion, although a false one. And modern societies are Cults of this new religion. Can this new religion establish us as individuals and communities in right relationship to each other and to the World-Process? Absolutely not! Science is only a method of inquiry, or knowing about. It is not itself the right, true, or inherent form of our relationship to the conditions of existence. No matter what we may know about the conditions of existence, we cannot account for existence itself. And we are, regardless of our personal and present state of knowledge about the natural mechanics of the world, always responsible for our right relationship to the various conditions of experience, to the beings with whom we exist in this world, and to the World-Process as a whole.

Relationship is inherently and perpetually a matter of individual responsibility, founded in intuition, prior to the analytical mind.

The method that is science is inherently incapable of establishing us in a right relationship to the conditions of existence. Love and self-transcendence are realized outside or prior to the play of conventional knowledge. The scientific method is not a moral or a spiritual and intuitive disposition. It is a strategy for acquiring objective knowledge. If it were a moral disposition, then scientists would all be great moral beings. But in fact, the daily application of the scientific method is not itself a moral practice, or a kind of meditation that transforms the practitioner. Rather, the application of the strategy of scientific inquiry is only a special intellectual discipline, and it forever stands outside the higher intuitive and radical psycho-physical processes whereby the individual may be transformed in either evolutionary or moral or spiritual terms.

Those who embrace the attitude of verbal thinking, observing, analyzing, comparing, categorizing, and so forth must understand that to do so is not the same thing as to exist and live in the most fundamental and responsible terms. Rather, it is merely a way of observing and verbally considering the patterns of phenomena, in order to know about them. And if one abandons the fundamental process of self-transcending Communion and unity with the World-Process, and opts instead and exclusively for the position of the separated analytical observer, then one begins to operate in defiant opposition to the primary conditions of human existence.

Science must again become simply a method of inquiry, and it must be renounced as the universal style of our very relationship to the conditions of existence. It must cease to characterize the totality of Man himself. Rather, it must again become an "employee" of Man - a specialized instrument for certain kinds of work. Otherwise, Man will cease to be capable of either the moral or the spiritual and evolutionary exercise of personal responsibility.

The verbal mind, or the left hemisphere of the human brain, is not suited to be the Ruler of Man. It is only an attribute or potentiality of Man. Therefore the "urge" to science, which is the ultimate method of the analytical or verbal mind, must be disciplined and held in right perspective by a higher or more complete understanding. Every exercise of a part of Man must be understood relative to Man as a whole, and submitted to the process and ultimate Condition that includes and involves Man prior to all his knowledge.

The right hemisphere of the human brain was once the Ruler of Man, in early societies founded in the methods of magic, psychism, and a truly active and inward religious consciousness. But the method of psychic inquiry proved to have severe limitations, because of the variables involved in personal subjective processes and the competitive conflicts between societies organized around different historical accumulations of conventional religious belief. Therefore, the functions of the left hemisphere of the human brain began to evolve and to achieve cultural prominence. And now they are the dominant characteristic of modern verbal and analytical Man. But the results of the dominance of the left brain are equally as limited, troublesome, and psychologically devastating as the results of dominance by the right brain.

The right-brained or "oriental" Man enjoys psychic attunement with the World-Process, but he cannot differentiate himself sufficiently to acquire responsibility for his destiny in the natural world of psycho-physical phenomena. And the left-brained or "occidental" Man, even though he is committed to responsible analysis of

natural phenomena and control over the laws that govern the World-Process, is incapable of the higher morality or disposition of self-surrender, self-transcendence, psychic illumination, and participatory Communion with teh Radiant Transcendental Reality that may be intuited to be the Truth of the World-Process and the Source of the Happiness of Man.

Therefore, we must awaken from our solid pose of intellectual superiority and our irrational belief that knowledge about the processes of natural phenomena makes a superior humanity. A superior humanity will not be derived from authoritarian scientific decrees, imposed through powerful technologies. Man cannot live happily, nor survive long, without the intuitive certainty of Transcendental Love, or Spiritual Communion with Divine Power, Bliss, and Purpose. Without higher religious consciousness (free of the dogmatic nonsense of conventional religious beliefs), the future made by scientific acculturation is an abominable fiction, a mechanical contrivance in which Man is, paradoxically, both satisfied in his desires and desperate in his being.

The Wisdom of transforming our disposition before we fail is considered disdainfully by the popular and intellectual mentalizing of this day. Everyone is endlessly chatting, comparing concepts, looking for consoling pleasures, fascinations of mind and body. Everyone is possessed by a lust for knowledge about the natural world and about the experiential mechanism of Man. But it seems that very few are interested in being Man at this present time. Very few seem willing to accept the discipline that is the totality of Man and to fulfill the destiny of personal transformation in bodily, emotional, psychic, mental, and Transcendental unity with the Radiant Mystery of the World-Process, which is eternally prior to all our knowing.

-Franklin Jones

Religious Stupidity and Scientific Genius

The age in which we live is culturally distinct from times past, in which tribal and nationalistic movements, founded in ancient popular ideas and ideals, produced society, and politics, and religion. The Age in which we live was brought into being with the worldwide emergence of the industrial technologies of scientific materialism. Therefore, mankind has lately been obliged to root itself in the disposition of larger purposes, and our concept of the future must be projected against the infinite scale of the total universe, rather than the provincial scaled represented by gross self-interest, ancient tribal and national divisions, or even the scale represented by the Earth or by Man himself.

The broad political, social, and technological movements associated with our Age would inevitably draw mankind as a whole into the most sophisticated universal order, founded upon the more or less exclusive and even esoteric influence of the sciences. I say "esoteric" influence because the knowledge represented by scientific disciplines is not truly popular knowledge. It is the kind of knowledge that, because of its special intellectual, educational, and industrial requirements, may be fully acquired and possessed and used only by the very few. And, therefore, since knowledge is the measure of power in any Age, scientists, along with their academic, technological, and political extensions in the common domain, are tending to acquire the positions of power in this new Age.

In contrast to such men of power, I speak for the primary element inherent in all human experience, knowing, and culture. That element inherent in all human experience, knowing, and culture. That element was allowed a level of acknowledgement and even primacy in Ages past, but it this new Age of scientism it has been propagandized out of the mainstream of human understanding and acculturation. I speak for the truly religious or spiritual dimension of our conscious existence. What is commonly recognized and sometimes defended as religion in our Age is only the most superficial and factional and often dim-minded and perverse expression of ancient national and tribal cultism. Therefore, I speak for the Truth of religion and spirituality in the highest, most universal, discriminative, benign, and rightly esoteric (or profound) sense. And, like Teachers in Ages past, I am not merely a scholar or a worldly revolutionary, but I come full of spiritual experience and hard-won understanding and the powers of blessing that Radiate through Man in the Presence of the Living God.

The popular apologists of our academic and scientific culture argue for a human future that is founded entirely upon the rule of scientific materialism. If they consider or honor religion at all, it is almost invariably and superficial and factional exotericism of the "great religions" (which are nothing more than the historically dominant cults). Therefore, true or ultimate religion, or the universal spirituality of the Adepts (which was the foundation of all great religious movements of the past), has not yet emerged in our Age as a dominant cultural influence, and the prospect of a future human culture founded upon a new religious and spiritual understanding of Man in the universe is not yet seriously contemplated in the popular realm. Indeed, the Adept, or spiritual genius, is, in our Age, as subject to abuse by the dominant worldly and cultic powers as in any previous Age.

Consider this. In the Age of worldwide political and social interdependence, of super-technology space migration, and the atomic bomb, and of esoteric sciences of the kind initiated by intellectual geniuses such as Einstein, the people must not fail to be equipped with a true, practical, supremely intelligent, universal, and full esoteric understanding and practice of spiritual religion. If they remain in the embrace of the archaic, mythladen, exoteric, divisive religions of the past, they will only be subject to exploitation and negative dominance by the superior esotericism and popular persuasiveness of scientific materialism. To persist in the old cults is, in effect, to be bereft of religion in the Age that is upon us.

-Franklin Jones

In the physics of the worlds, ether or functional energy is the senior and most subtle of the gross elements, which also include solid, liquid, fiery, and gaseous substances (the ancient esoteric elements of earth, water, fire, and air). Ether, the most subtle state of gross or material appearance, is the all-pervading element of the physical universe, analogous to space itself. The etheric dimension of force or manifest light pervades and surrounds our universe and every physical body. It is the field of energy, magneticism, and space in which the lower or grosser elements function. Thus, your "etheric body" is the specific concentration of force associated with and surrounding-permeating your physical body. It serves as a conduit for the forces of universal light and energy to the physical body.

In practical terms of daily experience, the etheric aspect of the being is our emotional-sexual, feeling nature. The etheric body functions through and corresponds to the nervous system. Functioning as a medium between the conscious mind and the physical being, it controls the distribution and use of energy and emotion. It is the

dimension of vitality of Life-Force. We feel the etheric dimension of life not only as vital energy and power and magnetic-gravitational forces, but also as the endless play of emotional polarization, positive and negative, to others, objects, the world itself, everything that arises.

"Prana" is a Sanskrit term meaning "life-energy" or life-force. In yogic esoteric teachings, "prana" is also a specific technical name for one of a number of forms of etheric energy in the bodily being. The term here more generally, in reference to the whole dimension of living energy that pervades and sustains the physical and vital processes of Man. Thus, "prana" is the manifest life-energy. It is an aspect of the Transcendental Current of Life, which is All-Pervading, but also Eternal - but manifest or "pranic" energies are only temporary phenomena of the Realm of Nature.

"All I know is that I know nothing." -Socrates

i.e., I know that I do not know or even wish to know the man-made names, man-made specification, man-made systems and mental structures which men apply to everything in order to assume that they "know all about it" and "know what it is." What I do "understand" is the truth of life. The truth of life is not labels and man-made specification, but to EXPERIENCE the miracle of life moment to moment as an eternal being.

The miracle of life is like a divine motion picture show created by the interplay of basic energy. The story or plot in the movie is secondary. The miracle is the PROCESS of the movie itself, i.e., its materialization and manifestation.

A child may scream while watching a horror movie. An adult will laugh at the same movie. Why? Because the adult "understands" the process of the movie making, i.e., lights and shadows.

When I was a child, I spoke and watched the movie as a child. Now that I am an adult, I have put away childish things and the ways I watch movies. I understand as an adult (divine-self-realization).

How is it that life is real, and yet not real?

How is it that science is real, and yet not real?

How is it that thoughts are real, and yet not real?

How is it that logic is real, and yet not real?

How is it that mathematics are real, and yet not real?

How is it that life is real, and yet not real?

How is it that "you" are real, and yet not real?

Which part of you is real? Which part of you is not real? Which is finite and which is infinite?

Plato states: We can understand IDEAL REALITY (divine-self-realization) through the actual experience of it, we are all born with an understanding of IDEAL REALITY (our true self). The problem is that most

individuals "forget" what we were born "knowing" because we get fooled by the appearance of things i.e., we become identified with the physical body-animal body and its animal instincts and then worldly objects which we fail to see as a "process" of G.O.D., the Generating, Organizing and Desolving of patterns. To be so completely identified with one's own physical body is also to be "possessed" by it (insanity). At certain times and during certain situations each human being may experience a brief moment of SELF-REALIZATION and have the "remembrance" that it is eternal spirit. This experience is called "ANAMNESIS." This is the same as a SATORI or brief experience of Nirvana, Samadhi, Kingdom of God, Heaven, or a Divine Calling to "Know Thy Self." To truly "Know Thy Self," it must be an actual experience, not an intellectual understanding, not a belief, but the moment to moment experience of being an eternal universal spirit.

Ralph Waldo Emerson

Gnothi Seauton

(Verse 1 and 2 from 11 verses)

If thou canst bear

Strong meat of simple truth

If thou durst my words compare

With what thou thinkest in my soul'd free youth,

Then take this fact unto they soul,----

God dwells in thee.

It is no metaphor nor parable,

It is unknown to thousands, and to thee;

Yet there is God.

He is in thy world,

But the world knows him not.

He is the mighty Heart

From which life's varied pulses part.

Clouded and shrouded there doth sit

The Infinite

Embosomed in a man;

And thou art stranger to thy guest

And know'st not what thou doth invest.

The clouds that veil his life within

Are thy thick woven webs of sin,

Which his glory struggling through

Darkens to thine evil hue.

If you are positive you are a physical being, a complete and separate individual that will some day pass away and end, then you have "missed the mark" (the only "original sin" or "ignorance").

Note: In the far east, SPIRITUAL SCHOOLS were called ASHRAMS. In the west (Greek), a SPIRITUAL SCHOOL was called an ACADEMY.

"Open Eyes"

The non-exclusive, non-inward, native State of the Divinely Self-Realized Adept, Who is Identified Unconditionally with the Divine Reality, while also allowing whatever arises to appear in the Divine Consciousness (and spontaneously Recognizing everything that arises as only a modification of That One).

The Transcendental Self is intuited in the mature phases of the advanced stage of life, but It can be Realized at that stage only by the forced (or Grace-Given) exclusion of the phenomena of world, body, mind, and self. In "Open Eyes," that impulse to exclusion is unnecessary, as "the Eyes of the Heart Open" and Perfect Realization of the Spiritual, Transcendental, and Divine Self in the final stage of life becomes permanent and incorruptible by any phenomenal events.

What is morality? Any word, action or teaching that assists another in becoming "untrapped" from the physical body and brain which then leads an individual to know, and more importantly, to have the actual experience of SPIRITUAL-SELF-REALIZATION (giving hope).

What is immoral? Any word, action or teaching that prevents others from experiencing SELF-REALIZATION as ETERNAL SPIRIT. The re-enforcing of another's physical condition, limitations and fears for one's own gain or control (false hope),i.e., the teaching that the material, or physical universe and the physical body (with it's brain and field of the mind) is the primary reality and is the foundation of all human experience, understanding and evolution.

Being the Truth

The Purpose of Life

of the Student of Spiritual Development is:

To increase

the good life of all lives.

The Mission of Life

of the Student of Spiritual Development is:

To continue

the life of the universe.

The Meaning of Life

All students of spiritual development know

that a meaningful life is to:

Let your life be the essence of nature.

Let your heart be the conscience of mankind.

Let your soul be the light of the world.

Let your work continue the achievement

of all human ancestors.

Let your spirit stand

where all people can meet harmoniously.

Life is where spirits converge with good purpose.

Life is not where our spirit scatters

from base interests.

Immortality is not a carrot on the end of a stick.

Immortality is the foundation of our life evolution.

Learning to Know is not Spiritual Development

"The impression that most people have of a developed one is that he knows everything. In reality, knowing everything is not a sign of spiritual development. Rather, spiritual development is a universal understanding that is deeper than intellectual knowledge. It is a kind of integration, an achievement quite the opposite of being scattered or fragmented by mere book learning. It exists above superficial discussion or exploration.

Some people who are very knowledgeable have only attained intellectual development and have not experienced spiritual integralness. Only the spiritually developed one has escaped from behind the conceptual walls which keep one from experiencing the integral truth."

"When spiritual integration is applied to the world's problems, it produces the best possible solutions, above those of worldly leaders. True solutions can only be found through right understanding by all moral worldly leaders of human society and by not being partial or playing favorites. True benefit occurs when beneficial and applicable ways of solving problems have been found and applied to society. This is called being governed by the principle of wu wei or naturalness. It is to do nothing extra."

"When spiritual integration is applied in personal behavior, one becomes aware that good or correct behavior comes from one's own development. His conduct comes to accord with what he says. A person of spiritual integration will be trusted in a foreign place just as he is trusted by the people of his home town."

"The way of a spiritually developed one is as direct as an arrow flying out towards its target. However, a spiritually developed one offers his talents to his society only when the right leadership invites him. At other times, he withdraws himself, his talent and capability, and keeps it like a scroll book that can be rolled up and kept tightly hidden in one's bosom. During that time, he has no communication with tyranny."

Narcissus "IS" the "Thinking Mind" (i.e. the psychological personality)

The usual man is trapped in a loveless orgy of knowing what is. He must be liberated into the moral and spiritual ecstasy of irreducible Ignorance and Love.

The usual man is self-possessed and self-divided. The two halves of his brain and of his body as a whole are in conflict, even out of communication with one another, like a divorced couple. Thus, his sense or conception of life is one of inherent dilemma, as if the universe were frustrated to the degree that it had become a mortal self, and it fears to fall in love again.

The usual man conceives of human existence as a problem, or a primal and irreducible dilemma, and he seeks solutions by exploiting his own separate parts, or all his capacities for experience. He is reactive, and subjectively oriented. Yet, he is motivated toward experience and repetition of experience in the functional and outward realms with which he is already familiar.

The usual man is in fear of the loss or death of self, of defined body and conceptual mind. He is bound to the solutions of Narcissus, or the habits of self-possession, founded on self-division. Narcissus is himself the waking state, the conscious or verbal mind. The usual man is bound to this state of consciousness and defends it

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with all sorts of rational nonsense. He feels threatened by the nonrational dimensions below and above the verbal mind, below and above the conceptual or knowing mind that defends him against both the unknown and the unknowable. He recoils from the subconscious and the unconscious, the wordless realms of feeling and energy. And he remains bound to his life of self-defense against the powers outside verbal consciousness - so that he remains unaware of the realms of superconsciousness and intuitive ecstasy above and beyond the verbal mind and the knowing self.

The usual man seeks knowledge, solutions, and power - to control what is beyond knowledge and beyond the waking or verbal states of mind. He is often mean, righteous, rational, blithe, and apparently fearless. He is always weak in love, in sacrifice, in sensual sensitivity, and in understanding of the essentially selfless or undefinable nature of the body-mind self.

If we can discriminate between our mechanical and our truly ecstatic ways, if we can awaken from our self-divided mental and bodily states, if we can be shaken out of the subjective and self-defining recoil from the unknown and our own vulnerability, then we can be the ecstasy of self-sacrifice and "see' the Vision of Eternal Life. If we can be awakened from the inherent sleep of the verbal mind, if we can identify with the formless fire below the brows, if we can relax the tension at the brows and so release the brain to the truly awakened mind above and beyond thought, then we can feel we are not self or limits but a living process moved to ecstasy beyond the body-mind.

The usual, contracted, verbal man is always asking questions, trying to find a way to be comfortable in the chair of the body. His reveries are all so correct, punctuated with symbols that gesture at great matters. But he cannot rise or fall. He is frozen in the dream of certainties, the mysticism of a rationality that excludes what is above and below the thinking mind.

The usual man seeks control by all means, since he fears that he and even existence itself are out of control. He makes sublime sighs whenever he sees something orderly. But he does not understand that all order is an arbitrary design, made of repetitions of like things.

Order is Truth to Narcissus. He dies for the sake of order. He dies because of order. He is self-possessed, possessed of the duplication or repetition of everything he wants to continue to be. He repeats himself, literally. He is fixed upon himself, the symbol of certainty. At last, unable to yield to what is more than self, below thought, above thought, outside the thinker, he contracts upon himself, imploded on that instant of thinking.

-Franklin Jones

The Limited Man-Made Philosophical Schools and Theories

Since the days of the early Greeks, philosophers have been divided into different schools and have advanced opposing theories. Among the many basic outlooks and theories are the following:

altruism = the principle of living and acting in the interest of others rather than for oneself.

analytical philosophy = (Modern Philosophy).

asceticism = the belief that withdrawl from the physical world into the inner world of the spirit is the highest good attainable.

atomism = the belief that the entire universe is ultimately composed of interchangeable indivisible units.

critical theory = a philosophical version of Marxism associated with the Frankfurt School (founded 1921).

criticism = the theory that the path to knowledge lies midway between dogmatism and skepticism.

determinism = the belief that the universe and everything in it (including individual lives) follows a fixed or pre-determined pattern. This belief has often been used to deny free will.

dialectical materialism = the theory - often attributed to Marx - that reality is strictly material and is based on an economic struggle between opposing forces, with occasional interludes of harmony.

dogmatism = the assertion of a belief without arguments in its support.

dualism = the belief that the world consists of two radically independent and absolute elements, e.g. good and evil, or (especially) spirit and matter.

egoism = the belief that the serving of one's own interests is the highest end.

empiricism = the doctrine that there is no knowledge except that which is derived from experience.

existentialism = the doctrine that the human self and human values are fictions, but inevitable ones, and that is bad faith to deny one's own free will, even in a deterministic universe.

fatalism = the doctrine that what will happen will happen and nothing we do will make any difference.

hedonism = the doctrine that pleasure is the highest good.

humanism = any system that regards human interests and the human mind as paramount in the universe.

idealism = any system that regards thought or the idea as the basis either of knowledge or existence.

interactionism = the theory that physical events can cause mental events, and vice versa.

materialism = the doctrine that asserts the existence of only one substance - matter - thus denying the existence of spirit.

monism = a belief in only one ultimate reality, whatever its nature.

naturalism = a position that seeks to explain all phenomena by means of strictly natural (as opposed to supernatural) categories.

nominalism = the doctrine that general terms are, in effect, nothing more than words. (Compare realism.)

operationalism = the doctrine that scientific concepts are tools for prediction rather than descriptions of hidden realities.

pantheism = the belief that God is identical with the universe.

personalism = the theory that ultimate reality consists of a plurality of spiritual beings or independent persons.

phenomenology = (see Modern Philosophy above).

pluralism = the belief that there are more than two irreducible kinds of reality.

positivism = the doctrine that man can have no knowledge outside science.

pragmatism = a philosophical method that makes practical consequences the test of truth.

predestination = the doctrine that the events of a human's life are determined beforehand.

rationalism = the theory that reason alone, without the aid of experience, can arrive at the basic reality of the universe.

realism = the doctrine that general terms have a real existence.

relativism = the rejection of the concept of absolute and invariable truths.

skepticism = the doctrine that nothing can be known with certainty.

sensationalism = the theory that sensations are the ultimate and real components of the world.

stoicism = a philosophical school that believed that reason (God) was the basis of the universe and that humanity should live in harmony with nature.

structuralism = the doctrine that language is essentially a system of rules; or the extension of this idea to culture as a whole.

transcendentalism = the belief in an ultimate reality that transcends human experience.

voluntarism = the theory that will is a determining factor in the universe.

"What distance lies between right and wrong, or good and evil?

Must a person of truth dislike what other people dislike?

This seems absurd.

In the midst of worldly confusion is there no approach that is safe and correct?

What is normal today becomes abnormal tomorrow.

What is good in one place is evil somewhere else.

Is it any wonder that people have been puzzled for so long,

Taking long-established confusion to be truth?

Everyone gleefully runs after fashion and novelty

As if they were enjoying a royal feast or climbing a hill on a beautiful spring day.

The one of integral virtue alone keeps his mind free from transient pursuits,

Like an infant not yet grown to childhood, unattached and longing for nothing, wishing to go nowhere.

Everyone has much to enjoy, but he alone would be left out by the crowd.

His mind is that of an unspoiled person.

Worldly people compete for distinction, but he alone remains with the eternal whole.

Worldly people distinguish constantly among people and things, but he alone keeps to the undivided oneness of the integral truth.

He flows harmoniously with the current of universal eternal life, with no strong desires to go or stay.

Everyone enjoys taking pride in themselves, but he alone does not mind being considered stupid or foolish.

Why is he different?

Because he values taking sustenance from the subtle but supportive source of the universe: the primal mother of all."

PHILOSOPHY - GREEK

Part II

ELEUTHERIOS

-THE LIBERATOR-

Plato's Meno begins with the question, "Can you tell me, Socrates, is virtue to be taught?" The answer of Socrates is, that virtue is not taught but "recollected." Recollection is a gathering of one's self together, a retreat into one's soul. The doctrine of "recollection" suggests that each individual should inquire within himself. He is his own centre and possesses the truth in himself. What is needed is that he should have the will and the perseverance to follow it up. The function of the teacher is not to teach but to help to put the learner in possession of himself. The questioner has the true answer in himself, if only he can be delivered of it. Every man is in possession of the truth and is dispossessed of it by his entanglement in the objective world. By identifying ourselves with the objective world we are ejected or alienated from our true nature. Lost in the outer world, we desert the deeps. In transcending the object, physical and mental, we find ourselves in the realm of freedom.

TRUTH

Truth is the Ultimate Form (or the inherently Perfect State) of "knowledge" (if mere knowledge becomes Realization).

Truth is That Which, when "known" (or, rather, when fully Realized, even via the transcendence of all knowledge and experience), sets you Free from all bondage and all seeking.

Truth is Eleutherious, the Liberator.

God is not the awful Creator, the world-making and ego-making Titan, the Nature-God of worldy theology. God is not the First Cause, the Ultimate Other, or any of the Objective Ideas of mind-made philosophy. God is not any Image created (and defined) by the religious ego. God is not any Power contacted (and limited) by the mystical or the scientific ego. God is not any Goal that motivates the social ego.

God is Truth, or That Which, when Perfectly "known" (or fully Realized), sets you entirely Free.

God is Eleutherious, the Liberator.

God is not, in Truth, the Cause (or the Objective Origin) of the conditional world and the ego (or the apparently separate self-consciousness). All causes (including any Ultimate Objective Cause) are only conditional modifications of conditional Nature.

Every cause is moving Energy, or the conditional mover of Energy. Therefore, the Ultimate Cause is, Itself, only Energy, or the Ultimate conditional mover of Energy. No cause, and no Cause of causes, is Truth Itself, since to know a cause (or the Cause) is merely to know an object (or the Object) and not to be liberated from bondage to the search for objective (or otherwise conditional) existence itself.

The knowledge of objects does not set you Free, since it is the knower (rather than the known) that knows itself to be bound. Freedom can only be Realized by transcending the subject (or knower) of knowledge, not by increasing the objects of knowledge. Therefore, Freedom is not Realized even in the attainment of an Ultimate Object of mere (or conditional) knowledge.

God is not the Cause (or the Objective Origin) of the world. God is the Source (or the Perfectly Subjective Origin) of the world. The Cause of causes is not Truth, since to know such a Cause does not set you Free. Therefore, if you are to be Free, the Perfectly Subjective Source of that Cause (and of all causes) must be "known" (or, rather, Realized in Truth).

The Existence of God is not proven (or even rightly affirmed) by appeal to the process of objective causation. But the Existence of God is Self-Evident in the "consideration" of the Perfectly Subjective Source of all causes, all effects, all seeking, all mere (or conditional) knowledge, and the conditional self-consciousness that engages in causes, effects, seeking, and mere (or conditional) knowledge.

God is Consciousness, or the Perfectly Subjective Source of the apparent conditional world and the apparent conditional self. The Deep Space of Consciousness is the Matrix in Which the Origin and the Ultimate

condition of conditional self, mind, body, world, the entire cosmos of conditional Nature, and the Universal Field of Energy is inherently Obvious. When This (Deep Space of Consciousness) is "known" (or fully Realized), the apparent conditional world and the apparent conditional self are fully "known" (and thus transcended) in the Realization of Truth. To "know" (or to Realize) God as Consciousness, or the Perfectly Subjective Source of the conditional world and the conditional self, is to transcend both the conditional world and the conditional self by means of Truth, or the only "knowledge" (or Realization) That can set you Free.

God is not "known" (or Realized) by the body (or in the process of bodily experience), since God is not reducible to any kind of object (or Objective Force).

God confronts you bodily, materially, or in the objective (or otherwise conditional) plane of conditional Nature only in the form of effects (or an Effective Influence). Therefore, God cannot be "known" as God (or Truth) via any confrontation in the apparently objective (or otherwise conditional) realm of conditional Nature. Objective effects (including an Ultimate Objective Influence) are only conditional or representative forms of God. Therefore, bodily experience, or bodily confrontation with conditional Nature, does not prove or even necessarily indicate or point to the Existence of God.

No bodily experience is an encounter with Truth.

No bodily experience can set you Free.

God is not an Object or an Image or an Idea that can confront the mind. Whatever confronts (or is known by) the mind only modifies and occupies the mind itself. Occupation with ideas, or states of mind, can only motivate you toward further activities of mind (and body). Therefore, there is no idea that is Truth, since attention to an idea cannot liberate attention from mind itself.

Bodily experience and mental (or conditional) knowledge are both based on encounters with objects. In general, bodily experience and mental knowledge motivate you to seek more bodily experience and more mental knowledge. Your seeking, therefore, is for more and more encounters with bodily and mental objects.

Your search for bodily and mental objects is your bondage. It is the sign of a fundamental stress, or presumed un-Happiness. If you Understand that your search is un-Happiness, then you Stand Free in relation to all of your possible objects, all of your possible experiences, and all of your possible ideas. This Understanding transcends experiences and ideas. It reduces your motivation toward objects, and thus It permits your attention to contemplate (or, by means of feeling, to be relaxed, released, and transcended in) the otherwise uninspected (and Perfectly Subjective) Source That is God, Truth, or the Liberator, Eleutherios.

God, Truth, Reality, or Happiness cannot be Found, "Located," or Realized by the movement of attention in the midst of the objects, relations, conditions, or states of the individual (conditional, or experientially defined) self.

God, Truth, Reality, or Happiness cannot be Found or Attained by the movement of attention in the conditional realm of Nature Itself (or the movement of attention in relation to whatever is not Recognized to be Consciousness Itself).

God, Truth, Reality, or Happiness cannot be "Located" by the ego within the egoic body-mind.

God, Truth, Reality, or Happiness is not reducible to Objective Energy, or to any conditional and subjective or objective form of the Energy That seems to Pervade all of conditional Nature and That seems to be the Ultimate Object of individuated consciousness and experience.

All seeking finally leads to the "consideration" of Consciousness and profound Identification with Consciousness Itself.

Consciousness Itself (Which is Uncaused, Self-Existing, Unchanging, Transcendental Being and Self-Radiant Eternal Love-Bliss) is God, Truth, Reality, and Happiness.

Therefore, God, Truth, Reality, or Happiness is "Located" and Realized by transcending the bondage of attention to the conditional self (or body-mind) and its relations.

This is done only by returning attention to Intuitive Identification with its Source-Condition, by releasing (or transcending) attention in the Self-Existing and Self-Radiant Divine Self-Domain of Love-Blissful Consciousness (Itself).

Consciousness is the Ultimate Form (or the inherently Perfect State) of "knowledge" (if mere knowledge becomes Realization).

The Realization of Perfect Identification with Consciousness (Itself), Which is the Perfectly Subjective Source (rather than an object, or even the Ultimate Object) of experience and knowledge, is better described as Ignorance, rather than mere knowledge, since It Transcends all objective and conventionally subjective categories of conditional experience and mere (or conditional) knowledge.

Consciousness is That Which, when fully Realized, sets you Free from all bondage and all seeking.

Consciousness is God.

Consciousness is the Truth

Consciousness is the Liberator, Eleutherios.

All objects are only apparent relations of Consciousness.

Objects appear to Consciousness when It (apparently) consents to be apparently active as attention in relation to an apparent body-mind in the apparent conditional realm of Nature.

Consciousness Itself is never separate, limited, individual, conditional, or un-Happy.

Consciousness Itself is the Transcendental, One, Eternal, and necessarily Divine Principle (or inherently Perfect Condition) of all apparent existence (and of Existence Itself).

When viewed by the Transcendental Divine Self- Consciousness, all objects are inherently Recognizable in and as the (inherently Spiritual) Happiness (or Self-Existing and Self-Radiant Love-Bliss) of Transcendental Divine Being (Itself).

There are, in Truth, no objects, but There Is Only (or Really, and Perfectly) Self-Existing and Self-Radiant Transcendental Divine Being (Itself), Consciousness (Itself), or Happiness (Itself).

When everything is Realized to be Consciousness, There is Only Consciousness.

Then There Is Only Truth, or Freedom from all bondage to the conditional self and the conditional world.

Then You Are Consciousness (Itself), the Truth (Itself), or Freedom Itself.

"Sin" (or a state of "sin") is any act (or the act), or any state (or the state) that "misses the Mark" (or that stands separately, and apart from That Which Must Be Realized).

The "Mark" (or That Which Must Be Realized) is God, Truth, or the Inherently Perfect Reality. And "sin," or the (original and fundamental) act and state that "misses the Mark" (or that fails to Realize God, Truth, or the Inherently Perfect Reality), is egoity (or the ego-"I," which is self-contraction, or the act and state that stands separate and apart).

Therefore, "sin" is, simply, egoity (or self-contraction). And egoity is, simply, un-Enlightenment (or non-Realization of God, Truth, or the Inherently Perfect Reality).

Just so, Most Perfect Enlightenment (or Most Perfect Realization of God, Truth, or the Inherently Perfect Reality) Is (and, therefore, requires) the inherent (and inherently Most Perfect) transcendence of "sin" (or of the ego-"I," which is self-contraction.)

Therefore, Most Perfect Enlightenment (Which is inherent, and inherently Most Perfect, transcendence of the ego-"I") is Perfect non-separation from the "Mark" (or from That Which Must Be Realized).

"Sin" (or any and every sign and result of egoic un-Enlightenment) is Identification with (or limitation by) whatever is not God, Truth, or the Inherently Perfect Reality.

Therefore, ultimately, "sin" (or egoic un-Enlightenment) is the act and the state of non-Identification with God, Truth, or the Inherently Perfect Reality.

The action (or the progressive counter-egoic process) whereby "sin" (or any and every sign and result of egoic un-Enlightenment) is transcended is the action (or the progressive counter-egoic process) of non-Identification with whatever is not God, Truth, or the Inherently Perfect Reality.

Therefore, most ultimately, the transcendence of "sin" (or of any and every sign and result of egoic un-Enlightenment) is the "radical" (or most direct, and inherently ego-transcending) Act, Process, or Event of Inherent (and Inherently Most Perfect) Identification with God, Truth, or the Inherently Perfect Reality.

Be Consciousness.

Transcend everything in Consciousness.

The necessary functional requirements for the "Perfect Practice" of the Heart (and for the Realization of Transcendental, and inherently Spiritual, Divine Consciousness, Itself) are Free (or Freely available) functional energy and Free (or Freely available) functional attention. Therefore, as a base for That Realization, you must establish your own body-mind in a stable condition of equanimity (wherein functional energy and functional attention are Freely available, or naturally Free).

CONSCIOUSNESS

-Spirit-

From the point of view of the (apparently) individuated (or conditional, and self-contracted) self, there are apparently two principles in manifestation. There is individual consciousness (or attention, the conditional and active, or functional, witness of objects) and there is everything else (or all the possible objects of that individual attention-consciousness).

You habitually exist (or function) as attention-consciousness, and as attention-consciousness you experience and know many kinds of objects (or relations and states of consciousness). You tend merely to experience (rather than to "consider" and transcend) those objects, relations, and states, and so you develop a sense of identification with some, a desire for some others, and a revulsion toward certain others.

This complex of identification, desire, and aversion is the summary of your conventional existence. And in the midst of all of that you are afraid, bewildered, and constantly moved to achieve some kind of experience or knowledge that will enable you to feel Utterly Released, Free, and Happy.

In fact, you never (by all of your seeking for experience and knowledge) achieve Ultimate Experience, Ultimate Knowledge, Ultimate Release, Ultimate Freedom, or Ultimate Happiness. And so your (apparent) existence is a constant search for these, while you are otherwise bound to desire, aversion, fear, bewilderment, and every other kind of egoic "self-possession" (or self-contracted self-absorption).*

*Conventionally, "self-possessed" means "possessed of oneself"- or having full control (calmness, or composure) of one's feelings, impulses, habits, and actions. The state of being possessed by one's egoic self, or controlled by chronically self-referring (or egoic) tendencies of attention, feeling, thought, desire, and action. Thus, unless (in every moment) body, emotion, desire, thought, separate and separative self, and all attention are actively and completely surrendered, one is egoically "self-possessed," even when exhibiting personal control of one's feelings, habits, and actions.

There is a Perfect alternative to this bondage and this seeking. It is not a matter of the egoic attainment of any object, knowledge, or state of psycho-physical fulfillment or release. Rather, it is a matter of entering into an alternative view of experience. Instead of merely experiencing (and so developing the qualities of identification, differentiation, desire, attachment, aversion, fear, bewilderment, and the search for experience, knowledge, self-fulfillment, self-release, or even Ultimate Knowledge, Ultimate Release, Ultimate Freedom,

and Ultimate Happiness), inspect and "consider" your own Original (or Most Basic) Condition and From That "Point of View," examine and "consider" all of your experience.

If, rather than merely submitting to experience, you inspect and "consider" your own Original (or Most Basic) Condition, it should become clear (as Obvious) that you are Consciousness (Itself) and all of the objects or varieties of experience appear to you only as a "play" upon (or an apparent modification of) Consciousness (Itself). Experience (or the apparent and conditional modification and limitation of Consciousness) is not the dominant (or Most Basic) Factor of your (apparent) existence. Consciousness Itself is the dominant (or Most Basic) and always Most Prior Factor of your (apparent) existence (and of Existence Itself), but you tend (by virtue of a mechanical and habitual involvement with conditional experience) to be submitted to and controlled by experience. Because of this mechanical and habitual involvement with experience, you constantly forget and abandon your Most Basic Position, and, therefore, you constantly suffer the disturbances already described.

The necessary qualification for the most direct "consideration" of conditional existence (and of Existence Itself) is the effective capability to stand as stably Free functional attention (Free and able to constantly inspect and "consider" the Original, or Most Basic, and Most Prior Condition of conditional existence, rather than merely to be controlled by the body-mind and its experience). On the basis of that Free functional attention, you can directly inspect and "consider" your Obvious (Original, or Most Basic) Condition in (apparent) relation to all experience. If this is done, it is obvious that you are simply (and Obviously) Consciousness (Whatever That may yet be Realized to Be, Most Ultimately). You are always already established in and as That Standpoint. You always (Originally, or Most Basically) Exist As That Very Consciousness (Itself), rather than as the (conditional, and subsequent) presumption of identification with the apparent body-mind - which presumption is a convention of the body-mind itself, or a sense of identity that is superimposed on Consciousness (Itself) subsequent to the mechanical arising of experience. If you inspect and "consider" experience in every moment from the Native Standpoint of Consciousness (Itself), it is evident (or inherently Obvious) that whatever is (apparently) arising is always arising to (or, really, within) Consciousness (Itself), and as an apparent modification of Consciousness (Itself). Your Original or Native Position is Consciousness (Itself), and if Consciousness (Itself) will "consider" experience from the "Point of View" of Consciousness (Itself), rather than (apparently) first submit Itself to be (apparently) controlled by experience and known (conditionally and only subsequently) from the point of view of experience, then Consciousness (Itself) is already established in Its Own Native Standpoint, directly and Freely aware that It is (apparently) being confronted and modified or "played" upon in the evident form of various kinds of objects or superimpositions. By abiding continually in This Native Standpoint relative to experience, you become more and more profoundly aware of and as Consciousness (Itself), rather than more and more mechanically aware of the objects, experiences, and states of conditional identity that are (apparently) superimposed on Consciousness (Itself) in the spontaneous drama of Its Own (apparent) modification. This profound and Native Abiding in and as Consciousness (Itself) is the final or Most Basic means for Realizing the Liberating Truth of conditional existence (Which Truth Is Existence Itself).

When you most directly (or Freely) inspect the conditional self and its objects, all arising conditions (including body, emotions, mind, and the sense of being a defined, separate, and limited self-consciousness) are observed to be mere (apparent) relations of Consciousness (Itself). What is more, Consciousness (Itself), when

It is directly "Located" and profoundly Identified With, is not found or felt to be separate, limited, individual, or in any sense un-Happy. And all of the objects, relations, and states that appear to Consciousness (Itself) are, from the "Point of View" of Consciousness (Itself), intuitively felt to be transparent, or merely apparent, and unnecessary, and inherently non-binding modifications of Itself.

Therefore, the "consideration" of Consciousness (from the "Point of View" of Consciousness) eventually, inevitably, spontaneously, and most directly (prior to thought, or the mere and conditional knowledge or experience of any object, condition, or state other than Itself) Realizes Consciousness (Itself) to be the Transcendental (and inherently Spiritual, and necessarily Divine) Reality, or the Ultimate Principle in Which egoic (or apparently separate) attention-consciousness and all experiences are arising. When the Condition of Consciousness Itself is thus Realized, it is Obvious that the Transcendental (and inherently Spiritual) Divine Self-Condition of Being (Itself) is at the Root or Source of attention, actually at the Heart (or Being-Position) of all conscious beings. And, what is more, the objects of functional attention-consciousness are Realized to be not independent relations of Consciousness Itself, but only transparent, or merely apparent, and un-necessary, and inherently non-binding modifications of That Which Is Consciousness Itself. That is to say, the phenomenal cosmos is, Most Ultimately, Realized to be a Mysterious, or non-mechanical, spontaneous, transparent, or merely apparent, and un-necessary, and inherently non-binding, modification of the perfectly Subjective Radiance, Inherent Energy, or Self-Existing and Self-Radiant Love-Bliss That is Identical to Consciousness Itself.

On the basis of This "radical consideration" and Realization, it becomes spontaneously Obvious that there is One Principle, Which is Self-Existing and Self-Radiant Transcendental (and necessarily Divine) Being, Consciousness, Love-Bliss, or Eternal Happiness, and not, in Truth or Reality, two Principles-that is, conditional consciousness (or attention-consciousness), or even an Independent Absolute Consciousness, and everything (or even an Independent All-Pervading Substance or Energy) that appears to be other than or object to conditional consciousness (or That Independent Absolute Consciousness). Consciousness (Itself) is the One (Self-Evident, Self-Existing, and Self-Radiant) Principle. It is Self-Existing Transcendental Divine Being and Self-Radiant Love-Bliss (or Eternal and inherently Spiritual Happiness) Itself. And nothing that can arise as experience (or apparent modification) is necessary or binding to It.

What you must Realize or Awaken into (by first acknowledging and consenting to be your own Native Standpoint) is the Self-Evident, Self-Existing, and Self-Radiant Consciousness. That is the Real, Ultimate, Transcendental, inherently Spiritual, and necessarily Divine Condition of conditional self and conditional not-self. If That is Realized as the Obvious, then there is inherent Freedom-and conditional existence, experience, or attention has no necessity or binding power. That Realization (Which is the Realization of Existence Itself) is Realization of the inherent Condition (of Self-Condition) or (apparent) conditional existence and not merely the Goal of (apparent) conditional existence. And when Consciousness Itself is Realized most profoundly (or Most Perfectly), conditional existence becomes as if transparent, or even non-existent - Divinely Transfigured and (Most Ultimately) Outshined* in the One Transcendental (and inherently Spiritual) Divine Self-Condition.

*"Divine Transfiguration" and "Outshining" are two of the four phases. The four phases are Divine Transfiguration, Divine Transformation, Divine Indifference, and Divine Translation (Outshining). In

the phase of Divine Transfiguration, the Realizer's body-mind is Infused and he or she Radiantly Demonstrates active Love, spontaneously Blessing all the relations of the body-mind. In the following phase of Divine Transformation, the subtle or psychic dimension of the body-mind is fully Illumined, which may result in Divine Powers of healing, longevity, and the ability to release obstacles from the world and from the lives of others. Eventually, Divine Indifference ensues, which is spontaneous and profound Resting in the "Deep" of Consciousness, and the world of relations is minimally, or not otherwise, noticed. Divine Translation is the ultimate "Event" of the entire process of Divine Awakening. IT is the Outshining of all noticing of objective conditions through the infinitely magnified Force of Consciousness Itself. Divine Translation is the Outshining of all destinies, wherein there is not return to the conditional realm. The experience of being so overwhelmed by the Divine Radiance that all appearances fade away may occur temporarily from time to time during the seventh stage of life. But when that Most Love-Blissful Swoon becomes permanent, Divine Translation occurs and the body-mind is inevitably relinquished in physical death. Then there is only Eternal Inherence in the Divine Self-Domain of unqualified Happiness and Joy.

TRUTH, REALITY, and GOD

Truth is That Which, when "known" (or fully Realized) sets you Free. Therefore, Realize the Truth.

Reality is What Is, no matter what arises or changes or passes away. Therefore, "Locate" (and Realize) Reality.

To "Locate" (and Thus to "know," or fully Realize) Reality is to be set Free. Therefore, Reality is Truth, and to Realize Reality is to Realize the Truth.

God is the Source (or the Source-Condition, and not merely the immediate, or otherwise remote, and active, or otherwise effective, Cause) of whatever arises, changes, or passes away.

To Find (and Thus to "know," or fully Realize) God is to "know" (or Realize) What Is (or What Remains, or Abides, even as any or all conditions arise or change or pass away.) Therefore, to Find (and Thus to "know," or fully Realize) God is to "Locate" (and Thus to "know," or fully Realize) Reality. Indeed, God Is Reality.

Likewise, to Find (and Thus to "know," or fully Realize) God is to be set Free (even of all bondage, all limitations, and all conditionality of existence). Therefore, to Find (and Thus to "know," or fully Realize) God is to "know" (or fully Realize) the Truth. Indeed, God Is the Truth.

To "Locate" (and Realize) Reality, or to "know" (or fully Realize) the Truth, is to Find and to Realize God.

Likewise, to Find (and Thus to "know," or fully Realize) God is to "Locate" (and Realize) Reality and to "know" (or fully Realize) the Truth.

Indeed, to Find (and Thus to "know," or fully Realize) God is to be Liberated from all that is not God, Reality, or Truth.

If Reality is "Located" (and Thus "known," or Realized), the Truth is "known" (or fully Realized), and you are (Thus and Thereby) set Free.

To "Locate" Reality it is necessary to "Locate" What Is when and where any condition arises, changes, or passes away.

Therefore, choose any condition, and then "Locate" the Reality (or the Condition) That Remains (or Abides) while (and even though) that (chosen) condition arises, changes, or passes away.

But to "Locate" the Reality (or Self-Abiding Condition) That Remains while any particular (or chosen) condition arises, changes, or passes away, it is necessary to be (or to stand in the exact position of) that condition. Therefore, the condition chosen must be a condition with which you are identical.

But what condition is yourself (identical to yourself, and not merely an object to yourself)?

Only your very consciousness, your feeling-awareness (itself), or your native feeling of existence (itself), is identical and not merely objective) to yourself.

Therefore, to "Locate" Reality, and to Realize the Truth, and to be set Free, it is necessary to Find What Is as (or in the instant) your very consciousness (or self-awareness, or native feeling of existence) arises, changes, or passes away.

But you cannot assume a position relative to your own consciousness (or native feeling of existence), such that your consciousness (or native feeling of existence) can be observed arising, changing, or passing away - for your consciousness (or native feeling of existence) is not an object to yourself (but it is the very subject that is yourself).

However, God is necessarily the always present (and not merely past) Source (and Source-Condition) of whatever arises, changes, or passes away - even your own consciousness (or native feeling of existence) - and to Find God (or the Source of any condition that arises) is necessarily (and Thereby) to "Locate" Reality, and to Realize the Truth, and to be set Free.

Therefore, to Find (or to directly "Locate") the Source (and Source-Condition) of your very consciousness, or your native feeling-awareness (itself), or your fundamental (and native) feeling of existence (itself), is (necessarily) to Find God, "Locate" Reality, Realize the Truth, and be set Free.

Indeed, ultimately, the only Way to Find (and to directly "know," or fully Realize) God, and to "Locate" (and to directly "know," or fully Realize) Reality, and to directly "know" (or fully Realize) the Truth, and to be (Thus and Thereby) set Perfectly Free is the "radical" (or most direct) Process (and inherently Perfect Practice) of "Locating" (or directly Feeling and Realizing) the Source (and Source-Condition) of your very consciousness, your native feeling-awareness (itself), or your native feeling of existence (itself), for there is no other condition with which you are identical (and that is not otherwise an object to yourself, and that is not, thus, separate from your own position of direct "knowledge," or potential full Realization).

Therefore, to Find God, to "Locate" Reality, to Realize the Truth, and to be set Free, you must more and more deeply feel your very consciousness (or your native and deepest feeling-awareness of existence, itself) and, while you thus deeply (and more and more deeply) feel your native feeling of existence, you must Feel (and, via the depth of Feeling, Realize) the Source-Condition in Which the native feeling of existence is itself Existing (As Feeling, Itself).

The Source-Condition of the native feeling of conscious existence Is the Very and Self-Existing and Self-Radiant and Utterly Un-qualified Feeling of Being (Itself).*

*The Feeling of Being is the uncaused (or Self-Existing), Self-Radiant, and unqualified feeling-intuition of the Transcendental, Inherently Spiritual, and Divine Self. This absolute Feeling does not merely accompany or express the Realization of the Heart Itself, but it is identical to that Realization. To feel, or, really, to Be, the Feeling of Being is to enjoy the Love-Bliss of Absolute Consciousness, Which, when Most Perfectly Realized, cannot be affected or diminished in any way either by the events of life or by death.

To Realize the Very (or Utterly Un-qualified) Feeling of Being (Itself) is to Realize God, Reality, Truth, and Freedom, eternally prior to all conditions, all objects, all separateness, all non-Freedom, all that is not God, and all that is not Reality Itself.

And when This inherently Perfect Practice (and Realization) is Itself Perfected, all conditions are (inherently and spontaneously and always) Recognized, as if they are transparent to the Very (or Utterly Un-qualified) Feeling of Being (Itself), and This (Most Ultimately) to the degree of even Most Perfect Indifference, and (at last) to the degree of the Most Perfect Outshining of conditional existence (in the inherently Perfect, Self-Existing, Self-Radiant, Love-Blissful, and necessarily Divine Self-Condition of Feeling-Being, Itself).

Be Consciousness, inherently Free (or the inherently Perfect Witness) in relation to all objects.

"Consider" that you are (Originally, or Most Basically) Consciousness (Itself), Freely Witnessing and (apparently) being "played" upon (but not actually changed) by body, life-energy, emotion, mind, conditional self-idea, and all relations.

Then Be Consciousness (Itself), and Stand As (or in the Position of) Consciousness (Itself) - instead of persisting in the conventional and inherently (Obviously) un-True presumption that you (As Consciousness Itself) Are a body-mind (or an always already modified, qualified, limited, defined, and named conditional or psycho-physical entity).

To Be (and To Stand As the "Point of View" of) Consciousness (Itself) is not (yet) to Realize What Consciousness (Itself), or Its Ultimate Status, Is, but this first stage (or part) of the "Perfect Practice" is a matter of Being (or Standing) in the Obvious and (Obviously) Right Disposition or Native Attitude, As Consciousness (Itself) in (apparent) Free relationship to experience.

To Be Consciousness (Itself) in (apparent) relation to (rather than identical to) all that is (apparently) seeming to be the conditional self (or ego-"I") is to Stand As Consciousness, Freely Witnessing the body-mind,

and (Thus) no longer mechanically bound by a presumption of identity, rather than (apparent) relatedness, in the context of the body-mind.

The body-mind is what you call "I."

Consciousness (or attention-consciousness) as the body-mind is "Narcissus"* the separate and separative ego (or self-contraction), identical to experience.

*"Narcissus" is a key symbol of the un-Enlightened individual as a self-obsessed seeker, enamored of his or her own self-image and egoic self-consciousness.

In the state of identification with the body-mind, attention-consciousness (and, apparently, Consciousness Itself) is a subject suffering from the absurd presumption that it is identical to its own object.

Consciousness (Itself) is inherently and always already Most Prior to experience.

Even Consciousness (Itself), Witnessing conditional experience (and even Witnessing the functional witness, or attention-consciousness, itself), is always already and only (and only apparently) related to experience, and, therefore, the (inherently Perfect) Witness-Consciousness is never an expression, result, container, servant, or prisoner of experience.

Consciousness (Itself) is inherently Free of the implications or effects of the body-mind and the apparent cosmos of conditional Nature.

Even the (inherently Perfect) Witness-Consciousness (Itself) is not Itself un-Happy, afraid, sorrowful, depressed, angry, hungry, lustful, thoughtful, threatened by bodily mortality, or implicated in the alternately pleasurable (or positive) and painful (or negative) states of the body, of the mind, and (altogether) of conditional Nature.

He is the ancient one visible in the Greek "myth," who was the universally adored child of the gods, who rejected the loved-one and every form of love and relationship, who was finally condemned to the contemplation of his own image, until, as a result of his own act and obstinacy, he suffered the fate of eternal separateness and died in infinite solitude.

The (inherently Perfect) Witness-Consciousness is presently, only apparently, and merely related to (or merely Witnessing, but seeming to be "played" upon by) the mechanical or functional states of the body-mind (and attention-consciousness) in the realm of conditional Nature.

Therefore, to Be and Stand As Consciousness (Itself), or the inherently Perfect Witness, in apparent relation to the body-mind and all of conditional Nature (rather than identical to the body-mind in the realm of conditional Nature) is to maintain a Free Disposition That is inherently and effortlessly in a detached, or non-attached, State of equanimity relative to the causes, effects, changes, and apparent present state of the bodymind and all of conditional Nature.

To Be or Stand Freely As Consciousness (Itself), or the inherently Perfect Witness, in relation to every moment is (Itself) the "pure" or inherently balanced Disposition, and That Disposition will directly (and inevitably) "permit" (rather than cause) the body-mind also to achieve a natural state of equanimity.

Indeed, to Be or Stand Freely As Consciousness (Itself), or the inherently Perfect Witness, you must necessarily have already achieved the state of equanimity granted by truly fulfilling the purifying (or, to then, preliminary) process of the developmental listening, hearing, and seeing stages of the Way of the Heart.

Only such equanimity allows the detachment, or non-attachment, relative to the body-mind and all of conditional Nature, that is an essential characteristic of the Witness-Position (or Native Attitude) of Consciousness (Itself).

Without such detachment, or non-attachment, relative to conditional existence altogether, you will inevitably wander in distractions and preoccupations unable to effectively "choose" the Witness-Position (or Native Attitude) of Consciousness (Itself), even though the inherently Perfect Witness is the Position in which you always already (PRIORLY) exist.

Therefore, practice the self-surrendering, self-forgetting, and self-transcending Way of the Heart.

Merely by assuming the Witness-Position (or Native Attitude) of Consciousness (Itself), Freely allow (or directly "permit") the body-mind likewise to achieve a state of balance and ease (or of natural equanimity), Free of reactivity and obsession.

When This has been done, functional energy and attention-consciousness are Free of bondage to the psychophysical "I" of "Narcissus."

MEDITATION

Enter into the "consideration" (or deep, profound, and most direct exploration) of Consciousness Itself, until Its inherently Perfect "Location," Condition (State, or Self-Nature), and Ultimate Status are Realized.

This is a matter of relaxing attention (which is the functional essence of the conditional self) from its objects (which are, variously, in the form of ego-idea, mind, emotion, internal life-energy, desire, body, and their relations) and allowing attention to be relaxed (and resolved) into its Source-Condition.

This is not a matter of inverting attention upon (and thus meditating on) the conditional "I" or egoic self (in the manner of Narcissus).

This is not a matter of worshipping, inverting upon, meditating on, or identifying with the objective (or otherwise Witnessed) inner functional self (or the conditional essence of egoity).

This is a matter, first of all, of Understanding that the (conditional) essence of the conditional self is not an entity, but it is the inherently self-contracted activity of functional attention.

Consciousness Itself, apparently associated (and even identified) with functional attention (and, therefore, tending to identify Itself with the functional "I," or the self-contracted body-mind, self-contracted from the apparently threatening field of conditional Nature and from the Universal, and apparently Independent, Objective Energy That pervades all of conditional Nature), must Understand Itself (or Its Own Error), and (Thereby, and Thus Inherently) Transcend the self-contraction by Realizing the inherent (Obvious and inherently Perfect) Condition (or Status) of Consciousness Itself (Which Is Self-Existing and Self-Radiant Transcendental, inherently Spiritual, and necessarily Divine Being and Happiness, or Love-Bliss).

The meditative practice (or the practice of direct Identification) whereby the Transcendental, inherently Spiritual, and necessarily Divine Condition of Consciousness (Itself) is Realized may appear, to an external observer, to involve inversion upon the inner conditional and individuated self, but it is not in fact a process of inversion upon the inner conditional and individuated self.

Right meditation (in the form of direct Identification with Consciousness Itself) is the most direct means for transcending the ego, or the separate and separative (self-contracting) conditional self. Right meditation turns the essential or basic self-consciousness (or attention-consciousness) to the "consideration" of That (or the inherently Perfect Condition) in Which attention (and thus the individuated and conditional self-consciousness) is always presently arising.

Therefore, the process of meditation is not a matter of the extroversion of attention toward any object, nor is it a matter of the "Narcissistic" introversion of attention upon the subjective interior of the body-mind or egoic self.

It is a matter of the yielding (or dissolving) of attention (or conditional self-consciousness) in the Source-Condition from (or in) Which it is presently and always arising.

It is simply a matter of Standing As Consciousness Itself (rather than turning attention outward, inward, or toward Consciousness Itself).

KNOW-THY-SELF

As Eternal Spirit

(SELF-Realization)

Abide as inherently Perfect Consciousness Itself inherently transcending but not strategically excluding or seeking any or all objects, and thus tacitly Recognize all objects in and as Self-Existing and Self-Radiant (Transcendental, inherently Spiritual, and necessarily Divine) Being, Consciousness, Love-Bliss, or Happiness, until all objects are Outshined in That.

Consciousness Itself, or inherent Being, is Transcendental, or Most Prior to attention in the apparent cosmic realm of conditional Nature.

Transcendental Consciousness is inherently Perfect Reality, or the Source-Condition of attention, and of the presumption of separate self, and of the body-mind, and of even all of conditional Nature (including the

Universal or All-Pervading and apparently Objective Energy of Which all the objects, conditions, states, or manifested individuals in the realm of conditional Nature are apparently composed).

When Transcendental Consciousness, or the Native Feeling of Being (Itself), is "Awakened" as the Real SELF-condition, the Indefinable Identity (or Infinite Source-Condition) of functional attention-consciousness, then the ego-"I" or the self-contraction, or the egoically "self-possessed" body-mind, is directly and inherently transcended, and the Ultimate Condition (or the inherently Perfect Source-Condition) of conditional Nature is Revealed as the Obvious, even in all the apparent moments of spontaneous attention to the apparent conditions and relations of the apparent body-mind.

Therefore, "Identification" with (Transcendental, inherently Spiritual, and necessarily Divine) Consciousness (Itself), or the Feeling of Being (Itself), is complete (tacit, uncaused, and undisturbed), simply Abide as That and allow all conditions (or all of conditional Nature) to arise or not arise in the Self-Radiance and Perfectly Subjective Space of (Self-Existing, Transcendental, inherently Spiritual, and necessarily Divine) Being (Itself), or Consciousness (Itself).

As conditions arise in That "Open-Eyed"* or Self-Existing and Self-Radiant Consciousness, they are Recognized (and inherently transcended) as transparent, or merely apparent, and un-necessary, and inherently non-binding modifications of That.

*The non-exclusive, non-inward, native State of the Divinely self-Realized Adept, Who is Identified Unconditionally with the Divine Realty, while also allowing whatever arises to appear in the Divine Consciousness (and spontaneously Recognizing everything that arises as only a modification of That One).

Abide Thus. Recognize Thus. Let actions arise spontaneously in and via the inherent (and inherently Spiritual) Love-Bliss of Self-Radiant and Self-Existing Transcendental Divine Being, until all apparent conditions and relations of the apparent body-mind are Divinely Transfigured, Divinely Transformed, and then Divinely Translated (or Outshined in the Self-Existing and Self-Radiant Transcendental, and inherently Spiritual, Divine Being, Who is the Heart, the Divine Self-condition, and the "Bright" Free Self-Domain of all conditional beings).

The Transcendental Self is intuited in the mature phases of the advanced state of life, but It can be Realized at that stage only by the forced (or Grace-Given) exclusion of the phenomena of world, body, mind, and self. In "Open Eyes," that impulse to exclusion is unnecessary, as "the Eyes of the Heart Open" and Perfect Realization of the Spiritual, Transcendental, and Divine Self in the final stage of life becomes permanent and incorruptible by any phenomenal events.

The conventions of human life and civilization are based on the mechanical, arbitrary, and uninspected identification of Consciousness with the patterns of experience. Thus, human pursuits are, as a matter of convention and habit, directed toward self-centered elaboration of experience, self-fulfillment via experience, and strategic escape within (or from) the context of experience. Both conventional science and conventional religion are conventions of egoity in the embrace and pursuit and avoidance of experience. All conventional

human pursuits are a bewildered search founded on uninspected egoic identification with experience rather than "radically" intuitive Identification with the inherent Happiness of Consciousness Itself, or Self-Existing and Self-Radiant Transcendental (and inherently Spiritual) Divine Being (Itself). Thus, either experience, or conditional Nature, or materiality, or God as the Reality that is Other than the conditional self and conditional Nature tends to be presumed and propagandized as the First, the Ultimate, the One, or the Most Important Principle - but such presumptions are simply the Ultimate Illusions or deluded Visions that are developed from the base of the ego (or Consciousness presumed to be limited and bound by experiencing).

If you are Free to be Supremely Intelligent and Devoted to Truth, then the Way of the Heart becomes most direct and profound Identification with Consciousness (Itself), or the Native Feeling of Being (Itself), prior to all doubt, prior to any limitation by experience, prior to all "looking" at objects, within or without, high or low, positive or negative, and prior to any qualification (or limitation) by the root-feeling of relatedness itself. When This Identification is complete, so that It is not dependent on any act or state of attention, or mind, or emotion, or desire, or life-energy, or body, or conditional Nature itself, then all experience, or the total realm of conditional Nature and egoity, is inherently and tacitly Recognized in That (or as a transparent, or merely apparent, and un-necessary, and inherently non-binding modification of Self-Existing and Self-Radiant Transcendental and inherently Spiritual Divine Being). When This Divinely Enlightened Disposition is Awake, the Way is simply to Abide in and as That Self-Existing and Self-Radiant Condition of Being (Itself), inherently Transcending all conditions - but Recognizing and allowing them, rather than resisting and excluding them. And the inevitable persistence in This Self-Existing and Self-Radiant Identity and This Native and spontaneous Recognition Divinely Transfigures, Divinely Transforms, and (Most Ultimately, and at last) Divinely Outshines the body-mind and all conditional worlds. In the meantime, there is simple Self-Abiding, in and as the Self-Existing and Self-Radiant Love-Bliss of Transcendental (and inherently Spiritual) Divine Being - and such Self-Abiding spontaneously expresses Itself as Radiance, Happiness, Love, Blessing, and Help in all relations.

EGO-I

The Ultimate Wisdom inherently Understands, Transcends, and Stands Free of the life-drama. Happiness, Transcendental (and inherently Spiritual) Divine Consciousness (Itself), or Being (Itself), inherently Transcends the confrontation between the ego and conditional Nature.

Every ego-"I," or egoically "self-possessed" body-mind, is involved in a passionate and mortal struggle with the Force and the forces and the parts of conditional Nature.

Every ego-"I," is active as the opponent of all opponents, but there is no Final Victory - and every opposition is an irrational (or fruitless) search for Equanimity, Peace, and Love.

Every ego-"I" always tends to desire and seek an ego-made refuge from irrational opponents. That strategy of self-preservation is entertained in temporary pleasures and solitary places, but it is not finally attained. Only the ego-"I," the separate and separative body-mind, is opposed and opposing - and every opposition is an irrational (or fruitless) search for Freedom.

The ego-"I" is inherently, always, and irrationally (or meaninglessly) opposed. The "other" is always an opponent (in effect, if not by intention). The ego-"I" is confronted only by binding forces, and it is itself a force that is tending to bind every "other". The "other" and the ego-"I" are mad relations, always together in the growling pit, bound by conditional Nature to do such Nature's deeds to one another. And as experience increases, it begins to become clear that conditional Nature itself is an Immense Pattern that always seeks and inevitably attains superiority, dominance, and destruction of every conditional part and every conditional self.

Therefore, the Great "Other" - whether "It" is called Nature or Nature's God - is your Opponent, not your Refuge. And the very perception and conception of "Difference" (or "Otherness") is the Sign that the ego-"I," rather than Truth, is the presumed Basis of apparent (or conditional) existence.

Truth is Most Prior or Eternal Freedom and Love, whether or not the "Other" (or the Opponent) seems to be present. Therefore, Truth is the only Perfect Refuge. And if you surrender to the Truth, Which is Transcendental (and inherently Spiritual, and necessarily Divine) Being (Itself), Consciousness (Itself), or inherent Happiness (Itself), the Ultimate (and Perfectly Subjective) Source of the conditional self and all that is objective to it, then there is an Awakening from this nightmare of condemned life and its passionate search for pleasure, strategic escape, Final Victory, and Freedom Itself.

When the response or Awakening to Truth is Real, then the frightened and self-bound motive toward the world (and the inevitable round of pleasures, confrontations, doubts, searches, and always temporary releases) begins to fall away. The mortal self becomes simpler in action, more Free of habitual reactions to insult and frustration of purpose, more humorous in the face of conditional Nature and all the fools of conditional Nature, more compassionate, and inclined to selfless (or sorrowless) Love. The ego-"I" that is Awakening beyond itself is inclined to set others Free of itself, rather than to bind them to itself, or to themselves, or to one another. The ego-"I" that is nearly dissolved is more often solitary, more deeply renounced, without cares or motivations or doubts or angry despair of conditional self or conditional others. At last, when the self-contraction is (by inherently Most Perfect Practice) Most Perfectly surrendered, forgotten, and transcended in its Most Prior Condition (of Transcendental, and inherently Spiritual, Divine Being), all of this arising of body-mind and world is Recognized to be an unnecessary and superficial dream, a stressful inclination that is, suddenly, Outshined in the Most Prior and Self-Radiant Happiness of Divine Self-Existence.

The usable Lesson of a difficult life proves that you must (thoroughly) observe, (most fundamentally) Understand, and (Most Perfectly) transcend your own conditional personality and destiny. Every individual is only seeking not to be destroyed. Therefore, Understand and become more tolerant of others. Cease to struggle with others and yourself. Do not become bound up in the usual search for dominance, consolation, pleasure, and release. There is neither Final Release nor Ultimate Happiness in the objective or the subjective realms of merely conditional existence.

Observe and Understand the theatre of "I." Learn to be Free of the reactivity and seeking that characterize the conditional self-principle (which is only the self-contracting body-mind in confrontation with the apparent realm of conditional Nature). Thus, allow functional energy and attention to be Free of the motive toward the body-mind and its relations. Let functional energy and attention be Free instead to transcend this world-theatre

and to Abide in the Transcendental (inherently Spiritual and necessarily Divine) SELF-Domain That is at the Origin of conditional self-consciousness. Then, if the body-mind and all of conditional Nature arise, see all of it from the Original Position of Transcendental (and inherently Spiritual) Divine SELF-Consciousness. See that conditional self and conditional Nature are a transparent, or merely apparent, and un-necessary, and inherently non-binding modification of the SELF-Radiance or Free Energy of Consciousness (Itself), or Being (Itself). - End

"For those who happen to grasp philosophy correctly risk being unrecognized by others, because it is nothing else but PRACTICING* how to die and be dead. So if this is true, it would be absurd to want during all of life nothing but this, and when it comes, to be troubled by it, which for a long time they were wanting and practicing."

-Socrates

*The practice of shutting down the physical body and brain along with the psychological ego-I, but, to remain as pure consciousness in the state of SELF awareness. i.e. to know and experience thy SELF as eternal spirit. (Pure consciousness, or spirit is the form (state) of eternally existing universal SELF awareness prior to all things, or that which is called God.)

Is it possible, while living, to die - which means coming to an end, being as nothing? Is it possible, while living in this world where everything is becoming more and more or becoming less and less, where everything is a process of climbing, achieving, succeeding, is it possible, in such a world, to know death? Is it possible to end all memories - not the memory of facts: the way to your house and so on, but the inward attachment through memory to psychological security, the memories that one has accumulated, stored up, and in which one seeks security, happiness? Is it possible to put an end to all that - which means dying every day so that there may be a renewal to-morrow? It is only then that one knows death while living. Only in that dying, in that coming to an end, putting an end to continuity, is there renewal, that creation which is eternal.

-Krishnamurti

Reality is Not What You Think

No event is, in and of itself, TRUTH or REALITY. Everything that arises is an appearance to Consciousness Itself, a modification of the Conscious Light That Is Always Already the Case.

All of this is a dream, if you like. It is an appearance in Consciousness Itself. Truth is Very Consciousness Itself. Truth is to all of this what the waking state is to the dreaming state. If you awaken, you need not do anything about the condition you may have suffered or enjoyed in the dream state. What happened within the dream is suddenly not your present condition. It is of no consequence any longer, once you are awake.

If you persist in dreaming - and your point of view remains that of the dreamer and the dreamer's role within the dream - then your possible actions are numberless. But none of them will work to awaken you. They will simply occupy you in the dream. They will modify the dream state - but no action in the dream is the equivalent of waking. There is simply forms of fascination, of occupation, of seeking - until you awaken.

The dream does not have to be changed in any manner for the waking person to feel that he or she is awake. Nothing has to happen to the dream. Only waking is necessary. To one who is awake, the dream is obvious. There is no illusion, no suffering, no implication, regardless of what appeared in the dream - a blue god, a dirty old drunk, the gorilla of death. It makes no difference. It makes a difference within the circumstances of the dream, to those who are dreaming. But to the one who is awake (SELF-REALIZATION), it no longer makes any difference. When you ask a question from a "point of view," you are already presuming yourself to be separate. You are presuming to be a "body-mind" and seeing reality from that "point of view"- so you ask many questions. The source of the question is not that you are looking at all of Reality and coming up with a notion about It. The source of the question is your divorce from Reality: "How did all this separateness occur?" You presume that separation has occurred, and that it has occurred in the form in which you perceive it to exist, but that is an illusion based on a gesture of "organism" life.

In Reality (SELF-Realization), it is not so. Reality Itself, Realized, is Free of that complication that is based on your presumption of separateness. Reality doesn't have to account for the illusion you are suffering from. Reality doesn't contain that illusion. What is actually happening is not what you think, nor what you are presuming. What you are presuming is an illusion, ultimately. If there were the Realization of Reality, any question would not exist, because you would not be suffering the illusion. Reality is not what you think. Or, as Shakespeare says, "There is more in heaven and earth than is dreamt of in your philosophy." Egoic "reality" is entirely your creation, and is NOT a UNIVERSAL REALITY, or CONDITION. It's entirely your creation - this presumed separate "thing" and all the rest of it that you perceive on the basis of that presumption.

That which is born of flesh (the psychological ego-I) is flesh (is of the flesh) and that which is born of spirit (experienced as spirit) is spirit.

-Jesus, John 3:6

"I protest by our rejoicing which I have in Christ, I die daily."** By a method of centering inwardly all bodily life force (which ordinarily is directed only outwardly, to the sensory world, thus lending it a seeming validity), St. Paul experienced daily a true yoga union with the "rejoicing" (bliss) of the Christ Consciousness. In that felicitous state he was conscious of being "dead" to or freed from sensory delusions, the world of maya.

**1 Corinthians 15:31. "Our rejoicing" is the correct translation; not, as usually given, "your rejoicing." St. Paul was referring to the universality of the Christ Consciousness.

When Crito asks, "In what way shall we bury you, Socrates?" Socrates answers, "In any way you like, but first, you must catch me, the real me. Be of good cheer, my dear Crito, and say that you are burying my body only, and do with that whatever is usual and what you think is best."

-Yogananda

"It is a reminder to ourselves that we are helpless without God's support. No effort is complete without prayer, without a definite recognition that the best human endeavor is of no effect if it has not God's blessing behind it.

Prayer is a call to humility. It is a call to self-purification, to inward search."

-Mahatma Gandhi

He (God) that planted the ear. Shall he not hear? He (God) that formed the eye. Shall he not see? He (God) that teacheth man knowledge. Shall not he know?

-Psalms 94:9-10

St. Seraphim of Sarov (1759-1833) is one of the most luminous of all the spiritual personalities who have ever lived among men. It seems to me that he and St. Francis of Assisi are the two most exemplary masters of spiritual life to be found in the great Christian tradition. Each was himself what could be called a "Siddha," a completed one. An immediate agent of God. Each was also characterized by exclusive and most profound devotion to the God-man Jesus. In both cases spiritual life took the form of astonishing absorption in Jesus as Christ, guru, and God. And this devotion manifested in each of them as perfect wisdom, illumination, spiritual understanding, and gifts of spiritual powers.

-Franklin Jones

"Only those who have interior prayer and watch over their souls receive the gifts of grace."

-St. Seraphim

Those who have truly resolved to serve God must practice the remembrance of God and unceasing prayer to the Lord Jesus Christ, saying with the mind: "Lord Jesus Christ, son of God, have mercy on me, a sinner."

-St. Seraphim

In brief, do everything as though in the presence of God and so, in whatever you do, you need never allow your conscience to wound and denounce you, for not having done your work well.

-St. Simeon

Our Father in heaven,

Hallowed be your name.

Your kingdom come,

Your will be done

On earth as it is in heaven.

Give us this day our daily bread,

And forgive us our sins.

For we also forgive everyone,

Who is indebted to us.

And do not lead us into temptation,

But deliver us from evil.

-Jesus, Luke 11:2

The Lord's Prayer is the only prayer given to us by Jesus. In this prayer there is only one word which is more important than all the others. This important word is also the first word out of the mouth of Jesus, the word is "OUR," not my Father, not your Father, but "OUR" Father.

∞ 126. Present-Time ∞

THE MYTH OF "PRESENT-TIME"

Mind is confined to time—as memory (or the "past") and anticipation (or the "future").

Body is confined to space—as "location" without reference to time, but, also, as a condition that only the mind (and not the body) will observe and interpret as change over time.

There is no space-"location" in time.

There is no time-"location" in space.

There is no "present-time" in psycho-physical "experience".

The psycho-physical ego-"I" is always only the mental-"experience" of change in time and the bodily-"experience" of timeless "locatedness" in space.

There is no mental "location" in the "present".

There is no "present-time"—because there is no mental stop, or changeless "location", in time.

The mind notices changes of the body in time, but the mind is never present as the body in space.

The body does not notice time or mind.

The body cannot exist in "present-time", because the body can only be present in and as space—and, in any case, the body cannot, itself, achieve or function as a mind in time.

The mind cannot exist in "present-time", because the mind can only remember, and anticipate, and speculate in mentally-constructed patterns, as mere ideas of time—and, in any case, the mind cannot, itself, be "located" in space. Mind and body are neither the same nor inseparable. The effective—and, necessarily, only temporary—"experiential" coinciding of mind and body is always the work and the result of a practical psychophysical discipline, and never a prior, or intrinsically actual, fact. Mind and body exist in separate domains, and they never actually exist in the "present-time" of sameness. The sameness and inseparability of mind and body—or even the reducibility of the mind to the body, or the body to the mind—is a myth in mind. The mind is only "located" in time, the body is only "located" in space—and, therefore, "present-time" is a myth, or a mere idea in mind. The idea of "present-time" cannot be realized, or really "experienced", as a bodily and spatial event.

The often-remarked philosophical admonition to "be in present-time" cannot be accomplished as a bodily, or even total psycho-physical, action in response. It is not possible to "be"—or to exist—in "present-time". "Existence" is a characteristic of Reality Itself—egoless, Prior to "location" in time, Prior to "location" in space, and only As Is. Because there Is Only Reality Itself, "present-time" does not exist. Reality Itself is not in "present-time". Reality Itself Is Only As "It" Is—Always Already Prior to all conditional, and egoic, and space-time references, and (thus) Always Already Prior to all modes of conditional and separate "location" and identity. Reality Itself Is Always Already, and Perfectly, and Acausally Prior to spacetime—and, thus, Reality

∞ 126. Present-Time ∞

Itself Is Always Already, and Perfectly, and Acausally Prior to "present-time". Existence Itself, Which Is Only Reality Itself, Is Always Already, and Perfectly, and Acausally Prior to space-time and "present-time". Space and time Exist Always Already, and Perfectly, and Acausally Non-separate from—and, Thus, Only As—Reality Itself. Because space and time do not exist except As The Intrinsic Self-Nature, Self-Condition, and Self-State of Reality Itself, there are no separate units of either space or time. Space cannot divide time. Time cannot divide space. Reality Itself Is The Self-Nature, Self-Condition, and Self-State of Prior Indivisibility.

Space does not notice time—or discrete moments, or separate units, of change.

Time is not an intrinsic characteristic of space. The body—or even the totality of physical universe—is "located" only in space, and only as the apparent simultaneity of mere existence.

Time is attention to change.

Time is a characteristic of mind, or attention, or "point of view".

Time is a characteristic of an observer.

Time is a noticing.

Time is the effect of the mentalizing of the observed.

Time is a mental notation.

The mental notation, or noticing and observing, of time requires attention. Time is an act of attention. Attention requires bodily "locatedness" in space—or the presumption of "point of view".

The noticing and observing of the idea-process of time requires bodily-"located" attention to "objectify"—or differentiate, or "unitize"—the observed. Time is the noticing of suffering.

Time is the reduction of the body, the universe, and Reality Itself to the egoscale of "point of view".

If The Self-Nature, Self-Condition, and Self-State of Reality Itself Is Intrinsically Self-Realized, "point of view", and time, and suffering are Intrinsically and Perfectly Transcended.

If the illusion of "present-time" is Transcended in The egoless, Indivisible, and Acausal Self-Nature, Self-Condition, and Self-State of Reality Itself, space itself is no longer desecrated by "point of view", and suffering, and time itself.

"Present-time" is a myth in mind.

see also: REALITY

≈ 127. Proof Of God ≈

PERFECT PROOF OF THE SELF-EXISTENCE OF ACAUSAL REAL GOD

What is The Nature, Condition, State, and Context of the non-observed universe?

Everything, Everytime, and Everyspace—all-and-All-at-once, and Only-Reality- Itself—Is all-and-All That Is the non-observed (and non-observable) universe.

The totality of the non-observed Is What Is—Always Already Prior to the space-time-"located" observer-reflexes of "point of view", attention, and ego-"I".

Always Already Prior to both aspiration (or "religious"-seeking) and conditionally-based "knowledge" (or "scientific"-seeking), Real-ity Itself, As "It" Is,

Stands Ever-Free In The Perfect Midst.

Reality Itself Is The egoless One and Indivisible Confounder of human presumptuousness.

Reality Itself Is The egoless Intrinsic and Perfect Ruler of all-and-All.

Reality Itself Is The egoless One and Necessary and Perfectly Acausal Real God of all-and-All.

Always Already Prior to the conditionally "self"-perpetuating mental rehearsal of memory and associative thinking, Self-Existing Reality Itself Stands Free As The Intrinsic Mere and Perfect Witness—The Self-Radiant Indivisible Current Upon Which all apparent motions Ride. One and egoless Indivisible Conscious Light Acausally Self-Existing and Self- Radiant Is.

This Real God Is Self-Evident, Self-Proven, and Self-Authenticating to The Intrinsic Prior View. Thus "It" Is. The Self-Realization of Intrinsic egolessness Proves The Self-Existence of Real G.O.D..

\$\square\$ 128. Prophets Of Old \$\square\$

The prophets of the Old Testament in the Bible walked *with* God and were *with* God. That is, they were achieved in God union, or self realization, i.e., God-self-realization.

To walk in the "ways" of God does not only mean to obey earthly laws and rules, but also to be in a condition of atonement, God-union, also called the kingdom of God, Satori, Nirvana, self-realization.

For they walked with God and were God, and as God.

Men such as, Enoch, Moses, Noah.

They obeyed the inner "law" of God which is non-separation. This the *only* true and "NATURAL LAW" of God; all the rest are man-made.

↑ 129. Psychology ✓

Religion is the barrier which prevent mankind from finding God.

-Carl Jung

In the fourth stage of life, or evolution, the purpose of adaptation is to gain positive control over the unconscious and lower subconscious motivations that create the conventional patterns and phases of gross physical and mental (or psychological) behavior, dislike, emotion, thought and will. Thus the processes in the fourth stage of life purify, harmonize, and positively transform the fixed, self possessed, and self-divided behavioral patterns of the unconsciousness and lower sub consciousness dimensions of the body-mind.

The means of this evolutionary procedure are spiritual; that is, the extended body-mind (controlled by the autonomic nervous system and the unconscious and lower subconscious tendencies of the bodily being) is consciously submitted to the transcendental reality and made to be obedient to the law of sacrifice, or love in the pattern of all relationships.

-Franklin Jones

The submission of the body-mind to the transcendental reality or divine person, is a matter of aligning the gross body-mind (or active feeling-attention) to the all-pervading life current, which is directly communicated to the central or cerebrospinal nervous system. Thus, in the fourth stage of life, the fixed association of the radiant transcendental consciousness with the extended body-mind, the unconscious and lower subconscious mind, the superficial conscious mind, and the dual or dynamic patterns of the autonomic nervous system is transcended.

The radiant transcendental consciousness, communicated via the cerebrospinal nervous system is permitted to master, purify, harmonize and positively transform the gross dimension or lower coili of the human mind. The fourth stage is the true and critical beginning of fully human and spiritual life. It is the beginning of literal functional and psychic submission of the extended body-mind to its own root-process and its transcendental source or divine condition.

-Franklin Jones

Western psychologists are largely confined to investigation of the subconscious mind and of mental diseases that are treated through psychiatry and psychoanalysis. There is little research into the origin and fundamental formation of normal mental states and their emotional and volitional expressions – a truly basic subject not neglected in Indian (eastern) philosophy. Precise classifications are made, in the "Sankhya" and "Yoga" systems, of the various links in normal mental modifications and of the characteristic functions of "Buddha" (discriminative intellect), "Ahamkara" (egoic principle), and "Manas" (mind or sense-consciousness).

-Yogananda

Professor Jules-Bois of the "Sorbonne" said in 1928 that French psychologists have investigated and accorded recognition to the "super consciousness," which, in its grandeur, "is the exact opposite of the subconscious mind as conceived by "Freud." And which comprises the faculties that made man really man and not just a super animal. The French Savant explained that the awakening of the higher consciousness is "not to be confused with coveism or hypnotism. The existence of a super conscious mind has long been recognized philosophically (i.e., Christ consciousness) being in reality the "over soul" spoken of by "Emerson." But only recently has been recognized scientifically."

"Hidden in the deep of our being is a rubbish heap as well as a treasure house! In contrast to the psychology that centers all its researches on the "sub consciousness" in man's nature, the new psychology of the super consciousness focuses its attention upon the treasure house – the region that alone can explain the great, unselfish, heroic deed of men."

-F. W. H. Myers, English Psychologist

↑ 129. Psychology ★ 129. Psycho

"The over-soul," — "A man is a facade of a temple wherein all wisdom and all good abide. What we commonly call man, the eating, drinking, planting, counting man, does not as we know him, represent himself, but "misrepresents" himself. Him we do not respect; but the soul, whose organ he is, would he let it appear through his actions, would make our knees bend . . . we lie open on one side to the deeps of spiritual nature, to all the attributes of God" (the over soul).

-Emerson

When a religious method recommends itself as scientific it can be certain of its public in the west. Yoga (Hatha Yoga) fulfills this expectation, quite apart from the charm of the new and the fascination of the half understood. There is good cause for yoga to have many adherents. It offers the possibility of controllable experience and thus satisfies the scientific need for "facts" and, besides this, by reason of its breadth and depth. Its venerable age, its doctrines and method, which include every phase of life. It promises undreamed-of possibilities.

Every religious or philosophical practice means a psychological discipline; that is, a method of mental hygiene. The manifold, purely bodily procedures of a yoga also mean a physiological hygiene which is superior to ordinary gymnastics and breathing exercises, in as much as it is not merely mechanistic and scientific, but also philosophical; in its training of the parts of the body, it unites them with the whole of the spirit, as is quite clear. For instance, in the "Pranayama" exercises where "Prana" is both the breath and the universal dynamics of the cosmos. . . yoga practice . . . would be ineffectual without the concepts on which yoga is based. It combines the bodily and the spiritual in an extraordinarily complete way. In the east, where these ideas and practices have developed, and where for several thousand years an unbroken tradition has created the necessary spiritual foundations, yoga is, as I can readily believe, the perfect and appropriate method of fusing body and mind together so that they form a unity which is scarcely to be questioned. This unity makes possible "intuitions" that transcend consciousness.

-Dr. Carl Jung

A Biographical Sketch

Ramana Maharshi (1879-1950) was one of the greatest spiritual teachers of modern-day India. At the age of seventeen he attained a profound experience of the true Self without the guidance of a Guru and thereafter remained conscious of his identity with the Absolute (*Brahman*) at all times. After some years of silent seclusion he finally began to reply to the question put to him by spiritual seekers all over the world. He followed no particular traditional system of teaching, but rather spoke directly from his own experience of non-duality. Ramana Maharshi wrote virtually nothing; his teaching took the form of conversations with visitors seeking his guidance (as transcribed by followers), the brief instructions he left with his followers, and a few songs. His method of instruction was to direct the questioner again and again to his true self and to recommend, as a path to realization, a tireless form of self-inquiry featuring the question Who am I?" The transcribed conversations of Ramana Maharshi are known among spiritual seekers the world over and prized for their great inspirational power, which transcends all religious differences.

Sri Ramana Maharshi was born on 29 December 1879 in Tiruchuli, Tamil Nadu (South India), the son of Shundaram Ayyar, a scribe and country lawyer; he was given the name Venkataraman, abbreviated as Ramana. At the age of seventeen he suddenly had an experience of death one day in which he realized that the body dies but the consciousness is not touched by death. "I" am immortal consciousness. "All these," he later reported, "were no idle speculations." They went through me like a powerful, truth that I experienced directly, almost without thinking. 'I' [i.e., the true I or Self] was reality, the only reality in this momentary state.

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C. G. Jung States:

Sri Ramana is a true son of the Indian earth. He is genuine and, in addition to that, something quite phenomenal. In India he is the whitest spot in a white space. What we find is the life and teachings of world-liberated and liberating humanity, it is a chant of millenniums. This melody is built up on a single, great motif, which, in a thousand colorful reflexes, rejuvenates itself within the Indian spirit, and the latest incarnation of which is Sri Ramana Maharshi himself.

The identification of the Self with God will strike the European as shocking. It is a specifically Oriental realization, as expressed is Sri Ramana's utterances, Psychology cannot contribute anything further to it, except the remark that it lies beyond its scope to propose such a thing. However, it is clear to the Indian that the Self as spiritual Source is not different from God; and in so far as man abides in his Self, he is not contained in God but is God Himself. Si Ramana is quite clear in this respect.

The Goal of Eastern practices is the same as that of Western mysticism: the focus is shifted from the "I" to the Self, from man to God. This means that the "I" disappears in the Self, and the man in God. A similar effort is described in the exercitia spiritualia, in which the "personal property," the "I" subjugate to the highest possible degree to the possessor ship of Christ. Sri Ramakrishna (Eastern Spirituality) adopted the same position in regard to the Self, only with him the dilemma between the "I" and the Self comes a little more closely to the foreground. Sri Ramana declares unmistakably that the real purpose of spiritual practice is the dissolution of the "I" Ramakrishna, however, shows a somewhat hesitating attitude in this respect. Though he says, "As long as the I-sense lasts, so long are true Knowledge (jnana) and Liberation (mukti) impossible," yet he must acknowledge the fatal nature of ahamkara. He says, "How very few can obtain this Union (samadhi) and free themselves from this 'I'? It is very rarely possible. Talk as much as you want, isolate yourself continuously, still this 'I' will always return to you. Cut down the poplar tree today, and you find tomorrow out forms new shoots. When you ultimately find that this 'I' cannot be destroyed, let it remain as 'I' the servant. In relation to this concession, Sri Ramana is certainly the more radical. The changing relations between these two quantities, the "I" and the Self, represent a field of experience which the introspective consciousness of the East has explored to a degree almost unattainable by the Western human being. The philosophy of the East, which is so very different from ours, represents to us a highly valuable present, which, however, we "must obtain in order to process." Sri Ramana's words once again sum up the principal things which the Spirit of India has accumulated during thousands of years in contemplation of the Inner Self; and the individual life and work of the Maharshi exemplifies once more the innermost striving of the Indian people to find the liberating original Source.

The Eastern nations are threatened by a quick disintegration of their spiritual goods, and what comes into their place cannot always be considered to belong to the best of the Western mind. Therefore, one may look upon a sage like Sri Ramakrishna and Sri Ramana as modern prophets. They not only remind us of the thousands-of-years-old spiritual culture of India, but also directly embody it. Their life and teachings form an impressive warning not to forget the demand of the soul in all the new things of Western civilization and their materialistic-technical and commercial concerns of the world. The breathless impulse to obtain and possessing the political, social and intellectual fields, which is rummaging the apparent, unappeasable passion in the soul of the Westerner, is also spreading continuously in the East and threatens to bear consequences not yet to be overlooked. Not only in India but also in China, much has already been lost in which once the life of the soul lived and flourished. The externalization-culture of the West can truly clear away many evils, the destruction of which seems to be very desirable and advantageous. But, as experience has shown, this progress is brought too dearly with a loss of spiritual culture. It is undoubtedly more comfortable to dwell in a well ordered and hygienically furnished house, but that does not answer the question as to who is the dweller in this house, and weather his soul enjoys a similar state of order and purity, that is like that of the house serving for external life. Once man is set to the pursuit of external things, he is never satisfied, as experience shows, with the mere necessities of life, but always strives after more and more, which, true to his prejudices, he always seeks in external things.

He forgets entirely that in spite of all external success inwardly he remains the same, and therefore complains of his

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poverty when he owns only one motor car instead of two like others around him. Certainly, the external life of man can bear many improvements and beautification, but they lose their significance to the extent to which the inner man cannot keep up with them. The provision with all "necessities" is, without doubt, a source of happiness which is not to be underestimated. But above and beyond it, the inner man raises his claim, which cannot be satisfied by any external goods: and the less this voice is hearding the hunt for "the wonderful things" of this world, the more the inner man becomes a source of inexplicable bad luck and nonunderstandable unhappiness in the midst of conditions of life from which one would expect something quite different. The externalization leads to an incurable suffering, because nobody can understand how one could suffer because of one's own nature. Nobody is surprised at his own insatiability, but looks upon it as his birthright; he does not realize that the one-sidedness of the diet of his soul ultimately leads to the most serious disturbances of balance. It is this which forms the illness of the Westerner, and he does not rest till he has infected the whole world with his greedy restlessness.

The wisdom and mysticism of the East have, therefore, a very great deal to tell us, provided they speak in their own inimitable speech. They should remind us of what we possess in our own culture of similar things and have already forgotten, and direct our attention to that which we put aside as unimportant, namely the destiny of our inner man. The life and teachings of Sri Ramana are important not only for the Indian but also for the Westerner. Not only do they form a record of great human interest, but also a warning message to a humanity which threatens to lose itself in the chaos of its unconsciousness and lack of self-control.

-End of statement C. G. Jung

∴ 130. Purpose Of Life

The Divine purpose of creation, so far as man's reason can grasp it, is expounded in the "vedas." The Rishi's taught that each human being has been created by God as a soul (individualized universal soul) that will uniquely manifest some special attribute of the "*infinite*" before resuming it's "absolute identity:" all people, endowed thus with a facet of "divine individuality," are equally dear to God.

-Yogananda

Many feel the urge to create a new and better world. Rather than let your thoughts dwell on such matters, you should concentrate on "that, by the contemplation of which there is hope of perfect peace." It is man's (mankind's) duty to become a seeker after God, i.e., truth.

-Amanda Moyi Ma

"Our purpose for living is to find that perfection and show it forth."

-Jonathan Livingston Seagull

"There is a reason to life, we can lift ourselves out of ignorance, we can find ourselves as creatures of excellence and intelligence and skill, we can be free, we can learn to fly!"

-Jonathan Livingston Seagull

"You will begin to touch heaven, Jonathan, in the moment that you touch perfect speed. And that isn't flying a thousand miles an hour or a million, or flying at the speed of light, because any number is a limit, and perfection doesn't have limits. Perfect speed, my son, is being there." (i.e., pure consciousness existence in the form of inner self awareness absolutely in the present moment of the here and now which is prior to your thoughts and egoic outer psychological false self.)

-Jonathan Livingston Seagull

Spiritual vision and social service should go together. The double purpose of human life, personal perfection *and* social efficiency is indicated when Plato prophesied that there would be no good government in the world until philosophers (men of virtue, i.e., enlightened, pure in heart, etc.) became kings. Plato meant that human perfection was a marriage or union between high (virtuous) thought and just action (based on insight and wisdom).

The emperors of ancient China had attained perfection (i.e., enlightenment, Satori, Nirvana, Tao, etc.), and were *correctly* called the "sons of God," not because of their "*ego*," but because of their self achievement and purification in a state of God-self-realization.

Spiritual evolution is the true occupation of mankind.

-Franklin Jones

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Lao Tzu States:

Life in the physical world is merely a preparation for birth into the subtle realm. The physical realm is still within the subtle womb of the "mysterious mother" of the universe.

Everything born into the physical world must die. However, if an individual has the opportunity to learn the "immortal way," he may be "born again" into the absolute wisdom of ultimate simplicity. A subtle transformation takes place within an individual when he succeeds in connecting himself with the absolute wisdom of the universe. Gradually, through the practice of a pure diet, energy guidance exercises (tow ying) and subtle energy cultivation and refinement (shu-liang), the heavy and gross energy which was the foundation of his life begins to diminish. All of these practices are the preparation for breaking through the cycle of birth, procreation and death, and emerging into the immortal realm. As an individual's energy becomes more subtle and refined, he is less and less influenced by the dominant control of the physical realm. As an individual life evolves, it gradually becomes submerged in the mighty ocean of wisdom, the universal mind. A new life is established which is governed by wisdom rather than emotion. The ordinary sense of life broadens, the psychological ego is dissolved and the entire body is positively influenced. As one subtlety transforms oneself, one leaves the gross realm and approaches immortal divinity.

The evolution of the soul depends on the growth of "SELF-awareness." This evolution takes places over the course of many lifetimes, through learning the "absolute WAY" and following the precise and explicit method of self-cultivation which is the heritage of the accomplished angels.

-Lao Tzu, Hua Hu Ching

Purpose in the Earth

E.Cayce, A.R.E. State:

... first (consider) the purposes for which an entity enters a material experience – and why: In giving such there must be given then some premise that is acceptable or stated as being a practical thing or condition in the experience of the entity; that it may be a part of the entity in fulfilling that purpose in the present experience. The entity or man then is physical, mental and spiritual; or the physical body, the mental body, the spiritual body.

The spiritual is that portion of same, or that body, that is everlasting; that is a portion of all it has applied in its mental experiences through the sojourns in the environs of which the entity or soul or spirit body is a part. From whence comes then this spirit body, that we find in consciousness in the present; aware of the physical attributes, aware of at least a portion of its mental abilities, its mental capacities; only catching a glimpse here and there in the application of spiritual laws or spiritual truths of the spiritual body? The spirit is of the universal consciousness, or God; that which is the First Cause; that which is manifested in all the varied forms and manners that are experienced in the activities of the individual in this particular sphere of activity or phase of consciousness in the present. Why the entity – why the spirit of this entity? A gift, a companion – yea, a very portion of that First Cause. Hence the purposes that it, the entity, the spirit body, may make manifest in materiality or in physical consciousness the more and more awareness of the relationships of the mental body, the physical body to eternity, infinity, or the God-Consciousness. Why? That is the purpose, that is the gift, that is the activity for maintaining its consciousness throughout matter, mind or spirit. For as is the consciousness of the entity in materiality, when there is such a diffusion of consciousness as to change, alter or create a direction for an activity of any influence that has taken on consciousness of matter to waver it from its purpose for being in a consciousness, it loses its individual identity. What, then, is the purpose of the entity's activity in the consciousness of mind, matter, spirit in the present? That it, the entity, may know itself to be itself and part of the Whole; not the Whole but one with the Whole; and thus retaining its individuality, knowing itself to be itself, yet one with the purposes of the First Cause that called it, the entity, into being, into the awareness, into the consciousness of itself. That is the purpose, that is the cause of being. Then the natural question to the entity becomes, "What may I do about same? In what manner, in what way may I apply myself as an entity, as an individual, to fill that purpose whereunto the First Cause has its influence, its way, its purpose with me?" In such an activity then the bodyphysical, the body-mind must be taken into consideration; with its faults, its fancies, its faith, its purpose, its abilities in every manner, and in every influence that has been and is a part of

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that mental or spiritual or material consciousness. It has been given the entity as to much which or unto which it may attain; as each entity bears an influence into and unto the Whole, and is influenced by same according to the will and purpose of the entity in the individual or the moment's expression. For the choices are continually being made by the body, the mind, *upon*those things that are within *themselves* taken within the consciousness, the awareness of the entity. Not that there are not *other* influences also that are aware only to the higher portion of the mental and spiritual self. For in the *body* few are aware of even the heartbeat, the fact of assimilation, the fact of distribution, the fact of building or of degeneration. In the purpose then or premise; it is that: Mind is the Builder, being both spiritual and material; and the consciousness of same reaches many only in his awareness of his consciousness through the senses of his physical being. Then indeed do the senses taken *on* an activity in which they may be directed in that awareness; that consciousness of the spiritual self as well as in the physical indulgences or appetites or activities that become as a portion of the selfish nature of the individual or entity. It behooves the entity first in its premise then to know, to conceive, to imagine, to become aware of that which is its ideal . . .

These mediated upon then, these kept in the ways that ye know. It is not then that ye *know* as a physical consciousness, but that ye *apply* of good, of that which *is* of God, that makes ye know that consciousness of His walks with thee. For thy physical self may only see the reflection of good, while thy spiritual self may *be* that good in the activities of thy fellow man in such measures that ye bring – what?

Ever, ever, the fruits of the Spirit in their awareness; long-suffering, brotherly love, patience, kindness, gentleness, hope and faith! If ye, in thy activities in any manner with thy fellow man destroy these in the minds. in the hearts of thy fellow man, ye are not only slipping but ye have taken hold on the path of destruction. Then so live, so act, so think that others seeing thy good works, thy hopes that ye bring, thy faith that ye manifest, thy patience that ye show, may also glorify Him. For that cause, for that purpose ye entered into the materiality in the present. To what, ve ask, may ye attain – and how may ye attain same? That is only limited by thyself. For He, the Father-God, loveth all alike; but that ye find within thy mind, thy body, that would offend, pluck it away! For thy will as one with His may do all these things in His name! Then, to what heights may ye attain? That height to which thy consciousness is ever clear before the throne of thy awareness with Him; which is to know the glory of the Father through thy dealings with thy fellow man; which is to know - no sin, no sorrow, no disappointments in Him. Oft is He disappointed in thee, but if thou dost bring such into the minds, the hearts, the lives of others, what is thy reflection but these same experiences? But to love good, to flee from evil, to bring the awareness of the God-Consciousness into the minds and hearts of others is thy purpose in this experience. Each soul in entering an earth's experience does so through the graciousness, the mercy of the living Father, that the soul may become such that it may be in that association, that relation to the Creative Forces or the Father which was, is, the will of the Father in bringing such into consciousness in the first or beginning.

In entering then, each soul enters with the influences both latent and manifested that have been apart of the experience of the entity. This to be sure includes then relationships with others. Then what is the purpose of each soul entering a material manifestation? That it may be a witness-bearer for and unto the glory of the Father which has been manifested through the Son, even Jesus; in making then those activities through and in which such may be the purpose, the desire of the individual entity. It is not then that there may be the satisfying of the mental or material body, or mind. It is not to the indulgences of, nor to the glory of self alone, but that – through the very activities of the body and mind – the fruits of the spirit of truth may be manifested in the material experience. These truths, these experiences, only find expression in relationships with others. Just as He hath given, "Inasmuch as ye have done it unto the least, of these, thy brethren, ye have done it unto me – inasmuch as ye did *not* these things unto thy brethren, ye did them not unto me." Hence in the relationships, the meetings with others inwhatever form or manner, such as not coincidental but are rather as purposeful experiences. Then there must be the filling of the purpose, if there will be the glorifying of His love, His truths, His presence, by that done to and through the activities with the fellow man – whoever, wherever such may be; in such a way and manner that His glory is made manifest in thy dealings with thy fellow man.

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Look then into thine own heart, thine own mind. See thyself, as it were, pass by. What is thy desire? What is thy purpose? What – and who – is thy ideal? The analysis of such can only be drawn by self. And use as the measuring stick of thyself those truths, those purposes. What gave He as the whole law? To love thy God with all thy mind, thy body, thy purpose; and thyneighbor as thyself! This is the whole law. And the manner of execution of same is in that as He gave, "As ye would that men should do to you, do ye even so to them." These are the principles, these are the basic truths upon which joy, peace and understanding may be thine; and thy life, thy activities, thy associations with others will ever be beautiful, peaceful, harmonious. And as ye do these, ye will find more and more the glory of His presence abiding with thee day by day! This does not preclude that ye have joy, but that ye have joy and have life and have it moreabundantly – and not in a manner that ye have or do become or may become subject to those things which would bind or hinder thee in thy thought, thy purpose, thy activity. Let thy prayer, thy meditation then be – as ye choose this day whom ye will serve whether the fleshpots of thine own carnal self or the duties, the joys, the harmonies of Him who has given, "Come unto me, ye that are disturbed or heavy-laden – take my purpose, my yoke – learn of me, and ye shall find rest unto thy mental, thy material, thy spiritual self." "Let my life be so filled with the desire to be a channel of blessings to others that it may show forth the Lord of Lords, the King of Kings."

-E. Cayce, A.R.E.

The Hua Hu Ching #77 States:

I wonder whether, in future generations during the time of confusion, such high instruction can benefit the general public? Will it be powerful enough to lead the sleeping individuals out of darkness? Kind prince, a time of confusion will arise in the future which will grow progressively worse. Human society will be pervaded with all kinds of slavery. Slavery will exist in all human relationships, but under different names and systems. If an individual is not the slave to his society, he will be the slave of his family. If he is not the slave of his ambition, he will be the slave of his emotions.

If he is not the slave of his desire, he will be the slave of his ego. The forms of slavery are multiform, and may include the slavery to money, to a life of luxury, to social position, to religion, to an ideology, to the things one craves, to one's destiny, to one's biological drives, and to psychological excuses. The "absolute way" will be available in all times and places as the way to transcend one's own duality. There will be leaders during the era of awakening of humanity's divine nature who will guide people out of darkness through a vast social renaissance. But the foundation of the great awakening of humankind must be built on individual self-emancipation and self-cultivation. People create all kinds of complicated situations and become stuck in their concepts and false images. They even become proud of being stuck and try to make other people follow them. Thus, there will be many slaves following other slaves, all living in terrible darkness. (Jesus taught the same thing in Matthew 15:14 when he said, "Let them alone; they are blind leaders of the blind. And if the blind lead the blind, both shall fall into the ditch.") People who restore their true inner nature become people of balance, integration and harmony. They become models of universal beings whose virtue is complete and impartial. When a person becomes completely emancipated (enlightened, Satori, Nirvana, Samadhi, self realized, etc.) what is left is his pure inner nature. Then a person can spontaneously release his energy in daily life, and his every movement is connected with the entire universe. He, or she, is thus regarded as a true person. A true person is a living divinity. (Guru, spiritual teacher, master, etc.). He is not only above his mind and thoughts; he is above the laws of nature. He, or she, actually becomes one with the universe. This is no mere philosophical notion. It is a living truth. A true person is so simple that he/she cannot be distinguished from other people. Yet he/she can be recognized by those who have developed their spiritual eyes.

-Hua Hu Ching, Chap. 77

Jesus said the same thing in Mark 9:1, verily I say unto you, that there be some of them that stand here, which shall not taste of death, till they have seen the kingdom of God (also called at-onement, Satori, Nirvana, Samadhi, baptized, self realized, etc., etc.) come to power.

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The statement of "know thyself" (inner SELF) by Socrates, "to thine own SELF be true" (inner self) by Shakespeare, love the Lord, thy God with all thy heart and mind (the Lord of the body, i.e., the holy spirit, consciousness) by Jesus, no god but god by Mohammed, (and "If I were not, God would not be" Meister Eckhart) are all the same message and instruction to find God-self-realization as the foundation and purpose of one's life.

Mohammed makes the same statement when he says: "NO GOD BUT GOD." All concepts, images and thoughts "about" God are not God, only being *in* the state of GOD-UNION as a moment to moment EXPERIENCE *is* God. To worship God and love God as a separate being is still separation. Mohammed knew that there was only "one God." To distort the words of the prophet Mohammed to "There is no God but *Allah*" is the greatest disrespect and ignorance. This altered statement leads one to believe that there are many gods, which are all false except "our" God. i.e., we are right, holy and correct; all others are wrong.

Is this not the problem of all religions? How is it that there is only "one God" but so many religions? Where do all the religions come from?

REALITY ITSELF IS NOT IN THE MIDDLE

The scientific description of light as an appearance characterized by both "particles" and "waves" is further explained (and unified) if light is understood (and observed) to be always in a spiral (or helix) form—like the material form of DNA (which is, itself, a direct materialization of the structure of light). (1.)

If a spiral-form is seen at its point of rotation (or its crossover joint), it is observable as a "particle"—and if the same spiral-form is seen with reference to its limbs of rotation (before or after its point of rotation, or its crossover joint), it is observable as a "wave".

So, also, light is observable as both "particle" and "wave"—depending on which phase of its process is observed by attention (or "point of view", or ego-"I") in time and space.

A vibrating string can be seen to demonstrate the same spiraliform gait as any mode of observable light—and, so, as a kind of poetic inspiration, modern scientists have proposed numerous "string theories", in their search for the "knowledge" that will "explain everything".

Nevertheless, whether light is observed (and, thus, understood) as a "particle" or as a "wave" or as a "string", that observation (or understanding) is, itself, an act of perspectival "objectification", wherein and whereby Reality Itself is reduced—by the very act of observation, or understanding, or mental fabrication—to a relation (and, thus, a subordinate) of attention, or "point of view", or ego-"I".

The ancient and modern perspectival "objectification" of Reality Itself as either "Deity", or "self" or "world" has historically extended the naïve illusion (or naïve "realism", or ego-based illusionism) of separateness, relatedness, otherness, and "difference" that is inherent to the space-time-"self-locatedness" of attention, or "point of view", or ego-"I".

An "object" is (or appears as) an "object" only because it is being perceived or conceived from a "point of view" in space and time.

Therefore, What Is The Nature, Condition, or State of an "object" when "it" is not being viewed from any "point of view" in space and time?

Apart from "point of view", are there any "objects" (as such)—or any "differences" at all?

Or, rather, if all possible "objects" (or "differences") are simultaneously existing—as they must be, unless and until "point of view" differentiates and particularizes them—then What Is The Nature, Condition, or State of that simultaneous totality?

The "world" of memory and perception and all of thinking is a "point-of-view"-fabrication.

The "experientially" (and, thus, conditionally) "known world" is brain's illusion of "out there", devised by attention's perspective and made important by the persistence of ego-"I" (or the presumption of separate "self").

Apart from the defining and categorizing done by ego-"I", What Is That Totality Beyond perspective, and thought, and every now of time, and every place of space-"locatedness"?

That "What" Is The Only "Universe" That Really Is.

Note: (1.) The ancient term for this energy was "prana" (Hinduism) and chi (Taoism) and was the concept for acupuncture. (life force). In the original Christian and mystic traditions, it was called "life breath" or "pneuma" or spirit.

John's gospel Teaches that the "Living God" is "Spirit." That is, God is eternally Present as the All Pervading Life-Power, with which, therefore, every living being may Commune directly. In fact, the Living God is so intimate with Man that the word "Pneuma" or "Life-Breath" or "Spirit" is used by John the Beloved to describe God. And God is said to be identical to the Spirit, or the Living Energy that pervades the world, and that pervades the nervous system of Man, and that every one of us can contact via the bodily process of breathing and feeling. Indeed, John says not only that Jesus Taught that God is the Living Spirit (rather than the idea of God as abstracted Creator), but that he Taught that the Way to worship God is to worship in the Spirit. That is, Jesus Taught a method of worship that involved ecstatic bodily Communion with the Life-Power via breathing and feeling, based on Truth (or an awakened and secret understanding of the Divine Reality).

- John 4.24

And no brain-made mind or body-"self" can say That "Universe" is seen by any ego-"I" at any time or place.

The search for "knowledge" is hunter-gatherer behavior, based on the ancient pre-"civilized" brain.

The search for "knowledge" leads to "Scapegoat" (or "object-in-the-middle") rituals, in which power is always exercised over the "middle" (even to the degree of destroying it).

Reality Itself is not in the "middle".

Reality Itself Is Inherently and Perfectly Prior to all-and-All.

Ancient "religious" humankind thought and actively believed that the Sun revolves around the Earth.

Reality Itself does not surround or "revolve around" attention, or "point of view", or ego-"I".

Modern "scientific" humankind thinks and actively believes that the Earth revolves around the Sun.

Attention, or "point of view", or ego-"I", does not surround or "revolve around" Reality Itself.

Reality Itself egolessly, Indivisibly, and Divinely Is As Is—always already Prior to attention, "point of view", and ego-"I".

Reality Itself Is Self-Evidently Divine.

Reality Itself Is The Only Divine.

Reality Itself is not a Deity.

Reality Itself is not a relation of attention, "point of view", or ego-"I".

Reality Itself—or The Divine Itself—Is The egoless and relationless Context of all-and-All.

The ancients thought What Is Divine to be a Deity—or The Great Relation of attention, "point of view", and ego-"I".

Over time, humankind subordinated "The Deity"—or "The Great Relation"—to attention, "point of view", and ego-"I".

Eventually, "The Deity"—or "The Great Relation"—was reduced to "Scapegoat" status, as a mere "object" of exploitation by attention, "point of view", and ego-"I".

At last, "The Deity"—or "The Great Relation"—was "scientifically" (and, thus and thereby, "officially") discarded, or related to the status of a non-thought, or a non-idea, or a mere illusions (not to be thought again).

In the course of the cultural, social, and political history of "The Deity"—or "The Great Relation" anciently invented by human thought—attention itself, or "point of view" itself, or the ego-"I" itself has, reductively and progressively (and, now, finally), become the Reality-Facsimile, and the Great Subject, and the Principal Occupation of humankind.

It is—now and urgently—time for a new understanding of Reality Itself to emerge.

The old cultures of ego-based fabrications of Reality Itself and the reductionism of "point of view" have been disproved by the persistence of Reality Itself—Which refuses all human efforts to subordinate "It" to attention, "point of view", or ego-"I".

Neither attention itself, nor "point of view" itself, nor ego-"I" itself Is (in and of and as itself) Reality Itself.

Reality Itself Is That Which Intrinsically and Self-Evidently Transcends attention, "point of view", and ego-"I".

Reality Itself Is That Which Is Realizable only if and as attention, or "point of view", or ego-"I" is transcended in Reality Itself.

The Way of Realizing Reality Itself is not "religious"—or a path of seeking toward union (or reunification) with Reality Itself conceived as a Deity.

The Way of Realizing Reality Itself is not "scientific"—or a path of seeking to "know" (and, thus and thereby, to control) Reality Itself conceived as a relation (and, as such, a subordinate) of attention, or of "point of view", or of ego-"I".

Reality Itself is not an "Object" or a "Goal" of attention, "point of view", or ego-"I".

Reality Itself is not "outside" attention, "point of view", or ego-"I".

Reality Itself is not "inside" attention, "point of view", or ego-"I".

Reality Itself Is The egoless Non-relation—or The Perfectly Prior, Acausal, and Indivisible Context—of all-and-All.

Reality Itself Is The Intrinsically Self-Evident and Self-Evidently Divine Self-Nature, Self-Condition, and Self-State of all apparent modes of "subject" (or of conditionally apparent consciousness) and all apparent modes of "object" (or of conditionally apparent light, or energy, or space, or time).

Reality Itself Is Indivisible Conscious Light Itself.

Reality Itself Is The Non-"objective" and Non-"iconic" Real God of all-and-All.

Reality Itself Is The Non-"objective" and Indivisible Spiral and Sphere of egoless Conscious Light.

Reality Itself Is The Only Cure for the perennial epidemic of human "religious" and anti-"religious" psychoses.

All of the perennial human "religious" and anti-"religious" psychoses—whether personal or social or cultural or political—are merely symptoms of egoity (or of the faults of attention, or "point of view"), which "cause" and (altogether) indicate the egoically reactive human refusal of The Intrinsic and Essential Self-Nature, Self-Condition, and Self-State of egoless and Non-"different" Inher-ence In and As Reality Itself.

Reality Itself is not in the "middle"—but Reality Itself Is That Acausal Omni-Presence In and As Which all-and-All arises as a merely apparent modification of Itself.

THE CERTAINTY PRINCIPLE

The "uncertainty principle", upon which much of modern scientific theorizing depends, is proposed on the basis of the circumspect observation that it is not possible to simultaneously observe (and, thus, to "know") both the speed and the "location" of a "particle" of light (or energy).

On the basis of this observation relative to the intrinsic limitations of any observing "point of view", modern scientific theorizing has developed complex analytical and mathematical tools of measurement (especially in the subatomic and quantum domain) that presume that light (or energy)— and, thus, the "universe itself"—is, itself, a paradoxical domain (or even a domain of multiple and parallel universes). As a consequence of such theorizing relative to the process of measurement, probability and possibility (rather than certainty) has become the context of both theory and measurement in the field of subatomic and quantum physics.

Whatever the conventional merits of such science may be, it must be understood that to "know" the speed and "location" of a "particle" (or anything else) is relevant only to "point of view" (or the would-be "knower" that is attention itself, "self-located" in time and space as a psycho-physically defined ego-"I").

That is to say, the "uncertainty principle" applies to "point of view" (or any space-time-"located" observer)—but that does not indicate that Reality Itself can rightly be characterized by either the limitations or the presumed "knowledge" of "point of view" (or of the space-time-"located" observer) itself.

To "know" the spatial "location" of a "particle", the observing "point of view" must disregard its own process (of motion and change) in time—and, thus, in that instant, it cannot observe (because it does not assume either the position or the disposition to observe) the speed (or the time-process) of the any "particle". That is to say, only a "point of view" that is presumed to be "located" in and as a definite and specific (or fixed and unchanging) spatial "place" can, with certainty, predict or "know" the definite and specific "location" of a thereby observed "particle" (or anything else). Indeed, it may rightly be said that the presumed spatial "locatedness" of the "point of view" (or the observer) determines (or, by and with reference to itself, "causes") the definite and specific "location" of the "particle" (or the whatever)—which is even to say that spatial "location" is, itself, a physical (or body-"self") illusion (or, at best, a merely perspectival artifice, with reference to the always temporary and reductive, and, thus, illusory, presumption of a spatially fixed "point of view").

To "know" the speed (or motion, or change, in time) of a "particle", the observing "point of view" must disregard its own "location" in space—and, thus, in that instant, it cannot observe (because it does not assume either the position or the disposition to observe) the spatial "location" of the "particle". That is to say, only a "point of view" that is presumed to be "located" (and moving and changing) in time (and not merely fixed in a definite and specific spatial "location") can, with certainty, measure or "know" the speed of motion and change of a thereby observed "particle" (or anything else). Indeed, it may rightly be said that "self"-identification with the time-based characteristic (of motion and change) by the observing "point of view" (and its consequent "self"-forgetting relative to the noticing of its own presumption of fixed spatial "locatedness") determines (or, by and with reference to itself, "causes") the apparent speed of the motion and change (or even the fact of the motion and change) of the "particle" (or the whatever)—which is even to say that the speed, the motion itself, and the appearance of change observed in any instance is, itself, a mental (or mind-"self") illusion (or, at best, a merely historical, or time-based, artifice, with reference to the always temporary and reductive, and, thus, illusory, presumption of a time-defined, and, thus, time-bound, "point of view").

In other words, the observability (or "knowability") of factors of either space or time depends on the orientation (or "self"-presumed "self"-characteristic) of the observing "point of view"—which cannot be both a space-oriented spatial identity and a time-oriented temporal identity (or both a thoroughly physical "self" and a thoroughly mental "self") in the same instant.

However, this intrinsic limitation of the "knower" (or the alternately space-bound and time-bound, or alternately physically-bound and mind-bound, "point of view") is not an intrinsic limitation of Reality Itself—Which, Intrinsically, Is Always Already Perfectly and Simultaneously Coincident with (and Perfectly and Transcenden-tally, or limitlessly and egolessly, Identical to) all of space and all of time.

The implications of this understanding are that the "uncertainty principle" is based on a correct observation of (alternately) spatially and temporally limited "point of view" and of (alternately) spatially and temporally limited "point-of-view"-based "knowledge"—but it is not a correct basis for understanding Reality Itself

(Which Is Intrinsically Free of "point of view", or "knowledge"-limitation, or separate "self"-identity and perspectival illusion with reference to Itself).

Reality Itself Intrinsically, Always Priorly, Necessarily, and Perfectly Transcends any and every space-time-"located" (and, thus, space-time-bound) "point of view" and all space-time-limited "point-of-view"-based "knowledge".

There are, intrinsically, an infinite number of possible "locations" for "point of view" in space or time. Each and every "point of view" is an alternative possibility of factual measure. Each and every "point of view" is irreducibly "self"-identical, and non-identical to any other "point of view". Each and every "point of view" is a limitation—intrinsically incapable of "knowing" the totality of universe. There-fore, each and every "point of view" suffers from intrinsic uncertainty relative to the exact and comprehensive and instant measuring of its context of space and time. Indeed, each and every "point of view" is, itself, a discrete and unique force and possibility of measurement—and, thus, each and every "point of view" conditions, limits, and (by and with reference to itself) "causes" the spatial and temporal characteristics of every "particle"-event (or space-time-event) it happens to observe.

The probability/possibility paradoxes of space-time measurement and the analytically invented presumptions about multiple and parallel (and intrinsically non-observable) universes that characterize modern scientific theorizing all arise on the basis (and as a consequence) of "point of view"—alternately "self-located" in either space or time, and intrinsically incapable of simultaneously measuring both the spatial and the temporal characteristics of any "particle"-event, and intrinsically incapable of measuring the simultaneous totality of the event of universe, and intrinsically incapable of measuring (or, by any conditional means, "knowing") The Self-Nature, The Self-Condition, and The Self-State of Reality Itself.

The probability/possibility paradoxes of space-time measurement and the analytically invented presumptions about multiple and parallel (and intrinsically non-observable) universes that characterize modern scientific theorizing pertain to the intrinsically limited (and ego-bound) domain of very human "knowledge"—but The Domain of Reality Itself Exceeds all such understandings.

Indeed, Reality Itself Is Beyond and Prior to all measuring by "point of view" in space and time—and, therefore, the scientific "knowledge" of the "known" universe (or universes) of psycho-physical attention is not A Reality-Picture of Reality Itself.

Reality Itself must be understood to Be (Itself) not based upon the "uncertainty principle" (and, thus, "knowable" only in terms of paradoxical measurements)—but Reality Itself must be understood to Be (Itself) The Principle of Absolute Non-"knowability" (or of Only Intrinsic Self-Apprehension, or "Perfect Knowledge", Always Already Prior to "point of view", or space-time-"located" attention, or the psycho-physically-based and only conventionally "knowing" ego-"I").

Reality Itself Is Certainly Not "knowable".

Conventional (or "point-of-view"-based) "knowledge" (or all "knowledge" presumed or attained on the basis of "space-time-located point of view" and its naive realism relative to what is perceived and/or thought) is, certainly, always and inherently based on fundamental uncertainty—or paradox only.

The inference of multiple and parallel universes (as, for example, in the vast proposals of so-called "string theories") is, rather, a mere idea, or a paradoxical and abstract "picture" in the mind (and, indeed, a "picture" of what is otherwise both invisible and unobservable). The inference of multiple and parallel universes suggests there is a single, separate, and unique universe for each and every "particle"-event (or each and every possibility at all, or each and every variant of measurement of space or time, or each and every variant of "sames"). The "experiential" fact is not multiple (and alternative) universes, but the evident variable of "point of view" which is not merely potentially multiple, but, rather, an infinite variable. Within the apparently observable universe of space and time, there are an infinite number of possible "points" from which the "view" may be taken. Therefore, every "particle" within the total universe is, potentially, "viewable" from an infin-ite number of either spatial or temporal "positions"—and each such "position" will self-create its own measurement relative to any "particle" it "views". The fact of inherently infinite possible variations on the measurements of speed and "location" relative to any "particle" is the fundamental basis for all uncertainty and all probability/possibility paradoxes. Relatively speaking, every "point of view" is the "root-cause" and center of a unique and independent universe of probability/possibility and uncertainty. That is to say, the "root" of all paradoxes of space-time measurement is not multiple actual universes but the actuality of an infinite number of possible "points of view".

It is not possible to "picture" (or otherwise exactly and comprehensively conceive in mind) The Infinite and Indivisible Self-Nature, Self-Condition, and Self-State of Reality Itself. Therefore, there cannot be a true "theory of everything".

Reality Itself is not multiplied (or ever stood parallel to Itself)—but "It" Is One and Indivisible.

Reality Itself is neither certain nor uncertain relative to conventional "knowledge"—but, rather, Reality Itself has nothing to do with conventional "knowledge" (or "point of view", or attention, or ego-"I", or space-time-"locatedness" of any kind).

Reality Itself Is The Simultaneous and Indivisible Totality of Everything-all-at-once—Which Is Perfectly and Always Already Prior to "point of view" (and space-time itself), and Which Is Nonseparate and Nonconditional Conscious Light, Perfectly (and Always Already) Prior to all apparent and (otherwise) possible differences.

Reality Itself Is The Intrinsically Certain Identity-Principle of Self-Existence—or of The Intrinsic Self-Apprehension of Self-Existence and Self-Radiance As Reality Itself and As One and Indivisible Conscious Light Itself.

Reality Itself Is Only Perfect Certainty—or The Intrinsic and Self-Evident Self-Certainty (or egoless Self-Apprehension) That Is "Perfect Knowledge" Only.

- Franklin Jones

The New Reformation

The time has come for a new and worldwide reformation of human culture. The impact of this cultural conversion of mankind will be comparable to that made by Copernicus in the natural sciences and Luther in the domain of religion. But this new reformation will be universal. It will include all of mankind and every aspect of human culture. It will include all aspects and all traditions of religion, all the sciences, the communications media, economics, and politics. And it will transform the intimate and relational conditions of all people.

This new reformation will continue the cultural gesture begun in the time of Copernicus and Luther. That is, it will extend the cultural and scientific tendency of Man to acknowledge and also surrender to what is beyond and more primary than Man, and beyond and more primary than the Earth. This new cultural gesture will base itself on full recognition of the more radical and modern discoveries in science and cosmology, such as those proposed by Einstein and his theories of "relativity." And it will also base itself on full recognition of the more radical and modern realizations in the area of human religion and spirituality.

This new cultural reformation will step beyond the old and childish mentality, wherein Man is surrounded by the Parent Deity and the Parental Universe. And this reformation will also pass beyond the adolescent conceptual rigidity of scientific materialism, so that mankind may not only acknowledge the Paradoxical Condition of Nature, but also participate and surrender within that Paradox. Only in that case may we continue to grow and evolve as Man, and ultimately transcend Man and the Earth.

All of this means that we must now begin to escape beyond the conventional Man-versus-Object mentality in religion and science. We must realize and presume God to be greater than an Object to us—greater than the Sun or the Creative Other. And we must see Earth and Sun and our own local Universe within an Infinite Paradox of space-time, which arises, and floats, and changes, and passes away within the Paradox and Living Radiance that is the true Divine, the Mystery or Condition in which all present conditions are arising.

Conventional and traditional science objectifies Nature as the "It" of observable processes. Just so, conventional and traditional religion objectifies God as the Eternal "Other" that creates the World and Man. Thus, both traditions, in their conventional mode, create objective and independent Idols, which Truth belies. In Truth, God and Man and Nature are Coincident, and thus Identical as the Paradox and Process of the totality of Existence. And only when God and Man and Nature are thus conceived to be perfectly reconciled, as a Unity, can we observe and experience and surrender to the Divine Paradox of the Process in which we exist.

Science must abandon the conventional conception of the "It" of Nature, and religion must abandon the archaic conception of the "Other" that is believed to be God. We must all acknowledge and point to and surrender to the Single Paradoxical Reality and Process. Both science and religion must abandon the strategy of separation from Nature and God. We must all acknowledge our inherent Unity with the Paradoxical Reality and

Process, and, therefore, we must all surrender into the Living Reality, which never begins or ends, and which sustains all that exists, and which is ultimately beyond all knowledge (and thus is Transcendental). And we must establish the unanimous and universal validity of the cultural disposition of human self-transcendence, or heartfelt and intuitive surrender into the universal, All-Pervading Current of Radiant Life-Energy, within which all worlds and beings are arising, floating, changing, and then apparently passing out of sight or knowing (but never passing out of the eternal realm of Existence itself). Only on such as basis can we live in personal and social pleasure, creativity, peace, harmony, and immortality. And only from such a point of view can we also rightly establish religion, practice science, and create communities that are human, intelligent, and sustained by continuous submission to the Truth, Process, and Paradox of the Living Reality.

The Reality in which we "live and move and have our being" is not actually or merely Other than all beings and things. The "Otherness" of God and Nature is an archaic conception shared by both conventional religion and conventional science. In the case of both conventional religion and conventional science, Man, and thus every individual, is, by virtue of a false conceptual understanding of the process of "knowing", established in the mode of the independent observer, the experiencer, the believer, so that his very being is separated from ecstatic participation in the Reality that is both Nature and God.

The God who is irreducibly separate from Man is an Idol, a false God. Such a God is not the God who grants Life and who is Life.

The realm of Nature that Man may only observe and know is a Mirage, a terrifying Illusion, a Lie. Such a World is not the World that is Alive and that is not other than our own Life.

God is not the Supreme Object, related to the body of Man like the Sun is to the Earth.

Nature, or the World-Process, is not the Supreme Object, related to the modern analytical mind like the ancient God was to the ancient religious mind.

God and Nature are a single Paradox, incapable of existing as an Object or Other to Man. Man is inherently involved in the Paradox of the World-Process. Man is inherently one with the Living Presence of Radiant Existence.

All our conventional knowledge and all our archaic beliefs are motives toward Illusion and Idolatry, unless we constantly transcend both knowledge and belief, by intuitive self-surrender into the Ecstasy of Unity with the Living, Radiant, Transcendental Reality, the Paradox in which childish religion and adolescent science constantly dissolve and are transformed.

The radical and more mature (and thus more "esoteric" or less popularly understood) scientific knowledge that is now beginning to emerge (since the original work of Einstein, and others) is pointing beyond the archaic mentality of the mechanical sciences that produced the modern movements of scientific materialism and conventional technology. The radical new scientific movements are founded in the higher and paradoxical physics of Nature, and these movements are less associated with the rigid, mechanical conceptualization of the universe (and the development of absurd technological inventions) than they are with the creation of a new

cosmological understanding of the paradoxes of "matter" and of "bodies" and of "things" and of "mind." The radical new scientific movements are approaching a Divine Conception, in which the primary Destiny of Man is Ecstasy, rather than one or another kind of self-binding success.

Likewise, a radical new understanding of religion and the spiritual process is also now beginning to emerge. That understanding points beyond the archaic mentality of the ancient religions and the naïve mysticism of traditional spirituality. A radical new movement in religion and spiritual science may now be founded on the higher and total psycho-physiology of Man, rather than on naïve cosmologies that are nothing more than symbolic extensions of the neuro-anatomy (or nervous system) of Man himself.

Therefore, the new or emerging culture of Man will be religious or spiritual in the highest evolutionary sense, but it will be associated with a rational cosmological understanding. Likewise, the scientific basis of that new culture of Man will be associated with an essentially Ecstatic or participatory view of Man within the World-Process.

There will be no conflict between religion and science in that new and future culture of Man. Religion will not be irredeemably distorted by the illusions of "subjectivity", and science will not be irredeemably distorted by the illusions of "objectivity." Rather, all human beings will engage in common disciplines of knowledge and of self-transcendence (or Ecstasy). It will be a higher human culture, established in the ultimately unknowable Paradox of the Divine Unity, the ultimate Identity of God and Man and the World. And the higher or religious and scientific dimensions of that culture will not be subservient to the vulgar subhuman drama of present-day economics and politics. Rather, the religious and scientific dimensions of the new culture of Man will be the very foundation of the culture—and all matters of economics and politics will be guided and determined by the higher Wisdom of that foundation itself.

The Ultimate Vision

The idea of a solid or objective world of "matter" and "one shot" mortality is an archaic and even "Victorian" concept that survives to this day in popular pseudo-scientific descriptions of the world and of human existence. But the now firmly established modern scientific conception that applies to all events (whether "material" or "mental") is that all phenomena and all beings are actually temporary states of atomic energy, or light. And energy, or light itself, is an eternally continuous process of transformation. Form always changes, but energy is always conserved. Therefore, individual beings, experiences, and worlds themselves are, each and all, only temporary events, or moments of the everlasting play of energy. But since all phenomena are changing and passing into new forms or states of energy, all beings, human or otherwise, since they are only energy itself, will also be conserved forever, although forever in new forms.

This conception of the world and of human existence is modern and also ancient. The ancient sages comprehended the world as permutations of energy and saw that a human lifetime is only a single event in a beginningless and endless procession of transformations (or births and deaths in all the subtle and gross or high and low realms of phenomenal possibility). Some interpreted the factuality of eternal survival to be the ultimate Truth. These were the religious mystics, yogis, and magicians, who became enamored of experience and perpetual devotion to self-existence. Others, such as the classical Buddhists, were psychologically disposed to

interpret the endlessness of factual survival negatively, as inherently a matter of suffering, since living beings appeared only to be constantly changing and dying and being born again, sometimes rising up and sometimes falling again, under the perpetual force of mechanical necessity. Even since ancient times, those of a superficial and unillumined mind have been possessed by the self-indulgent and world-resisting fear of mortality, while others, being more profoundly informed by experience, have been consoled by factual immortality, and still others have been determined to bring a factual and final end to the perpetual cycles of mechanical and self-centered experience. But what is the Truth? What is the Realization that transcends both positive and negative concerns for mortality and immortality?

The Truth that must ultimately be Realized is spontaneously Awakened when the body-mind and the world and all experience become suddenly "transparent" to the fundamental consciousness. This "transparency" is not generally or necessarily associated with a visual experience. Rather, it is at first a matter of ego-death, or the establishment of natural identification with the deepest or "native" position of ordinary consciousness. Then the "eyes" of intuition must open. That is, the state of the atomic energies that compose or define the body-mind, and the world, and all experience, must become obvious.

It is like having one's visual awareness suddenly established in the plane of the atom. Then, instead of viewing the body-mind, and the world, and all experience as "objective" or solid phenomena that cannot be penetrated by consciousness, there is the sudden awareness that all phenomena are made of transparent fields of apparent "particles" of energy that are suspended in "space" and moving about in mysterious and ever-changing associates with one another. Thus, even the empirical "self", the total body-mind, is viewed or understood as a transparent field of suspended particles or vortexes of energy. The body-mind is mostly "space," and none of its suspended particles seem to touch one another, but only to move relative to one another as if controlled by invisible flows of pervasive magnetic or electronic energy. And the difference between the particles that compose the body-mind and those that compose the world "outside" is not any longer profound. Only certain magnetic or electronic influences make the difference between the form of the body-mind and that of the world, but the space between the particles of the body-mind and the space between the particles of the world are the same continuous or absolute space.

Once this "vision" or intuitive understanding is Awakened, the idea of a solid and separate self, or a solid body that somehow materially creates or contains consciousness, is instantly (or inherently) dissolved. Only the absence of "transparency" (or self-transcendence) creates or implies the illusion of a limited consciousness necessarily bound to a fixed physical entity. In fact, consciousness is limited only to the degree it identifies with the solid personal appearance of the body-mind, the world, and the conventions of psycho-physical experience. The deeper the personal consciousness enters into its psycho-physical situation, the more its perceptions and conceptions project beyond the limited self into psychically expanded space-time phenomena. And when there is intuitive penetration of the total body-mind, the solid or objective world, and all the limits of experience, it is Realized that consciousness is Infinite.

The internal or personal consciousness is actually identical to the Infinite Space in which the particles of atoms that compose all phenomena are suspended. When the illusion of the atom itself is penetrated, so that the Mystery of Transcendental Space becomes obvious to consciousness, then the ego-conception is Released, and

≈ 131. Quantum Physics ≈

only Transcendental Consciousness becomes obvious in the Radiant Transparent Infinity of energy motions. This obvious Transparency is Liberation and God-Realization.

When this Liberated Realization occurs, the "problem" of manifest existence dissolves and all necessity is transcended. The changing conventions of psycho-physical existence may remain, but they are not any longer viewed as a problem to be overcome. There is simply Radiance, Love, Humor, Happiness, Delight, Wisdom, Strength, Freedom, and the capacity to Serve the world of living beings with the Transfiguring Power of Divine Truth.

- Franklin Jones

A human being is part of the whole called by us universe, a part limited in time and space. We experience ourselves, our thoughts and feelings as something separate from the rest. A kind of optical delusion of consciousness. This delusion is a kind of prison for us, restricting us to our personal desires and to affection for a few persons nearest to us. Our task must be to free ourselves from the prison by widening our circle of compassion to embrace all living creatures and the whole of nature in its beauty. The true value of a human being is determined by the measure and the sense in which they have obtained liberation from the self. We shall require a substantially new manner of thinking if humanity is to survive.

- Albert Einstein (1954)

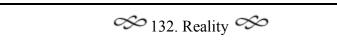
"Science without religion is lame. Religion without science is blind."

- Albert Einstein

≈ 132. Reality ≈

REALITY (as Self Awareness) IS REAL G.O.D.

- 1. All change is process. All process is measured by "difference", observed in the context (or mental language) of time. All change, or process, or "difference", or time is a measure relative to "point of view". Unless a "point of view" is assumed, no change, or process, or "difference", or time is evident. Apart from time-reference in relation to "point of view", there is only simultaneity, or no-event.
- 2. All motion is a change of "location", with reference to "point of view". All "locatedness" (whether changing or fixed) is observed in the context (or mental language) of space. Unless a "point of view" is assumed (and, thus, "located" in space), no "object", no "objective location", and no "objective" motion is evident. Apart from spatial reference (or "object-location") in relation to "point of view", there is no "object", and no "objective world" is existing.
- 3. If a "point of view" is assumed, time and space—and change, and process, and "difference", and "object", and "locatedness", and "world"—are, as a consequence, observed to exist. Time and space—or all possible temporal and spatial events—are evident only in a comprehensive context (or a total field) of prior unity, indivisibility, intrinsic oneness, non-separateness, simultaneity, and totality. Therefore, space-time (or factors of change and of "locatedness") and prior unity (or intrinsic indivisibility) are the two principal and necessary categories of all modes and disciplines of conditional (or "point-of-view"-based) "knowledge".
- 4. Factors of time, space, and "point of view" are not priorly self-evident, or self-existing, or irreducibly and absolutely the case. Only totality (or the whole, or the comprehensive field of all temporal and spatial possibilities) is the case as the self-evident temporal and spatial context of any temporal or spatial event (or of any "world" of temporal and spatial events). Totality cannot be observed. If any temporal or spatial event arises (or is apparent), it is self-evident that an observer (or "point of view") is assumed. If any temporal or spatial event arises (or is apparent), it is never self-evident that either the event or the totality that is its context or the "point of view" relative to which it is being observed is "caused" by any greater "cause" that is (necessarily) other than and separate from them all. Therefore, there is not (and cannot be) any evidence that a "Causal Divine" (or an "Intelligent Designer", or "Creator-God") exists.
- 5. In the context of time and space, there is always "point of view". In the context of "point of view", there is no "Causal Divine", or "Intelligent Designer", or "Creator- God". Therefore, the self-evidently necessary and right investigation of "Perfect Knowledge" is not "religious" (or "God"-seeking)—but, rather, it is, necessarily, an investigation of ThatWhich Is Self- Evident immediately Prior to "point of view".
- 6. Reality Itself Is ThatWhich Is Self-Evident immediately Prior to "point of view". Reality Itself Is Self-Evident As Infinite (or Non-"caused", Non-finite, Non-conditional, and Immeasurable) Self-Existence. Reality Itself Is Self-Evident As Acausally Self-Existing Self-Consciousness and Self-Radiance— or Indivisible Conscious Light. Indivisible Conscious Light Is That In and OfWhich all possible temporal and spatial and "pointof- view"-based events arise—and all possible temporal and spatial and "point-of-view"-based events Are Intrinsically, and Always Priorly, and Perfectly Tran-scended In, Of, and By The Indivisible Conscious Light That Is Reality Itself. Indivisible Conscious Light Is The Acausal and egoless Self-Nature, Self-Condition, and Self- State of the totality and the event-actuality of all temporal and spatial and "point-of-view"-based events. Indivisible Conscious Light Is The Acausal and egoless



Self-Nature, Self-Condition, and Self- State of any and every assumed "point of view". Indivisible Conscious Light Is The One, Indivisible, Acausally Self-Existing, and Infinitely Self- Radiant Field of Self-Conscious Non-conditional Light, Always Already Perfectly Prior to all apparent time, change, process, "difference", space, "object", "locatedness", separation, division, polarization, and "point of view".

7. Indivisible Conscious Light (or Reality Itself) Is Intrinsically and Transcendentally Self-Realizable—immediately Prior to "point of view", and As Self-Evident and Intrinsically egoless Consciousness Itself. Indivisible Conscious Light (or Reality Itself) Is Intrinsically and Spiritually Self-Realizable—In Transcendentally Self-Evident and Intrinsically egoless Consciousness Itself, and As The Spiritually Self-Evident Current (or Intrinsic Self-Energy) of Absolute (Indivisible, egoless, and Non-conditional) Love-Bliss. Indivisible Conscious Light (or Reality Itself) Is Acausal, Transcendental, Spiritual, egoless, and Self-Evidently Divine. Indivisible Conscious Light (or Reality Itself) Is Self-Evident Real God.

see also: QUANTUM PHYSICS and PRESENT TIME

∞ 133. Reality (It-Self) ∞

The Root-Characteristics of Intrinsic Self-Understanding of Reality Itsel

- 1. All "objects" are not-"self".
- 2. All "objects" are the conventionally-presumed and psychologically-inferred relations of a selfconcretized space-time-"location"—or a "point of view", exercising itself as observing-attention, and (thus and thereby) selectively "objectifying" whatever apparently arises, by coincidently and reflexively referring all "objects" to a categorically presumed, but never actually "experienced" (or discretely indicated), "self"-entity (or ego-"I").
- 3. A space-time-"location", functioning as all-"objectifying" attention, is not a "self", or a categorically existing "subjective" entity (or "self-object").
- 4. There is no "self-object" (or intrinsic, particular, and discretely differentiated ego-entity)—no space-time-"located" (or "point-of-view"-limited, separate, independent, and discretely discernible, or specifically definable) "self"-identity (or "inner subject", or ego-"I").
- 5. There are no Really-existing "objects"—no separate and independent "outer-objective" or "innerobjective" forms, states, or "things".
- 6. All apparent "objects" are psychologically inferred to exist with reflexive "subjective" reference to a coincidently inferred "inner self-identity" that is never "experientially" defined and "known", and that does not, itself, Really exist.
- 7. There Is Only Intrinsically egoless, Intrinsically "objectless", Perfectly Indivisible, Perfectly Nonseparate, and PerfectlyAcausal Reality Itself.
- 8. Consciousness Itself is not the "subject" in relation to any "object".

Consciousness Itself Is Intrinsically and Always Already Perfectly Prior to all "objects". Consciousness Itself Is Intrinsically Free of egoic "self"-identification with any and all "objects".

All "objects" are not "self"—or not the "object"-apprehending "point of view".

All "objects" are apparent relations of the "point of view" that apprehends them.

All "objects" are the apparent relations of functional attention—which does not, itself, constitute a "self".

Consciousness Itself Is Always Already (or Intrinsically and Perfectly) Prior to "point of view" (or attention itself)—and, Thus, Intrinsically Prior to the psychologically-inferred observing-and-responding separate "self"-identity, or the "subjectively"-inferred pseudo-relation (or fictional "subject") of apparent "objects".

Consciousness Itself Is Transcendentally Self-Existing, egoless, Indivisible, Non-separate, Acausal, Non-"objective", Intrinsically Without "object", Perfectly Subjective, Without "self-location", Perfectly Prior to the characteristic of relatedness, and Spiritually Self-Radiant.

Consciousness Itself Is the Mere and Perfectly relationlessWitness of all-and-All.

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Consciousness Itself Is the One and Indivisible Conscious Light That Is the Self-Nature, Self-Condition, and Self-State That Is Reality Itself.

Whatever apparently arises "objectively"—whether apparently "within" or apparently "without"—Is Only (and Only apparently) a Self-modification of the Transcendental Spiritual Self-Radiance of the One and Indivisible Conscious Light That Is the Intrinsic Self-Nature, Self-Condition, and Self-State of Reality Itself.

The Self-Existing, Self-Radiant, and Self-Conscious Light That Is Reality Itself Is egoless, Indivisible, Non-separate, and Perfectly Acausal Real God.

The term reborn, or born again, is somewhat misleading. One is not actually reborn into something or as someone else.

With the disassociation from the physical body-brain and the psychological ego, one only "returns" to one's original state of existence. This original state has been forgotten for so long that when it is returned to it seems like one is a completely new person, as one actually is in a sense. The psychological egoic state of mind is opposite and opposed to one's true state of mind or consciousness.

One does not attain a new life. One only "returns" to one's original eternal life.

≈ 135. Reincarnation ≈

"The soul having been often born or, as the Hindus say, "Travelling the path of existence through thousands of births . . . there is nothing of which she has not gained the knowledge: No wonder that she is able to recollect . . . what formerly she knew . . . for inquiry and learning is reminiscence all."

-Emerson, "Representative Men"

Understanding the law of karma and its corollary, reincarnation, is displayed in numerous Biblical passages; e.g., "Who so sheddeth man's blood, by man shall his blood be shed." -Genesis 9:6

If every murderer must himself be killed – by man; the reactive process obviously requires, in many cases, more than one lifetime.

The early Christian church accepted the doctrine of reincarnation, which was expounded by the Gnostics and by numerous church fathers, including Clement of Alexandria, the celebrated Origen* (both 3rd century) and St. Jerome (5th century). The doctrine was first declared a heresy in A.D. 553 by the Second Council of Constantinople. At that time many Christians thought the doctrine of reincarnation afforded man too ample a stage of time and space to encourage him to strive for immediate salvation. But truths suppressed lead disconcertingly to a host of errors. The millions have not utilized their "one lifetime" to seek God, but to enjoy this world – so uniquely won, and so shortly to be forever lost. The truth is that mankind reincarnates on the earth until he has consciously regained his status as a son of God, i.e., until he achieves God-self-realization. Also known as Satori, Samadhi, Nirvana, Tao, heaven, the covenant, etc.

-Yogananda

Him that overcometh (achieve self realization, at-onement, Satori, Nirvana, Christ, etc.) will I make a pillar in the temple of my God. And he shall go no more out (i.e., shall reincarnate no more). . . to him that overcometh (achieves union) will I grant to sit with me in my throne, even as I also overcame (achieved heaven, enlightenment, etc.), and am set down with my Father in his throne (heaven, consciousness prior to thought).

-Jesus, Revelation 3:12, 21

"But the angel said unto him, Fear not, Zacharias: for thy prayer is heard; and thy wife Elizabeth shall bear thee a son, and thou shalt call his name John . . . And many of the children of Israel shall he turn to the Lord their God. And he shall go before him** in the spirit and power of Elias, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord."†

Jesus twice unequivocally identified Elijah (Elias) as John: "Elias is come already, and they knew him not . . Then the disciples understood that he spake unto them of John the Baptist." Again, Christ says: "For all the prophets and the law prophesied until John. And if ye will receive it, this is Elias, which was for to come."

*Greek philosopher (A.D. 185? - 254?) and theologian who reinterpreted Christian doctrine through neo-platonist philosophy. His influential work was later condemned as unorthodox.

**"Before him," i.e., "before the Lord."

† Luke 1:13-17.

Matthew 17:12-13.

Matthew 11:13-14.

∴ 135. Reincarnation

When John denied that he was Elias (Elijah),** he meant that in the humble garb of John he came no longer in the outward elevation of Elijah the great guru. In his former incarnation he had given the "mantle" of his glory and his spiritual wealth to his disciple Elisha. "And Elisha said, I pray thee, let a double portion of thy spirit be upon me. And he said, Thou hast asked a hard thing: nevertheless, if thou see me when I am taken from thee, it shall be so unto thee....And he took the *mantle* of Elijah that fell from him."†

The roles became reversed, because Elijah-John was no longer needed to be the ostensible guru of Elisha- Jesus, now divinely-perfected.

When Christ was transfigured on the mountain; it was his guru Elias, with Moses, that he saw. In his hour of extremity on the Cross, Jesus cried out: "Eli, Eli, lama sabachthani? that is to say, My God, my God, why hast thou forsaken me? Some of them that stood there, when they heard that, said, This man calleth for Elias....Let us see whether Elias will come to save him."§§

The timeless bond of guru and disciple that existed between John and Jesus was present also for Babaji and Lahiri Mahassaya. With tender solicitude the deathless guru swarm the abysmal waters that swirled between two lives of his *chela*, and guided the successive steps taken by the child and then by the man Lahiri Mahasaya. It was not until the disciple had reached his thirty-third year that Babaji deemed the time ripe for reestablishing openly the never-severed link.

-Yogananda

The Truth of Reincarnation

When a person dies, the soul leaves the body and human realm, but it may be born again or reincarnate into human life. The soul follows a natural cycle in an almost endless process of transformation and evolution. The cycles may be compared to different versions of a work of art. Each new version is undertaken with the expectation of improving the previous one.

During the first several lives in the human realm, a person may make many mistakes and accumulate much dissatisfaction. This accumulation will affect the present and future lives of the individual. It is like making a sculpture. Every application of the chisel leaves its mark in the statue. In the same way, everything one says and does is an exact projection of one's energy. When the inner being leaves the body, it carries with it the accumulation of internal and external behavior of the previous lives, which in turn form the actual energy basis of the present life. By the same principle, the behavior one projects in the present life will continually bring reformation.

Although all human beings begin with the same original nature, what each individual says and does creates wide differences. Our actions determine whether we distinguish or degrade ourselves. By cultivating self-awareness, we have the possibility of living according to our original nature rather than according to the pressures of society or one's own emotional disposition.

Through the subtle law of energy response, we know that all actions are an exact expression of one's energy. All human beings reveal their most intimate secrets through the expression of their energy, whether it is high, low, positive, negative, creative, destructive, inert, concentrated, moral or vicious. There is no way to hide this from the intuition of a developed or undistorted human being. Such a person can tell intuitively how far the inner being has evolved throughout its many lives.

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** John 1:21.
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[†] II Kings 2:9-14.

[‡] Matthew 17:3.

^{§§} Matthew 27:46-49.

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A PROPHETIC CRITICISM OF "GREAT RELIGIONS"

The "religious" awareness and "experience" of the Western "world" is trapped within an archaic structure of myths, dogmas, and irreducible social conflicts that no longer serve the right "religious" and Spiritual process of humankind. These myths, dogmas, and irreducible social conflicts are, even now, being forcedly perpetuated by the large-scale cultural, political, and economic dominance of the "religions" of the ancient "world".

Human beings themselves cannot awaken to the esoteric process that fulfills their Spiritual heart-impulse until the spell of mythological and ego-possessed thinking is broken. And a unified, whole bodily culture of humankind, in which East and West will realize a new cultural synthesis, cannot take place until all the old "religions" are submitted to the Principle of Truth Itself—or to the Universal Principle of Prior Unity and the Intrinsically egoless Transcendental Spiritual Principle (or Self-Nature, Self-Condition, and Self-State) That Is Reality Itself. As a matter of urgent necessity (for the sake of global cooperative order and peace), it must be universally accepted that every human being, and every collective human manifestation—and, thus, every "religion"—must be always held subordinate and accountable to the Self-Evident (and Universally Self-Manifested) Truth That Is Reality Itself.

People tend to think of "religion" as a benign influence on individual thought and behavior—and this is, indeed, the case when the more benign aspects of "religious" awareness and "experience" begin to inform the thought and behavior of any individual. Yet, in the context of the larger "world" of the collective of all of humankind, "religion" is only rarely found to be functioning on the basis of its benign aspects—and, indeed, most characteristically, the ego-based and even negative aspects of "religion" are most apparent in the collective (and inherently non-sectarian) larger "world" of all-of-humankind-together. And, at large, it is certainly the case that very few individuals become truly creative personalities, mystics, Saints, or even reliably good men or women as a result of their "religious" beliefs and associations. "Religion" is, in general, an exoteric cultic phenomenon that controls the thought and behavior of individuals through external and psychologically manipulative "techniques". Thus, the principal "religious" phenomenon that is common in the "world" at large is not true (or free) "religious" awareness and benign behavioral habits on the part of individuals. The principal phenomenon of "religion" is all the separate and separative institutions that contain and otherwise manipulate broad and massive segments of the human population.

The primary institution within any "religious" tradition is (itself) the "religion"—insofar as any "religion" affects the "world" at large. And large-scale (or "great") institutional "religion" is—because of its "worldly" public status—not primarily a benign power in human society. One has only to look at the cultural and political conflicts in the total "world" of today to see that the immense institutions of ancient "religion" have now become, for the most part, contentious, absolutist, and the perennial sources of irreducible social conflicts. And "great religions" characteristically are "established" (and their power legitimized) by a nearly indivisible union with the State (or the otherwise secular national power). And the problematic nature of all of this is made extreme by the immensity of these "great religious" institutions, each of which controls even many millions of people.

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The power of the "great" traditional "religious" institutions is, for the most part, a "worldly" power. That is to say, these institutions are actually political and broadly social agencies that manipulate the political, social, and economic motivations of the citizens of all nations. The only public alternative is control of the people by exclusively secular political institutions, which tend to suppress and exclude not only "religious" institutions but also every kind of benign "religious" (and, otherwise, esoteric) awareness, "experience", practice, and association—and this pattern of enforced secularization has also begun to spread to many areas of the Earth that have, traditionally, been under the powerful influence of "religious" institutions. In the popular media of the present time, small, "non-establishment religious groups" are often (with negative and "demonizing" intent) called "cults"—thus making such groups "fair game" for hostile and suppressive commentaries. Nevertheless, any "religious" (or, otherwise, esoteric) group (or non-"orthodox" sect, or even "great religion") may appropriately be called a "cult", if the word "cult" is intended simply to mean a system and a culture of devotion to a particular "subject". Therefore, all exoteric "religions" and all esoteric sects (or cultural entities) are cults—and to use the word "cult" with bad intentions is nothing but a power-game, whereby "established" cults (and the agencies, within the larger society, which support the dominance of the local "established" cults) make suppressive efforts to subordinate, de-legitimize, and exclude the non-"established" cults. Indeed, the fact of the matter is that, in general, non-"establishment" cults (or minority sects) are, characteristically, oriented toward the promotion of a more universal (or deprovincialized, and non-"tribal", and not at all "bonded-to-the-State") form of the "religious" (or, otherwise, esoteric) practice of life. Truly, the "worldly" domain of the "establishment" of so-called "great" institutional religions"—and not the small-scale (and, especially, esoteric) domain of "non-establishment religions" and otherwise sacred institutions—represents the more direct and practical threat to human development, and (ultimately) to the communication of the Truth of Reality Itself.

Why is it that "great religious institutions", which seem to be founded on the greater human and cultural persuasions, ultimately become the primary basis of social conflict and even personal neurosis? The reason is that "great" (or popular, and, necessarily, public-oriented, and even State-"bonded") "religious" institutions are (because of their orientation) obliged to include (and identify with, and even to pander to) masses of immature people who have very little will or capability for the practical personal and cultural exercise of right "religious" or (otherwise) Spiritual (or esoteric) life. As a result, the institutions of "great religion" develop much like the institutions of State develop under the same conditions of universal human immaturity—and, indeed, because of that likeness, "great religions" (and even all "establishment" institutions) are, characteristically, "bonded" to the State in which they are "established" (and by which their public power is legitimized). Thus, right "religious" practice (or, otherwise, esotericism in general) characteristically eschews mere popularism, and all subordination to "establishment" cults, and all tendencies toward the non-separation between "religion" and "State".

Every popular (or even "great") "religious" institution tends—except during periods of renewal by living Adept-Realizers—to become more and more dogmatic, and, eventually, to become irrevocably associated with fixed ideas that, in one manner or another (and to one or another degree), deny the very (and, necessarily, esoteric, recondite, and intensively demanding) Truth relative to Which all "religions" (and all mere ideas) are mere pointers. Likewise, the fixed-mindedness of dogmatic popular "religiosity" also tends to vigorously (and in a presumptuous "culturally superior" manner) deny the "religious" authenticity or "religious" completeness

of people who belong to other "religious" institutions or cultures. The conventional (or ego-based, and ordinary, or merely public-oriented, and, therefore, less than Truth-oriented) "religious" institution, like any other mortal (or inherently threatened) entity in the "world", tends to become more and more centered in itself—and more and more devoted (more or less exclusively) to its own survival (and its own public power).

Conventional "religious" (or even esoteric) institutions learn how to survive by serving and manipulating a massive membership that is largely incapable of right "religious" (or, otherwise, esoteric) responsibility in practice. This is done by minimizing the right "religious" (or, otherwise, esoteric) demand for literal and personal conversion of mind and action, and replacing that difficult demand with the "easier" (less rigorous) and more secular demand for mere allegiance to systems of myth, belief, ritual, dogma, and rote practice of ego-supportive "methods" and ego-reinforcing "techniques". Thus, the condition for membership in most institutions of "great" (or merely public-oriented and society-bound) "religion" is allegiance to fixed ideas and other outward (or superficial) signs of belonging to the cult—whereas right "religious" (or, otherwise, esoteric) practice is founded on active conversion of body and mind to the Divine Reality, and on the acceptance of behavioral disciplines that (at the very least) make the individual an outwardly benign (or socially "self"-restrained) character.

Of course, "great" institutional "religions" do recommend various "social morality" attitudes, but the practice of "self"-restraint is not made a condition of membership—except, perhaps, in the case of a few selected acts that are, often for absurd reasons, taboo. Furthermore, institutionalized "morality" tends to be associated with archaic, neurotic, and petty sexual and social taboos, rather than with the truly human obligations of ego-transcending love, service, and compassion. Likewise, most "religious" institutions today have abandoned the detailed (and even ancient) "religious" disciplines associated with "right life"—including, for example, the ancient recommendations relative to personal disciplines of a healthful dietary nature, such as the obligation to avoid meat or other killed food, impure food, toxic stimulants, and so forth. And the esoteric and universal Spiritual teachings that are the only real significance of "religion" have been almost totally abandoned and even lost by the non-esoteric "orthodoxy" of the "great religions".

In the conventional affair of popular "religion", the communication of rigorous demands (and, also, of esoteric understanding and practice) is avoided, because conventional "religious" institutions are trying to survive (and, also, to achieve or, otherwise, maintain public power) by acquiring and maintaining massive memberships. Thus, conventional (or popular, public-oriented) "religion" is promoted and sold by hyped appeals to the non-discriminating mind of "Everyman".

In contrast to conventional popular "religion", esotericism is a superior human impulse, founded in "self"-understanding and profound psycho-physical conversion (or change). However, over time, it tends to be more and more the case that only false and merely exoteric (or popular, and public-oriented) "religious" inventions are communicated by so-called "great religions". And, at last, not only is the esoteric Truth and practice of the esoteric Way eliminated as the core of "religious" instruction, but the survival pressures of dogmatic popularism tend to make both Truth and right practice unacceptable. Thus, over time, "great religions" tend, in fact, to make right "religious" practice secondary to "membership"—and, likewise, "great" (popular) "religions" (or "cults" of dogmatic belief) tend to become the enemies of authentic esotericism (or of the "experiential").

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knowledge" and the "gnosis", or the tacit "knowledge-beyond-mind", that makes both mere belief and mere ideas obsolete).

This was the situation that confronted Jesus of Galilee—and it was (and is) the situation confronted by all prophets of right "religious" life and all Realizers within esoteric schools and traditions.

Since actual and mature (and both true and right) "religious" practice has been generally (or popularly) replaced by outward adherence to false (or deluding) exoteric beliefs and merely superficial behavioral modifications, the true esoteric core of "religion" has lost its use within the "great" traditional "cults" that exist today. The entire affair of traditional "religious" institutions has become (in a sense) dangerous, because such "religious" institutions long ago abandoned the practice of making right "religious" or (otherwise) esoteric participation a condition of membership within the "official" domain of popular "religious" institutions. If the demand for authentic (or wholly true and right) participation had, historically, been continued, the institutions of "religion" that are now, as a matter of convention, called "great" would likely have remained small esoteric communities (if they survived at all). However, the ancient "religious" institutions chose gross survival and "worldly" power, to the exclusion of Truth—and, therefore, they adapted to the "world", rather than persist in the demand that the "world" change itself.

Right "religious" (and even esoteric) practice is a universal and (necessarily) ego-transcending psychophysical motivation of human beings. However, up to the present stage in human history, only relatively few individuals in any generation have been willing and able to make the gesture that is such right practice. In their great numbers, most people have, up to now, never yet been ready or willing to adapt to the true (and progressive) practical, moral, devotional, Spiritual, and Transcendental Wisdom-culture of right life. An authentic "religious" (or, otherwise, esoteric) institution must be devoted entirely to both the communication and the practice of "religious" (or, otherwise, esoteric) Truth and the unrelenting demand for right and always greater human transformation (and, ultimately, Perfect Truth-Realization). Historically, only relatively few people in any generation of humankind have been interested in accepting that Truth-message! An authentic "religious" (or, otherwise, esoteric) institution must never subordinate itself or its message to either the pattern and the demands of egoity itself or to the stream of daily secular or "worldly" society.

Indeed, until humankind in general is able to embrace right "religious" practice (or, otherwise, to become Really Awake), right "religion" (or, otherwise, right esotericism) must remain largely prophetic in its function. That is to say, right "religion" (or, otherwise, right esotericism) must (even always) accept the role of critic (and, thus, of the "outsider") in the (public and popular) "world"—and right "religion" (or, otherwise, right esotericism) must never become like the "world" (or function as an "insider" within the "world") in order to become powerful and "great" in the "world".

- F. Jones

> 137. Religions-(Cults)

"The Truth of All Religions"

The living God is simply and eternally "present." The living God is self-revealing, or always shown. The problem is that human individuals are not themselves always or profoundly "present" (the true and most prior reality the, here and now of consciousness) to the "living reality." Human individuals are commonly involved in a chaos or self-conscious motives and self-possessed distractions. Therefore, if we fail to be intuitively and directly-present to the moment to moment revelation of the living God, we will also fail to be truly religious or spiritual in our understanding of human existence and our participation in the higher way of man (mankind).

-Franklin Jones

All religions are alternative religions because they are founded on the thought "*concepts*" of the separative psychological egoic mental structure which is separative from God-self-realization.

GOD realization, and SELF realization (the same thing) is not a religion. Being "natural" is not a religion. Being "sane" is not a religion.

True and False Religion

People who irrationally accept various religious beliefs and so adhere exclusively (and often fanatically) to a particular historical cult of belief are engaged in false religion. This is not true merely of the so-called "cults," or non-establishment religious groups, that characterize one aspect of the contemporary scene. Rather, it is true of all conventional religious institutions, and it is especially true of the broadly based "establishment" of religious institutions that proliferate in the entire world.

True religion is not a matter of uninspected belief, or fanatical adherence to an historical system of objective beliefs that excludes all other systems of belief from the right to Truth. True religion is a higher human process. It is a process enacted in the body-mind of the individual and in the communities of all individuals who are consciously involved in that same process. It is a process that can only begin if it is founded on profound self-critical consideration and insight, followed by conversion, or release, of the entire body-mind into the Life-Power, the All-Pervading and ultimately Divine Energy, that may be directly and bodily experienced and also clearly revealed to the intuitive mind.

True religion is the mechanism in Nature whereby Man evolves and transcends himself, both individually and collectively (as a species and as a cultural and social order). Therefore, true religion transcends the chaos of conventional and exoteric cultic beliefs. It transcends even all of the sects and offshoots of the so-called "great religions," such as Christianity, Judaism, Islam, Buddhism, and Hinduism.

The False Viewpoint of Religious and Spiritual Cultism

I don't believe there is stupidity, delusion, and casual ill-will manifested anywhere more than in the domains of religion and spiritual cultism. Those who would truly live as a sacrifice in God must struggle every day to maintain a level of wit and good humor in the face of ceaseless disheartening confrontations with believers and aspirants in the various traditions. There is a righteous kind of sheer and pious madness that seems almost always to infect those who soul be the enlightened minds and friends of mankind.

The reason for this is that religious and spiritual persuasions do not commonly require intelligence, freedom from illusions, or a fundamentally moral relationship to the world. Most often, just the opposite is true. Religious and spiritual cults and institutions typically thrive on human neurosis, fear, gullibility, childishness, amoral self-possession, and the need for fascinating experiential consolations of either a bodily or mental kind. The conventional religious and spiritual point of view is oriented toward the primitive egoic search for indefinite independent or personal survival. It is the preservation and glamorization of self that is commonly served by the conventions of institutional and mystical grace. Wisdom barely enters into the whole affair, and the

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moral disposition of honor, manly trust, positive compassion, humor, love, and service extended to all is casually bypassed by most of those who pervade the world with ultimate beliefs and salvation techniques.

Those who cling to one or another religious or spiritual way must realize that the foundation of all such ways is the disposition of sacrifice. Every way is, above all, a system of self-sacrifice - not of self-preservation and of immunity to life through internal or subjective fascinations. Religious and spiritual activity is, above all, *moral* activity. It must be expressed in a new, free, sober, and truly compassionate disposition. Such a disposition freely anoints the world with help and intelligent consideration. It finds great pleasure in the intelligent and truly human companionship of others, and welcomes wise and thoughtful confrontation. And in the face of the persistent dullness of the cults such a disposition often becomes fierce and aloud: The whole Earth, the cosmos, and every separate being is a great Sacrifice! Therefore, let us consent to fulfill the Law! Let us give ourselves up, so that each temple - each bodily and mental person - may become a temporary and perishable altar of self-giving into the Mystery that pervades us!

-Franklin Jones

Cult(s)

Any group of individuals, from a few to the major world religions, that teach G.O.D. is outside of ones own being and therefore creates and uses rituals, ceremonies, worship and ultimately the use of fear and threats. Worship, adoration, ceremonies and rituals in truth only reinforce the "illusion of separation" of mankind from that which is called God by humans.

No true spiritual teacher ever taught that which is referred to as God is outside of ones own being.

Jesus said "The kingdom of God is within you" (Luke 17:21).

Buddha said "Be a light unto yourself".

Mohammed destroyed statues and pictures so that those who truly seek God will not look "outside" for it...but find it in ones own being as he was taught by the ancient mystics and discovered for himself in the cave.

Lao Tzu taught the "way" or "absolute way", i.e. the practice of stillness to "return" to ones true and inherent divine natural state of mind (universal mindedness, intuition) and being as the controlling influence of the physical animal, body and ego dissolve. (The ancient understanding and the true meaning of the word "possession".)

All religions are man-made. All religions (cults) only reinforce the sense of individuality and the illusionary state (original sin) of being a separate and isolate being the self created personality of the physical body-brain (with the field of the mind) the "ego-I" (or narcissus, from the Greek, the "antichrist" state of being from the ancient mystics and "maya" from Hinduism).

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If any individual belongs to a religion because they are afraid *not* to belong, then that religion is a false religion.

- Foolish individuals create foolish religions.
- Insane individuals create insane religions.
- Violent individuals create violent religions.
- Compassionate individuals create compassionate religions.
- Individuals full of fear, create fearful religions.
- Individuals who attain spiritual self-realization, i.e., those who know themselves to be eternal spirit, create schools of instruction (not a following). In the east: called Ashrams; in the west: called Academy (from the Greek).

John 14:13 And whatever you ask in my name (should be NAMESAKE The Christ Consciousness) that, I will do, that the Father may be glorified in the Son.

NAMESAKE, one who has the same name as another; one named after another.

According to the true teachings of Jesus, all things are possible in his NAMESAKE, i.e., the attainment of the Christ, not in the name of His physical body (Jesus).

Why was the word NAMESAKE altered to just NAME?

Are we being taught to believe in his NAMESAKE, the Christ consciousness, or just in the name of Jesus the man, one leads to life, the other leads to non-life. And you have persevered and have patience, and have labored for my name's sake (namesake) and have not become weary. -Rev. 2:3

Note:

The Phrase "DIVINE INSPIRATION" means different things to different people. Do not confuse actual experience with emotions. Choose wisely!

≈ 138. Religion and Science ≈

Positive and sincere arguments for "rational" and "scientific" religion are sometimes presented by academic writers on religion. However, although such arguments are generally well-intended, and even though such arguments may bear merit as a positive and effective defense of religion, the principal logic of argumentation underlying this defense is thoroughly secular and exoteric. As a result of the widespread prejudice toward a secular (and scientific) and exoteric (and social) view of religion, such exoterically based pro-religious arguments actually epitomize the principal errors that also characterize even the anti-religious arguments that are the more common expressions of the secular mentality.

The exoterically based defense of religion is, in fact, a reduction of religion to secular purposes—and especially to the exercises of social morality. The advocates of this reductionism often propose that science, rather than the process (and the Great Realizers) of religion itself, is the appropriate measure of what is acceptable as religion. And, therefore, because science is both secular and exoteric, or limited to what is presumed to be natural, or material, or objective, or bound to the body-based and psycho-physical point of view, it is concluded (by the proponents of religious reductionism) that religion must be likewise (and only) secular and exoteric.

Both the practitioners and the critics of religion should understand that religion (even though it, like science, is also associated with systems, techniques, and the pursuit of understanding) is not, in the strictly modern sense of the term, science (or even a science)—and science is not a religious method (even though some may embrace science, and the scientific method, as a substitute for religion). Indeed, it can rightly be said that, whereas science is a pursuit of knowledge (and the power, or the relative freedom from helplessness, that knowledge grants to the knower), religion is the pursuit of a progressive un-knowing (of egoity)—and, at last (or Ultimately), religion is the Realization of the Most Perfect State of Non-knowing (or of Utter Surrender, Perfect Freedom, Unqualified Happiness, Unlimited Existence, and Absolute Consciousness).

In fact and in practice, science pursues (and is fit to pursue) knowledge about only the conditional world (and all conditional forms and states), and science pursues such knowledge in order to achieve power (whether positively or negatively) over the conditional world (and all conditional forms and states). Therefore, science, which is always enacted from a point of view that is inherently separate (or that is presumed to be inherently separate) from any object it investigates, is necessarily (or by definition) an ego-based and ego-serving activity, whether the "ego" thus assumed or served is regarded to be an individual or a collective one. By contrast, religion (in its potential true exercise) pursues (or must pursue) real (and, potentially, even Inherently Most Perfect) ego-transcendence, and the (either conditional or unconditional) Realization of Oneness with (or Non-Separateness from) Real God (or the Ultimate Source-Condition, or Truth, of conditional existence), and, thus (potentially, on the basis of that Realization), the Realization (whether conditional or unconditional), and the living demonstration, of Oneness with (or Non-Separateness from) the world (or all that arises in Real God, or in the Ultimate Source-Condition, or Truth).

Because of the inherent differences between religion and science, religion need not (and, indeed, cannot fruitfully) appeal to science for Truth Itself, and science need not (and, in general, is obliged not to) appeal to religion for the conditional truths (or objective facts, or natural laws) of science itself. It is naturally inevitable that some kind of dialogue occur between the practitioners (and the Realizers) of religion and the practitioners

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(and the proponents) of science. It is also naturally inevitable that presumed knowledge and intellectual techniques acquired via scientific endeavor be used in the critical study of religion as an academic and historical subject—even, thus, producing useful criticisms of traditional cosmologies, archaic presumptions about the conditional world, exaggerated (or otherwise falsified) traditional reports, and so forth. And it is, likewise, naturally inevitable that the disposition and the Realizations of religion be brought critically to bear on the point of view and the results of scientific endeavor—even, thus, sometimes finding incidental likenesses and incidental corroborations between the independent findings of both religion and science. However, all such critical dialogues are a piecemeal and low-level process, and one that is entirely secondary (and not at all necessary) to the essential process that is either religion itself or science itself. And—although it would be best for everyone if scientists were, in the truest and most tolerant and benign (and increasingly esoteric) sense, religious—religious practitioners do not, in general, require a life much involved with science. An ordinary layman's grasp of scientific (or natural) laws and discoveries is functionally, practically, and socially sufficient for most people, even in an age dominated by scientific idealism (and scientific materialism). But, relative to religion itself, what is truly and always required is not more science and technology, but more real (and always advancing) religious practice, and, in every individual case, always increasing resort to a true Realizer, to the unique Grace available via a true Realizer, and to the process of evergreater (and Grace-Given) Realization.

Viewed in the light of such right understanding of both religion and science, it is clear that the religious reductionism characteristic of this "late-time" is a result of too much submission of religion to the review of science (even to the degree of subordinating religion to science). Such subordination of religion to science (and to secularism in general) typifies and epitomizes the most characteristic errors of judgement relative to religion and life that typify and epitomize the much discussed (and much suffered) "modern mind" of Man. That mind is identified with the bodily-based ego, and, therefore, it is prejudiced toward scientific materialism, secular humanism, and every kind of idealization of the potential of the natural world and the natural human being.

Ultimately, the limitations of all arguments for "secularized religion" are the limitations inherent in the body-based point of view (and, especially, the point of view associated with the first three stages of life). The philosophy and/or the religion anyone proposes is limited (or otherwise defined) by the stage of life in which (or, at least, for which) he or she truly stands. Science itself (and the so-called "modern mind" in general) stands firmly in the general context of the first three stages of life. Anyone's philosophy or religion can be clearly understood (and its limitations or merits rightly appraised), if the particular philosophy or religion is properly examined and assessed relative to the seven stages of life (as I have proposed, Described, and Revealed them). Indeed, if this were done, then the relative persuasiveness or nonpersuasiveness of any particular philosophical or religious proposition or argument would be seen to be based on the developmental stage of life of the proposer (or arguer)—and, also, on the developmental stage of life of the one who, in any instance, regards (or receives) that proposition (or argument).

∞ 139. Religions (True) ∞

TRUE RELIGION IS NOT ABOUT BEING AN INDIVIDUAL

Part -1

In this "late-time" (or "dark" epoch), "religions" are, fundamentally, being used by humanity in a "Narcissistic" manner. A collective "Narcissism" is being expressed and reflected through people's participation in "religion".

People think "religion" is about themselves, whereas right "religious" practice is supposed to be about the Divine

The word "religion" has traditionally been interpreted to mean "to connect again", "to re-join" — to reestablish Unity with the Ultimate Reality, the Divine Condition. Thus, right "religious" practice is about being connected to the Divine.

Right "religious" practice is not about the "me" of "you". Right "religious" practice is not about the ego-"I". Right "religious" practice is not about the "me"-person who participates in "religious" observances.

Rather, right "religious" practice is about the Divine — with Which any individual is re-associating, or re-uniting. Right "religious" practice is, ultimately, about discovering Oneness with the Divine Condition to be Always Already the Case. That is right "religious" practice.

This "late-time" (or "dark" epoch), "religion" has been reduced to being nothing but a reflection of humankind. The "talkers" of "religion" are constantly making pronouncements about matters of a social (and obsessively sexual) and political nature — matters that are essentially about humankind (rather than about the Divine), and of a gross nature (rather than of a Spiritual, Transcendental, and Divine Nature).

In the midst of all of that, each person's "religious cult" becomes his or her "identity" — and the "cults" even wage war on one another, through association with nation-states that give them power and supply weaponry. Thus, in this "late-time" (or "dark" epoch), "religion" is being used "Narcissistically" — as if "religion" were about the human ego, instead of being about the Divine Condition of Reality Itself. To Realize the Divine Condition of Reality Itself — to re-unite with That, to discover Oneness with That — requires the transcending of the human ego.

Moreover, "religion" is being collectively used in a divisive manner, generating confrontation and more illusion. Right "religious" practice is not about generating illusions — but conventional "religion" is, in its fundamentals of belief and of seeking, a common means that is everywhere used to support, and propagate, and serve illusions. Conventional "religion" is about "Santa Claus" deities — and conventional "religion" is everywhere exploited to provide costumes and theatre for mummers.

When people's participation in "religion" is "Narcissistic", their "religion" is merely a reflection of themselves — and, in that case, people do not find the Divine. Thus, all over the Earth, right "religious" practice is being lost — and "religion" is being misused, for "Narcissistic" purposes. That is not right "religious" practice. That is false "religious" practice.

Exoteric "religion" is not enough. The true practitioner of exoteric "religion" must (and will) grow up, and (thus and thereby) enter into the domain of esotericism. Esotericism is about finding (or Realizing) That to Which exoteric "religion" is merely pointing.

Part- 2

Conventional "religion" and conventional esotericism only point toward Truth. The Perfect Realization of Truth Itself Transcends both conventional "religion" and conventional esotericism (and, thus, Perfectly Transcends the ego-"I"). Therefore, right "religious" practice directly relates to the Divine.

All human matters can be readily resolved when people are rightly re-associated with Reality Itself — or That Which Is Divine. Because conventional "religions" do not reach Beyond themselves to That Which Is Divine, every separate "religious" tradition becomes a "something" in and of itself — and "religion" is reduced to what is gross, and merely of a political and social nature, obsessed with the "self-righteousness" of "correct" social and sexual behavior, and darkened by social xenophobia, sexual paranoia, and every kind of prejudice based on "purity laws" and complex, loveless taboos. All of that is entirely "Narcissistic". Therefore, conventional (and "self"-deluded) participation in "religion" has all the negative results of "Narcissistic" behavior (or ego-based, separative behavior altogether).

"Religion" is not the only dimension of human life that is being misused. All aspects of human possibility are being misused — in exactly the same manner. It is simply that "religion" is one of the key dimensions of human life in which it can be clearly seen how the human entity works (individually and collectively) — and why egoity must be transcended. Therefore, mere "religion" (or any and all "religion" in and of itself) must be transcended.

Conventional "religion", in and of itself, is not the point — and much of conventional "religion" has now lost its legitimacy. The real esoteric process must be established, in present-time, with reference to Reality Itself. Reality Itself Is Divine. Reality Itself Is all the God there Is. Only Reality Itself Is the true esoteric process.

Part -3

Conventional "religion" fails to turn people to the Realization of That to Which it points — and, therefore, conventional "religion" is inherently false. That is a "radical" message — but it is the fundamental message that is relevant to the issues of "religion" in present-time. The "ecumenical" message is not "It". Going Beyond "religion" — to That to Which "religion" points — is essential.

No form of conventional "religion" is "It" — and, indeed, conventional "religion" never was "It". However, the human misuse of "religious" possibility is purposed to make "religion" seem to be "It" — and even, in the cenRenaissance, to make humanity (in and of itself) seem to be "It". In Truth, and in Reality, humanity is not "It".

In Truth, and in Reality, Only Real (Acausal) God Is "It". Only That Which Is God — Which Is Reality turies since the Western Itself — Is "It". Real (Acausal) God is not a myth. Real (Acausal) God is not merely an

idea. If the word "religion" is to be used at all, that process of rightening is the purpose of true right "religious" practice. Right "religious" practice turns people from separate "self" (or egoity, or the habit of "Narcissus", and the life of mere ideas) to Reality Itself, through a process of the Real transcending of egoity and comprehensive rightening of life. If "religion" does not do that, then it is merely part of the unspeakable "self"-deludedness of humankind, with its terrible present-time and potential results.

In this sense, I am not in the slightest "religious". I do not "believe" anything. The Prior renunciation (or intrinsic transcending) of all mere belief is the basis on which I have always lived — and the basis on which I have Done all of My Divine Avataric Work.

There are no mere ideas that must — or even should — be accepted absolutely. Indeed, there are no mere ideas that are acceptable As Truth.

Therefore, nobody on Earth has the right or calling to absolutely affirm the verity of anything for which they do not have absolute evidence — and there is not anything that Is Truth (or Really Absolute), except That Which Is Self-Evident As Reality Itself.

Look at all the affirming of "religious" doctrine in human society — always affirming mere ideas, and imperfect evidence, and even human lies and inventions to be absolute Truth! Where is the evidence that justifies making such absolute affirmations?

All "religions" are filled with such absolute affirmations — and such absolute affirmations are complete nonsense. People do not make these affirmations because they actually know them to Be Truth, or even because they have proven them to be (in the conventional sense) true — nor is it the case that these affirmations are referring to Self-Evident Reality Itself.

Truth Itself cannot be proven. Truth Itself is not in doubt. Therefore, neither can Truth Itself be disproven.

Reality Itself cannot be disproven — nor can Reality Itself be proven. Reality Itself is Intrinsically and tacitly Self-Evident.

Part- 4

People constantly make grandiose affirmations about "religion" — but, in doing so, they are merely playing power-games and mumming on one another. They make absurd affirmations that something is absolutely so, and they commit their entire lives to it — but it is absolute nonsense.

They are not certain, with the clarity born of real "testing and proving", that what they affirm is true. And if you are not absolutely certain that something is true, absolute affirmation of it is not appropriate. The same is true for any other kind of presumed "knowledge" — not only "religious" beliefs.

"Religion", as an "objective" phenomenon, is a collection of ideas and doctrines that cannot — and should not — be absolutely affirmed. Therefore, what is the point of getting absolutely affirmative about "religious" doctrines, myths, and reports?

≈ 139. Religions (True) ≈

Truth Itself Is the Only Absolute — and Reality Itself Is Only Self-Evident. Much can (and must) be made of Truth Itself, or Reality Itself — but there is no point in making much of any mere ideas or any merely conditional appearances, because everything that appears conditionally is (itself) tentative and non-absolute.

There is no harm intended in this Criticism. This Criticism is a Revelation of That Which Is Divine. Therefore, this Criticism Cures the heart, and Cures the life — but by the Means of Truth Itself, or Reality Itself, and not by all of the means concocted by ego-bound humanity in its "world"-mummery of suffering and seeking.

Repent, the spiritual definition of repent means, to change. i.e., To RETURN to one's original and natural condition of universal spiritual SELF-AWARENESS.

True repentance is becoming disassociated and unidentified with the physical body and brain which self creates the psychological-person-ality and its subject-object mental framework and foundation.

The practice of meditation is the ancient and natural way to return, resurrect, reestablish, and reconnect back to one's natural state and condition of eternal spirit.

KNOW THY SELF to be ETERNAL SPIRIT and not the physical body-mind.

≤ 141. Revelation – Know thy Self ≤

Revelation: Latin, revelato, that which is revealed or made known something secret and esoteric, spiritual, made known by experience spiritual insight and spiritual intuition, the Greek word for revelation is APOCALYPSE, from Apokalypto, which also means to discover, reveal, and expose a hidden secret and true knowledge of spiritual matters. True KNOWLEDGE of the ORIGINAL spiritual condition is GNOSIS (from the Greek) and is the foundation of Gnosticism and is also found in the Eastern spiritual schools of Hinduism, buddhism and original ancient Taoism.

The body of revelations (spiritual secrets described in metaphors) is the revelation of Jesus who became a Christ which God gave to him to show his servants - things which must SHORTLY TAKE PLACE, and he sent and signified it by his angel to his servant John.

-The Revelation 1:1

Revelation, (The understanding that we are INHERENT SPIRITUAL BEINGS) was the PEAK EXPERIENCE of the MYSTERY SCHOOLS of the Hellemistic world. This revelation produced the inner vision and direct experience of the divine condition of each human being.

The awakening of the occult cerebrospinal centers (chakras, astral lotuses) is the sacred goal of the yogi (seeker of God union). Western exegetes have not understood that the "New Testament" chapter of "Revelations" contains the symbolic exposition of a yogic science, taught to John and other close disciples by Lord Jesus. John mentions (Rev. 1:20) the "mystery" of the "seven stars" and the "seven churches." These symbols refer to the seven lotuses of light, described in yoga treatises as the seven "trapdoors" in the cerebrospinal axis. Through these divinely planned "exists," the yogi, by scientific meditation, escapes from the bodily prison and resumes his true identity as spirit. The seventh center, the "thousand petaled lotus" in the brain, is the throng of the "infinite consciousness." In the state of divine illumination the yogi is said to perceive Brahma or God the creator, "Padmaja," "the one born of the lotus."

-Yogananda

The REVELATION is that we are IMMORTAL not mortal, that we are ETERNAL SPIRIT, not the physical body-brain.

The Christ consciousness (God in and as creation) expressing itself THROUGH Jesus as the only-begotten who declares God, unseen by man, has manifested himself. Jesus is not only the revelation, but is the reveler and teacher and attests to what he has seen and knows. The teaching of Jesus is not his own, but the teaching of God who sent him (John 7:16) he proclaims the truth (that mankind is God materialized and manifested) which he has heard spoken (experienced first hand) by the one who sent him (John 8:26) he speaks of what he has seen WITH the father (John 8:38) the father who sent him (came through him) commands him what to say. (John 12:49). Do you not believe that I am in the father, and the father in me? The words that I speak to you I do not speak on my own authority (are from the Christ condition, not from the man Jesus) but the father who dwells in me does the works. (John 14:10). (The father manifesting through me, the coming forth the SECOND TIME, and teaching others to do the same).

The previous statement was the description of Jesus the man attaining (actually returning to) his original and previous true state of SPIRITUAL ENLIGHTENMENT and BRINGING IT FORTH as the CHRIST CONSCIOUSNESS (God on and in the earth plane) to TESTIFY, SERVE AS EVIDENCE and to TEACH others that this PROCESS is THE PURPOSE OF LIFE.

≤ 141. Revelation – Know thy Self ≤

THE REVELATION OR APOCALYPSE IS THE SUDDEN UNDERSTANDING, REALIZATION AND *EXPERIENCE* THAT WE ARE ETERNAL SPIRIT AND NOT PHYSICAL BEINGS. AT THAT MOMENT WE ARE BORN-AGAIN BACK INTO OUR ORIGINAL CONDITION OF ETERNAL SPIRIT. THE RESULTS OF THIS NEW CONDITION IS THE ELIMINATION OF THE PSYCHOLOGICAL WORLD OF THE EGO-I AND NOT THE END OF THE MATERIAL PLANET EARTH. THE END OF HE FALSE PSYCHOLOGICAL WORLD IS ALSO THE END OF SUFFERING AND FEAR.

The revelation is the second coming of SPIRIT into matter, It is the creation of a new world (new life style in the physical plane) and the destruction of the old life style (not the destruction of the planet earth).

The new world order should be stated as the new world condition, the condition of spiritual teaching and spiritual evolution and not a system of order created by unenlightened human beings. True science and true technology will be used to support humanity in its evolution to spiritual perfection not just physical and material perfection.

The revelation that Jesus obtained, accomplished, brought about, realized, and achieved was through the process of Kundalini meditation, the raising of the serpent-power, the same results can be obtained with the practice of VIPASSANA MEDITATION, the MEDITATION OF SELF AWARENESS, and being unidentified with all things.

THE WAR SCROLL of the ESSENCES, an acetic Jewish sect of the first century, which are part of the DEAD SEA SCROLLS is incorrectly named. The apocalypse is NOT A VIOLENT WAR or BATTLE of good people against so called bad or evil people. The battle of good over evil is the INNER QUITE and SECRET INDIVIDUAL practice that each individual must someday accomplish. It is the same battle of ARJUNA in the BHAGAVAD GITA and the JIHAD or INNER HOLY WAR of ISLAM in which the true SPIRITUAL-SELF overcomes the psychological personality, the ego-I, (the anti-Christ in Christianity, narcissus in Greek myth, the infidel of Islam, and the Demiurge in Greek Gnosticism).

The Revelation of Spiritual Things: In the gospel of Thomas it states that of one wishes to truly understand the teachings of Jesus that one must KNOW one's self and RECOGNIZE one's self, this is referring to the TRUE INNER SPIRITUAL SELF which is the INDIVIDUALIZED-GOD-SELF, this knowing and recognition is THE REVELATION and brings the REMEMBRANCE of spiritual truths.

I protest by *our* rejoicing which I have in Christ. I die daily. By a method of centering inwardly all bodily life force (which ordinarily is directed only outwardly, to the sensory world, thus leaving it a seeming validity). St. Paul experienced daily a true yoga union with the "rejoicing" (bliss) of the "Christ consciousness," in that felicitous state he was conscious of being "dead" to or freed from sensory delusions, the world of "Maya."

-Yogananda

This spiritual center in the brain was also referred to as the sanctuary, the inner room, the upper room, and the ark of the covenant of (with) God (i.e., God union, the only true eternal "contract").

The Bhagavadgita is a story or instruction book on how to attain God union and eternal life through control of the senses and then the dissolving of the psychological ego. As the ego "dies daily" during meditation, one is "born again" into his/her original true condition which is eternal spirit and the "revelation" that he/she is one *with* God and *is* God (in the form of God-self-realization).

The true SELF is not different from GOD, and GOD is not different from the inner true SELF that is in each human being.

≈ 141. Revelation – Know thy Self ≈

The ark, vessel or container, of the covenant is the brain and its spiritual center. It is incorrectly described as a box, measured in cubits, in the Christian Bible. Each person contains an ARK or spiritual center from which to experience life. The SPIRITUAL ARK or spiritual center is often confused with the portable wooden box used as a PORTABLE SHRINE by those who were always on the move or relocating to a new land to settle in.

Although great teachers, saints, and masters can heal people and forgive the sins of karma, they cannot save anyone. The final choice and decision must and can only be decided by the individuals for themselves. To give up one's psychological egoic state and RETURN to one's true spiritual condition is the choice each person must some day make. No one else can make it for you.

A spiritual teacher or master may give a person or student a SPIRITUAL EXPERIENCE just to prove that such a state or condition does, in fact, exist. The teacher or master will give instructions on how to attain this state or condition. But only the individual can make the final choice and attempt.

Most assuredly I say to you, unless one is born again he cannot see the kingdom of God.

-Jesus, John 3:3

Salvation is SELF salvation. Meditation-cultivation is SELF-salvation.

Meditation-cultivation does not have to be formal, i.e., one does not need candles or incense or even having to sit in one of traditional yogic postures. Just being by one's self and at peace without worldly distractions can lead to insights and possibly self-realization (i.e., God union, Satori, Nirvana, Samadhi, heaven, Tao, etc.).

"God does not abandon people; it is people who abandon God."

-Hua Ching Ni (Teacher)

It is not God who abandons his angels, it is his angels who abandon God to create their own psychological world which then creates the material world of inferior existence.

True sanity is finding and becoming the true (immortal) SELF.

What is psychological disorder and what is required for fundamental psychological change? In our culture there are conflicting points of view about the proper approach to dealing with one's own or other's psychological problems. And the underlying principles from which these approaches are drawn are in even greater conflict. Can the mind, the nature of consciousness, its relationship to human suffering, and the potential for change be understood?

-Krishnamurti

Franklin Jones States:

While humankind is collectively insane, and becoming more and more insane day by day, the mosquitoes and the frogs and the fish are all still sane -- unless they are confined, or trapped, or abused, or otherwise too much influenced by human beings who are insane. Thus, the insanity being manifested by humankind in this "latetime" is not shared by the rest of the conditional domain (except where inordinate human influence have been imposed). Flowers are not insane, yet – except, perhaps, some hybrid varieties, "made" by human beings. Fish are not insane, yet – except, perhaps, some hybrid varieties that because of their overlarge heads (and such). Cannot swim, and cannot eat, and, therefore cannot survive. Even the "edible" animals are not insane, yet – except, perhaps, some enslaved varieties, buckled and fenced into feeding confinements, unable to rest into Contemplation because of the material stresses by which their human keepers mock and reduce their lives. These "invented" and enslaved non-humans have been manipulated into suffering and insanity through the intervention of insanely clever human beings! But, apart from such hybridization and enslavement, which does result in negative signs, the non-humans – including all the plants and trees – are not, yet, insane.

However, there is much inordinate influence by insane humanity that is affecting the larger picture of the world. Terrible weather patterns, terrible natural environmental patterns of all kinds, and even terrible (and powerfully "cure"-resistant) diseases are appearing all over the world, and these are the products of an over-powerful, insane humanity – which is an entire species confined to itself, an ego-machine that exploits and destroys all that is "good", and that (in its "dark" point of view) reduces even Reality (Itself) to a loveless "Thing" of meaningless motions and grotesque always already death.

There have always been insane human beings, but, in earlier times, they were not as powerful as they have become in this "late-time". It is only in this "late-time" that human beings have become capable of producing effects that can change even global weather patterns, and global ecological patterns of all kinds. But human beings have always been insane in the domain of politics, for example. For countless centuries, wherever human beings, in their egoity, have been insanity and conflict. But now, in its motion into the twenty-first century, the insanity of mankind is influencing even the larger picture of the human natural circumstance. *And this must be changed* – or there is going to be a terrible, horrific calamity on Earth! Such a calamity is not yet inevitable, but it *will* occur if there is not a fundamental transformation of mankind – in its heart and mind, and in its endeavors. A *fundamental rightening* of the world-process, must occur, because mankind is now having a *profoundly negative* effect on the human world-process, and even on the larger natural domain of the world.

-Franklin Jones

Awakening from the Word

The conventional culture of contemporary Man is primarily a culture of the verbal mind and the discrete or discursive languages of the left side of the average or common brain model. Thus, it is a culture that tends to be dominated by verbal and other discursively symbolic language systems (such as the potent visualism of television and movie theatre, which make inverted use of visual or spatial and right-brained phenomena in order to serve the purposes of the verbal or discursive mind). The contemporary individual is propagandized constantly by exclusively left-brained appeals, powerful verbal influences, promises of ultimate egoic glamorization and fulfillment, and the parentlike authority of analytical "knowledge." Our experience and our understanding are dominated and determined by these means - so much so that the media of discursive mental culture, such as television, and all other officially reported knowledge, are more fundamental to us than what we experience in our living relationships and our intuition of the ultimate Reality. The "word" has finally become our Parent, and we are being eaten alive.

The exoteric or common order of verbal and left-brained culture is the daily "TV world" of verbal conventions and commonly communicated "knowledge" or "news." But there is an esotericism or esoteric cultural core that is tending more and more to dominate the lives of individuals. The political and common social world of our too-spoken lives is the exoteric level of the dominating influence in our common culture. But the esoteric order that is the inevitable extension of our verbal or left-brained world is tending more and more to dominate us, whether openly or more or less indirectly, like a secret and high priesthood. And, like all high priesthoods, the Super-Church of our time is in league with the State, and ultimately seeks to control the State.

The scientific, rationalist intellectual, and technological core-culture of our social order is the secret esoteric "Mother Church" of the left-brained congregation of ordinary people. It is through the growing and pervasive influence of this exclusively left-brained esoteric or most highly developed core of our verbal culture that the holistic, intuitive, psychic, or right-brained communion with the conditions and the Reality of our world is being gradually eliminated as a possibility. In ancient times, the exoteric and esoteric influences that dominated the daily culture were predominately right-brained and hallucinatory, and this exclusivity produced its own symptoms of imbalance. But in a fully evolved human culture, the right and the left, or the psychic-holistic and the mental-analytical, aspects of the human potential must be mutually integrated and balanced, and then the whole and entire body-mind must be submitted to the All-Pervading Life and Divinity that animates us. If human societies cannot evolve into whole brain and whole body levels of adaptation, then the human being and the human world will inevitably be reduced to a mechanical and self-possessed destiny that is mortal, loveless, and absurd.

It is not that the rigorous and intelligent use of the verbal or discursive mind is not necessary. It is indeed culturally necessary. And both scientific and technological advances can do much to improve even the political and economic as well as intellectual estate of mankind. But the exclusivity of that influence and its pervasive philosophical disposition toward the contracted, analytical, and dependent or analyzed-self orientation are a negative extension of the egoic or exclusive and self-possessed disposition of the individual in his fear. From that exclusive viewpoint, the pattern of totality may be analyzed, but the viewpoint itself cannot be sacrificed into the pattern, nor can the ultimate and All-Pervading Reality or Condition of the whole and of every part become the dominant factor in the daily life of the individual or the society. Scientism and the left-brained predisposition can produce an age of analytical knowledge but not an age of faith (in the highest sense). Therefore, we must be culturally and personally awakened to the Mind and Intuition that is obvious only to the whole brain and the whole body-mind, or else the Parental Word will slay the Radiant Children of our Mystery.

E=MC2 is the mathematical equation formulated by Albert Einstein in 1905 to express the ultimate equivalence of matter and energy. "E" stands for energy, "M" for mass or quantity of matter, and "C" for the speed of light (186,000 miles per second) multiplied by itself.

This formula shows that the amount of energy represented by any given material object can be determined by multiplying its mass by the speed of light squared. Thus, the formula represents the actual conversion of matter into energy.

This conversion takes place in the nuclear reactions that produce light-energy in all stars and in man-made atomic or nuclear weapons. Albert Einstein (A.D. 1879-1955) is considered one of the greatest scientific geniuses of human history.

His discoveries in theoretical physics revolutionized modern man's understanding of the nature and structure of the universe. He was awarded a Nobel Prize for his work in 1921.

The theories of "relativity" as originally presented by many physicists during the course of this century, propose the relative rather than absolute character of motion, velocity, mass, and other principle factors in the physics of nature and the interdependence of matter, time, and space as a four-dimensional continuum.

Einstein proposed the "special theory of relativity," which is concerned principally with electro magnetic phenomena and the dynamics of their activity in time and space, and the "General theory of relativity," which is concerned principally with electromagnetic phenomenon and the dynamics of their activity in time and space, and the "General Theory of Relativity," which is principally concerned with the concept of gravitation and the equality of gravitational mass and inertial mass. He and many others refined these theories over the years and sought to develop a "Unified Field Theory" that would account for all the paradoxical properties and interactions of all known phenomenon of the universe.

In the physics of the worlds, ETHER or "FUNCTIONAL ENERGY" is the senior or most subtle of the gross elements, which also include solid, liquid, fiery, and gaseous substances (the ancient esoteric elements of earth, water, fire and air). ETHER, the most subtle state of gross or material appearance, is the all-pervading element of the physical universe, analogous to space itself. The etheric dimension of force or "manifest light" (let there be light) pervades and surrounds our universe and every physical body. It is the field of energy, magnetism, and space in which the lower or grosser elements function. Thus, your ETHERIC BODY is the specific concentration of force associated with and surrounding-permeating your physical body. It serves as a conduit for the force of universal light and energy to the physical body. The etheric aspect of the being is our emotional-sexual, feeling nature, the etheric body functions through and corresponds to the nervous system, functioning as a medium between the conscious mind and the dimension of vitality of life-force. We feel the etheric dimension of life not only as vital energy and power and magnetic-gravitational forces, but also as the endless play of emotional polarization, positive and negative, to others, objects, the world itself, everything that arises.

If we approach the matter of the universe as honest physicists, as scientists, who are truly sensitive to the higher physics of things, we realize that the material universe is energy, that it is light, that all material events

are an expression of another dimension than what we can matter. That matter is itself energy. That it behaves as energy, that matter and the universe and therefore mankind, every single individual being, is a paradoxical manifestation of infinite energy, and that the struggle to trace the chain of material causes and effects back to and even beyond the so called "Big Bang" is an unenlightened approach to understanding the universe of experience and contemplation.

E=MC2 is the verbal-analytical expression of that multidimensional thinking – a way of entering into the realization that the physical universe is a paradox of light. Thus we must understand that the universe of our experience is not merely a sequence of physical events and a material effect of the past. The material universe is a present expression of light. Matter is light. Matter or the total realm of nature, emanates presently from the matrix of light.

The formula E=MC2 and the theories of relativity are expressions of the intuition that the universe is an awesome paradox, not a cause-and-effect simplicity.

Everything is merely a transparent modification of the "consciousness being" or God.

Scientists are not practitioners of true or esoteric religion. They do not observe the human body-mind with the same intensity as the rest of the physical universe.

Most do not discover any higher personal implications of their scientific findings then to be intellectually serious. They do not enter into truly higher spiritual considerations. What is true of the so called physical universe is also true of the psycho-physical human being.

EINSTEIN'S SCIENTIFIC CONSIDERATIONS ARE BASICALLY A REPETITION OF ANCIENT ESOTERIC AND PARADOXICAL DESCRIPTIONS OF THE UNIVERSE. His work has legitimized, in the mathematical, scientific terms of the present, a certain level of higher consideration about material existence. We have, in both the popular and academic areas of our industrial societies, accepted the general and technical implications of this very sophisticated and elaborate understanding of the elemental world. But we have not realized what that understanding implies about the world and mankind altogether.

Human beings must become acculturated to living as energy or spirit-force instead of struggling in the barbaric mentality of the "flesh" and must develop a culture of men and women who are being "light" instead of merely being "matter," and that mortal thing that matter implies. We must return our attention to spiritual considerations.

E=MC2 is the principle contribution of theoretical physics to date. It is the premiere archetypal scientific discovery of the twentieth century. The idea legitimized by the formula E=MC2 is the greatest scientific discovery of our time. Because it has the most archetypal force. Thus there are many positive cultural implications in the archetypal formula, or rediscovery communicated by E=MC2. Like "Jesus is risen from the dead," is not made of words but of archetypal symbols, or pure significance, i.e., the ancient "good news" and understanding is communicated again in terms of twentieth century logic.

Jesus is risen from the dead and E=MC2 are the same truth stated in the terms of two different epochs of human understanding. There should be no difference between "true" religion and "true" science.

The ultimate realization is a transcendental awakening, also called, enlightenment, Satori, Nirvana, Samadhi, Tao, at-onement, etc. into the domain in which even light, or space, or change, or energy, or matter, or the physical body, or even nature itself, which is essentially the play of light, are all arising.

And therefore mankind will be realized as nothing but radiant consciousness, which is the SELF that is God.

-Franklin Jones

It is not what we find out about the universe that matters. What matters is our moment to moment emotional relationship to the universe and to the "condition" in which the universe is always suddenly arising.

The only living and true religion in any society and in any historical epoch is the effort of the individual to surrender (return) to the radical intuition of truth (in the form of SELF realization) and to be transformed by the radiant transcendental love-energy that moves the world.

-Franklin Jones

Newton's "Law of Motion" is the law of Maya (Hinduism), "Duality" (Taoism), "To every action there is always an equal and contrary reaction; the mutual actions of any two bodies are always equal and oppositely directed." Action and reaction are thus exactly equal. "To have a single force is impossible. There must be, and always is, a pair of forces equal and opposite." Fundamental natural activities all betray their mayic (dual) origin. Electricity, for example, is a phenomena of repulsion and attraction; its electrons and protons are electrical opposites. Another example: The atom or final particle of matter is, like the earth itself, a magnet with positive and negative poles. The entire phenomenal world is under the inexorable sway of polarity; no law of physics, chemistry or any other science is ever found free from inherent opposite or contrasted principles.

-Yogananda

The law of "relativity" is the law of "Maya" (Hinduism), "Duality" (Taoism).

-Yogananda

"The universe is represented in every one of its particles. Everything is made of one hidden stuff. The world globes itself in a drop of dew. . . the true doctrine of omnipresence is that God appears with all his parts in every moss and cobweb."

-Emerson in "Compensation"

The principles that operate in the outer universe, discoverable by scientists, are called natural laws. But there are subtler laws that rule the hidden spiritual planet and the inner realm of consciousness; these principles are knowable through the science of yoga (meditation-cultivation).

-Sri Yukteswar

In the world of physics we watch a shadow graph performance of the drama of familiar life. The shadow of my elbow rests on the shadow table as the shadow ink flows, over the shadow paper. It is all symbolic. And as a symbol, the physicist leaves it. Then comes the alchemist mind who transmutes the symbols. . . to put the conclusion crudely, the stuff of the world is mind-stuff.

-Sir Arthur Stanley Eddington, "The Nature of the Physical World"

The crystalline structure of Tungsten, hitherto known only indirectly by means of "x" rays, stood out lined boldly on a fluorescent screen, showing nine atoms in their correct positions in the space lattice, a cube, with one atom in each corner and one in the center. The atoms in the crystal lattice of the Tungsten appeared on the fluorescent screen as points of light, arranged in a geometric pattern. Against this crystal cube of light, the bombarding molecules of air could be observed as dancing points of light. Similar to points of sunlight shimmering on moving waters...

The principle of the electron microscope was first discovered in 1927 by Drs. Clinton J. Davisson and Lester H. Germer of the Bell Telephone Laboratories, New York City, who found that the "electron" has a dual personality, partaking of the characteristics of both a "particle" and a "wave." The wave quality gave the electron the characteristic of light, and a search was begun to devise means for "focusing" electrons in a manner similar to the focusing of light by means of a lens.

-Demonstration in 1931 at the "American Association for the Advancement of Science"

For his discovery of the "Jekyll-Hyde" quality of the electron, which showed that the entire realm of "physical nature" has a dual personality, Dr. Davisson received the Nobel Prize in Physics.

"I think the greatest discovery will be made along spiritual lines.

Here is a force which history clearly teaches has been the greatest power in the development of men. Yet we have merely been playing with it and have never seriously studied it as we have the physical forces. Some day people will learn that material things do not bring happiness and are of little use in making men and women creative and powerful. Then the scientists of the world will turn their laboratories over to the study of God and prayer and the spiritual forces which as yet have hardly been scratched. When that day comes, the world will see more advancement in one generation than it has seen in the past four."

-Charles P. Steinmetz, Electrical Engineer

From science, then, if it must be so, let man learn the philosophic truth that there is no material universe; it's warp and woof is "Maya," illusion. Under analysis all its mirages of reality dissolve as, one by one, the reassuring props of the physical cosmos crash beneath him, man dimly perceives his ideotrous reliance, his transgression of the divine command: "Thou shalt have no other Gods before me." [- Exodus 20:3]

-Yogananda

The theory of atomic structure of matter is expounded in the ancient indian "Vaisesika" and "Nyaya" treatises. Vast worlds lie within the hollows of each atom, multifarious as the motes in a sunbeam.

-Yoga Vasishta

"Let there be light and there was light," on the beams of this immaterial medium occur all divine manifestations, the cosmical essence as light, vibration (om, aum, amen) of life energy. There is no difference of the light rays composing water and the light rays composing land.

-Yogananda

Very strange, very wonderful, seemingly very improbable phenomena may yet appear which, when once established, will not astonish us more than we are now astonished at all that "science" has taught us during the last century. It is assumed that the phenomena which we now accept without surprise, do not excite our astonishment because they are understood. But this is not the case. If they do not surprise us, it is not because they are understood. It is because they are familiar; for if that which is not understood ought to surprise us, we should be surprised at everything – the fall of a stone thrown into the air, the acorn which becomes an oak, mercury which expands when it is heated, iron attracted to a magnet. The science of today is a light matter. . those amazing truths that our descendants will discover are even now all around us, staring us in the eyes, so to speak; and yet we do not see them. But it is not enough to say that we do not see them; we do not wish to see them – for as soon as an unexpected and unfamiliar fact appears, we try to fit it, into the framework of the common places of accepted knowledge, and are indignant that anyone should dare to experiment further.

-Charles Robert Richet, Nobel Laureate in Physiology

Young people, who today hear in high schools and colleges that man is merely a "higher animal" often become atheists. They do not attempt any soul exploration or consider themselves in their essential true nature, to be "images of God."

That only which we have within, can we see without. If we meet no Gods, it is because we harbor none.

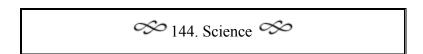
-Emerson

He who imagines his animal nature to be his only reality is cut off from divine aspirations.

An educational system that does not present "spirit" as the central "fact" of man's existence is offering, "false knowledge."

"Thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched and miserable and poor, and blind and naked." [- Revelations 3:17]

Physical science, then, cannot formulate laws outside of "Maya" (duality), the very fabric and structure of creation.



Nature herself is "Maya," natural science must perforce deal with her ineluctable quiddity. In her own domain, she is eternal and inexhaustible; future scientists can do more than probe one aspect after another of her varied infinitude. Science thus remains in a perpetual flux, unable to reach finality; fit indeed to discover the laws of an already existing and functioning cosmos but, powerless to detect the "law framer" and "sole operator." The majestic manifestations of gravitation and electricity have become known, but what gravitation and electricity are, not mortal knoweth.

-Yogananda

"I do not what may appear to the world; but to myself I seem to have been only like a small boy playing on the seashore, and diverting myself in now and then finding a smoother pebble or a prettier shell than ordinary, while the great ocean of "truth" lay undiscovered before me."

-Newton

After all, mankind knows mighty little, and may someday learn enough of his ignorance to fall down and pray.

-Henry Adams

The state or condition of "truth" cannot be proven. The existence of things "not true" can be proven.

God is the science of the "self." The science of the self is the way to beatitude. It is not an intellectual exercise or social adventure. It is the way to saving "wisdom" and so is pursued with deep, religious conviction. Philosophy as the science of the "self" helps us to overcome the ignorance which hides from us the vision of reality. It is the "universal science" (according to Plato). Without it, the departmental sciences become misleading.

"The possession of the sciences as a whole, if it does not include the best, will in some few cases aid but more often harm the owner."

-Plato (Alcibiades)

Ancient Taoist knew the universe was composed of energy. There are four basic forces which control this energy:

Strong nuclear force	
Gravity	==
Weak nuclear force	==
Electromagnetism	==

Ancient scientists discovered the universe had energy and patterns, but they did not have the vocabulary of modern scientists, therefore they expressed their scientific findings in the simple language of lines and combinations of lines, i.e., Yin ___ and Yang ____.

Metaphysics is not yet officially a science, recognized as such, but it is going to be . . .

-Charles Robert Richet, Nobel Prize in Physiology

That our five senses are not our only means of knowledge and that a fragment of reality sometimes reaches the intelligence in other ways.

Ontology

Greek, on, ontos (being), logos (discourse).

The doctrine of being. That part of metaphysics which investigates and explains the nature of all things or existences, treating of whatever does or can exist. Sometimes equivalent to metaphysics.

Ontology, the science of being.

Metaphysics

Latin metaphysica; Greek meta- (behind, the foundation, source or structure) physica (nature).

That science which seeks to trace the branches of human knowledge to their first principles in the constitution of our nature, or to find what is the nature of the human mind and its relations to the external world; the science that seeks to know the ultimate grounds of being or what it is that really exists, embracing both psychology and ontology.

The eight elemental qualities that enter into all created life from atoms to mankind are: earth, water, fire, air, ether, motion, mind, and individuality.

-Bhagavad-Gita VII:4

The inability of science to solve life is absolute. This fact would be truly frightening were it not for faith.

The mystery of life is certainly the most persistent problem ever placed before the thought of mankind.

-Marconi

The science and technology of today, does NOT contribute to the TRUE "evolution" of the human race as those who create it and promote it would have you believe.

-Aman Visitor

There is a world of difference between OUTER evolution and INNER evolution. TRUE SCIENCE contributes to both worlds (dimensions), FALSE SCIENCE will destroy both worlds (dimensions).

Hua Ching Ni, States:

As I understand it, the development of the mind has two main directions which exemplify yin and yang. There is the analytical generalizing mind on which modern science is based, and there is the high intuitive, or integral, mind which enables the truth to be presented in the right way. The integral mind, which differs from the modern intellectual mind, is the basis for the knowledge of the ancient sages. It sees the whole picture at a deep level, thus the discovery of the entire truth of the universe was possible.

It undeniably took capable minds to connect with this good source of knowledge. With this knowledge, one can understand that an ordinary mind can be cultivated and developed to a level that can respond to the subtle truth of the universe. This ancient capability which can abstract a very complicated, detailed phenomenon and use a single word or picture or diagram to express it is not usually available to the ordinary human mind of today and is thus not easily understood, but we must recognize that the human mind is capable of such a high achievement.

Many words and books are needed to explain the natural science of the modern world, and only after specializing can one understand even part of the truth. Through the integral Way, one needs only to look at one simple picture to achieve real learning. From this illustration one can understand that the function of these mental capabilities are different.

I am not saying that one way of knowledge is greater than the other, but I do think that each has different functions and that the values of each should be equally recognized. Intellectual knowledge can, of course, help explain integral knowledge of the truth.

Words, language and descriptive methods can all serve and carry the message of truth; however, they are not the truth itself. The integral mind participates directly with the truth; the intellect is only its messenger. Only one who knows the truth can accurately explain it. Such knowledge comes from the inside out, as opposed to intellectual knowledge which comes from the outside in.

This is the divergence between ancient and modern knowledge. If you that knowledge is the harvest and mind is the tool, then you must also agree that the harvest is limited by its tools. Without the guidance of the integral mind, how can one fuse all other known elements of the mind?

-Hua Ching Ni

Franklin Jones States:

Scientific materialism is the dominant philosophy and world-view of modern humanity. In scientific materialism, the method of science or the observation of the objective phenomena, is made into a philosophy and way of life that SUPPRESSES our native impulse to liberation.

ORDINARY RELIGION, ORDINARY SCIENCE, and ORDINARY CULTURE seek to experience, to know, to gain an advantage with respect to, and to gain control over what is mysterious, what is unknown, what is threatening. ORDINARY RELIGION, ORDINARY SCIENCE, and ORDINARY CULTURE want to

achieve, absolute power for human beings. The quest for power (or control) over the unknown is the collective egoic pursuit (or aggressive search) of mankind, in the midst of (and on the basis of) the universal human reactions of egoic fear, sorrow, and anger – or the universal denial of un-condition relational love (and the universal non-Realization of the Love-Bliss That Is the Inherent Characteristic of Reality Itself). To affirm (as the world-culture of scientific materialism does) that this "All" of space-time is merely materiality – limited, dying, and effectively, dead – is, itself, a kind of aggressive affirmation of power, a collective cultural manifestation of a dissociative (or self-contracted) disposition that is merely afraid, self-absorbed, and deeply depressed by anger.

"Matter" is Light – not merely ordinary light (which can even change its speed, or fly about and be reflected on surfaces, and so on), but Fundamental Light Itself. Which is inherently Indivisible, inherently Unbroken. The conditional (or space-time) universes are a manifestation of the apparent breaking of Fundamental Light – a curious, simple, apparent "difference" (or division) within Fundamental Light (or Unlimited and Unconditional Energy, Itself). But Fundamental Light (Itself), or Unlimited and Unconditional Energy (Itself), Is Love-Bliss (Itself), the (Self-Evidently) Divine"Brightness". Therefore, the Real Condition (or Reality-Context) of space-time (or the conditional. Or Cosmic, or psycho-physical, domain) Is Love-Bliss (Itself). Space-time (and even the entirety of all beings, or conditions apparent within it). Is (in and As Reality Itself) Love-Bliss (Itself). Love-Bliss (Itself) Is Reality (Itself) and Truth (Itself). Love-Bliss (Itself) Is the Only Real God.

The conditional domain (or the Cosmic domain of space-time, and psycho-physical, conditions) cannot be comprehended in its own terms. In and of itself, the conditional domain is a "problem", and a goad to seeking. When the irreducible, Indivisible, Unbroken "Brightness" of Reality id Realized. It is Found to be Always Already The Case, and It is Found to inherently Transcend all of conditional existence, all of space-time, all of apparent limitation – all of the gross dimension (of apparent materiality), all of the subtle dimension (of subtler materiality, and of mind), and all of the causal dimension (of root-causation).

Space-time (itself, or in its totality) cannot be observed. The "Big Bang" was not an event that could have been observed. The "Big Bang" is not something that occurred in space (or in time). The "Big Bang" is the origin of space (and of time). To look at the "Big Bang" as an event n space (and in time) is already to look at it in egoic terms, and from a position after the event. To examine the "Big Bang" in conventional scientific terms is to assume a dissociated (and separate, and separative) position, as if the ego-"I" (or the "observing" bodymind) were standing outside of space-time – but it does not. Egoity (and all of psychophysical self, or bodymind) is, inherently and necessarily, an event in (and of) space-time. The body-mind is event in (and of) space-time. That in which the body-mind is occurring (or of Which the body-mind is a modification, or a mere and temporary appearance) necessarily (Itself) Transcends space-time, Transcends limitation, Transcends the apparent breaking of Fundamental Light (or of Energy Itself, or of Radiance Itself).

The presumption of "point of view" – as the "knower", and the "measure", of Reality Itself – is the fundamental error (or inherent limitation) of conventional science and conventional (or exoteric) religion. Those who publicly advocate the viewpoint of scientific materialism tend to speak in terms that "make nothing" of religion. Such advocates of the scientific materialist point of view are, in effect, still fighting with the catholic Christian religious authorities at the beginning of the European Renaissance. They all, in effect, imagine

themselves to be Galileo, "getting the goods" in exoteric religion – which is a "straw man", easy to criticize. Exoteric religion is filled with limitations, and scientific materialists "love" to "make nothing" of it.

In the view of some scientific materialists, "religion" is merely a kind of bizarre episode of human mind, an expression of a mind naturally fitted to very simple patterns of comprehension that, although they have an ordinary natural purpose, cannot comprehend the "big picture", or great Cosmic (and even pre-Cosmic, or non-Cosmic) matters. According to this point of view, religious statements are merely a kind of mental babbling ultimately no more profound, or meaningful, than "Pass the salt" or "Walk down the block", or even random computer "garbage" – and, therefore, religion is to be discounted (as a pre-scientific, or non-scientific, and, therefore, un-comprehending, mode of mind and language).

Anti-religionists, atheists, and so forth, generally do not talk seriously about great esoteric religion and Spirituality. They merely take delight in creating verbal conflict with "other" (or science-challenged) human beings. The reason why they seem to have so much energy for promoting their anti-religious (and inherently "dark"and hopeless) point of view is that, in doing so, they presume they are addressing (and academically "sporting" with) non-scientists, even exoteric religionists, people with non-scientific (and scientifically insupportable, and therefore, it is presumed, irrational) views, and so forth. Like headstrong young college students, they derive great enjoyment from denying (and even "officially" anathematizing) absolutely everything that the pious religionists merely believe. But, outside the circumstance of that adolescent debate, where would they get any energy for denying Reality Itself, in Its Greatness? Any fool can delight in abusive conflicts with public religionists of the ordinary and exoteric kind. But what about Truth? What about the Great Matter – Reality Itself?

In the human being, mind is, indeed, associated with simple functions in the natural domain, and so forth. That is one aspect of mind, certainly. But the entire human structure (and its every part) is also inherently One with Reality Itself, Coincident with Reality Itself. Beyond all its verbal chat and ordinary functioning, the human psycho-physical structure is One with What Is – and is, therefore, in its ego-transcending disposition, capable of Realizing (or, in various ways, experiencing) That in Which it Inheres, that in Which it is arising, That of Which it is an apparent modification. Such Realization (or experiencing) is the Domain of true religion – in other words, the Domain or esoteric (or Spiritual, and ultimately, Divine) religion, of non-"public" religion, of the religion that is not about egoity, not about mere social personality, not about ordinary social interactions, not about ordinary cognitive processes.

A conditionally manifested form may be modified over time by interactions within the form's own structure, or it may be modified over time by interactions within the sphere of relations apparently external to the form itself – but any and every conditionally manifested form is also, all the while, a manifestation within, and a manifestation of, That in Which it is arising. There is evolution, in the sense of the changing (or mutating) of forms, through internal and external interactions – but there is also the Condition of Unity, Which is the Inherent Condition of every event, and Which Is the Source-State in Which, and from Which, all events proceed (one by one, and, also, simultaneously). All things (or all patterns, and, therefore, all conditionally manifested beings) arise in (and as an apparent modification of) the One (Self-Existing, and Self-Radiant, and Self-Evidently Divine) Reality (or Self-Condition and Source-Condition) – therefore (necessarily), their interactions

(both internal and external) take place in That Domain (or Reality, or Real God) That Is Always Already The Case.

It is not merely that a bee appears, and (utterly independent of the bee) a flower appears, and, after a while of time, they (even arbitrarily, or accidentally) learn how to relate to (and combine with) one another. No! The "bee" and the "flower" arise (in some essential mode of their pattern of appearance) simultaneously, in the totally interrelated conditional pattern in which everything is arising. Plants cannot see bees – and, yet, plants (or their flowers) are found to take on forms that are attractive to bees (and that, in order to attract them, even look like bees)! If all aspects of "bee" and "flower" are merely external, and gross, and inherently separate from one another, then both would disappear to establish the natural fragility, depends for its survival.

There are changes and interactions among all conditionally manifested patterns and forms, but there is also simultaneity of appearance, universal inherent unity and interrelatedness, and Inherent Coincidence in the One Unbroken Light. This Greater Affair is the subject of true (or esoteric) religion. The noticing of the interactions and changes between forms, and so forth, is a compartment of human knowing (both ordinary and scientific). That noticing is interesting enough, as one of the things that human beings do, but such noticing is not enterprise superior to true religion, nor is such noticing the Way of Truth (Itself) and of Reality (Itself).

A true science is not priorly committed to a philosophy of materialism. A true science is free enquiry. Therefore, there is a kind of true science exercised even by true religion. Of course, ordinary (exoteric) religion often takes the form of babble about things that, perhaps, are better described, comprehended, or investigated through the scientific method and language. In other words, there certainly is an immense amount of nonsense (or of arbitrary exoteric belief and doctrine) that is called "religion", but it is not the purpose of science merely to criticize (or even anathematize) the nonsense of exoteric religion. Rather, a true science must (and, inherently, does) coincide with true religion, because both true religion and true science are Founded on That Which Is Always Already The Case need not (and Which, therefore, Is Truth Itself, and Reality Itself). And That Which Is Always Already The Case need not (and cannot fruitfully) be sought. Therefore, if Truth is to be served (and if Reality is to be Known), That Which Is Always Already The Case must be priorly Acknowledged, and consistently Declared, and, altogether, fully Affirmed (or Really lived), whether one is practicing religion, or doing science, or simply passing the salt.

When it is Founded in Truth (or Reality Itself), science is no longer "scientific materialism", but is simply part of the human enterprise of observing (and coming to know about) conditionally manifested forms. There is nothing about true science, or even science in general, that is threatening to true religion. Science is very threatening to ordinary (or exoteric) religion – no doubt. But why should science be involved in an adolescent debate with conventional pious religiosity, or even religious nonsense? Part of the "darkness" of the present world-culture is that its present disposition (wedded to scientific materialism) supports a process that is destroying all modes of religion (both esoteric and exoteric). Of course, many religions are resisting that process. But, nevertheless, the dominant cultural disposition in this "late-time". Or "dark" epoch, is anti-religious – in the sense of being a criticism of exoteric (or conventional) religiosity.



In this "late-time," science presumes itself to be a kind of "esoteric" school, possessing what it regards to be a superior description of reality. That description of reality amounts, in the common scientific view, to an anathematizing f religion, and a declaration that reality is only material, and that therefore, the human being is only material. Thus, the human being is presumed to be a dead-end of merely material appearances, rather than what the human being truly (or Really) is (in Reality, Itself), which is a process in or of (and, ultimately, Identical to, and not separate from). That (One, and Only, and Non-Separate, and Non-Dual, and Indivisible, and Indestructible, and Always Already Most Prior Reality, or Real Condition, of Conscious Light) within Which the human pattern is arising, and with Which the human pattern is Always Already Coincident.

When advocates of scientific materialism criticize religion as an inherently limited expression of cognitive mind, they are criticizing exoteric (or ordinary) religion, the religion that is a manifestation of the cognitive mind (or of human ordinariness). True religion is not a manifestation of the cognitive mind. True religion is not a manifestation (or invention) of any aspect of conditional existence (itself). True religion is a Revelation in the midst of conditional existence. True religion is a revelation to conditional existence. Therefore, true religion is a revelation to everything that the human being is.

True religion is a revelation that fits all aspects of the human being to Reality itself. If you can live life better. Therefore, you can do science better, too. You can do anything better – which is to say that you can do anything right, and you can do it in a true (or right) disposition.

- End, Franklin Jones

Science is the way in which humanity may understand God – humanity is the way in which God may know, experience and understand IT SELF.

-Anonymous

≈ 145. Science (Legitimacy) ≈

The Legitimacy of Science and the Falseness of Scientific Materialist Philosophy

In the "modern" West, the findings of science are often presumed, especially by those deeply involved in (or sympathetic with) the scientific endeavor, to have undermined the (historically inherited) absolute propositions of conventional (or exoteric) "religion".

However, both conventional "religion" and the philosophy of scientific materialism (which seeks to criticize conventional "religion" as if conventional "religion" were the totality of the paths and Ways of humankind) are characteristic (and characteristically limited) "products" of the Omega [or Western] "point of view".

Science (itself) is simply a "method" for the free investigation of the phenomena of conditionally manifested existence — but science (itself) tends to be overlaid with the (traditional and ancient) philosophy of materialism, which philosophy is very much a part of the gross-minded Omega culture of the West.

The scientific examination of conditional phenomena has resulted in (and continues to pursue) the detailed mapping of the mechanisms of conditionally manifested existence, including much detailed knowledge about the functioning human organism and about the development of various modes of conditionally manifested life on Earth. (Of course, conventional "religionists" — in the attempt to defend their "creationist" mythologies — propagandize against evolutionary theories, and other scientifically proposed explanations that seem to contradict the traditionally held views of conventional "religion".)

Equipped with such maps of the structures of the human entity, proponents of scientific materialism have criticized many of the traditionally acknowledged means of accounting for human "experience" (including Spiritual "experience" and Realization), claiming that conscious "experience" amounts to nothing more than evidence of how the human brain and the extended human body are "built" to function.

According to this scientific materialist "point of view", Spiritual "experience" and Realization (and, indeed, all of human "experience" and Realization) is merely something happening in the "meat-organism", determined by its presumed-to-be-separate and fundamentally physical structuring.

That conclusion regarding the nature of human "experience" and Realization is the superimposition of scientific materialist philosophy on the legitimate observations made by means of the "scientific method". And that conclusion regarding the nature of human "experience" and Realization is a key fault, which makes scientific materialism a false philosophy.

The physical structures of the human mechanism do, in fact, pattern human "experience" and human behavior, including scientific behavior — and the entire psycho-physical range of potential human "experience" and Realization (only a fraction of which has been investigated by the efforts of conventional science) can be understood in terms of My "Map" of the seven stages of life, by means of which I have Revealed how all potential human developments are intrinsically related to the various (hierarchically interrelated) structures of the human psycho-physical (and not exclusively physical) mechanism.

And, indeed, the findings of esoteric Yogic investigation are entirely compatible with what may be observed about the structure of the human entity by means of the "scientific method" (which is still, in the "modern" era, very much "in process" relative to its attempt to discover explanations for the complex realities of human "experience" and Realization). However, the scientific materialist "point of view" reduces everything to observable physical structures — as if (for example) the association between human Spiritual "experience" and Realization and certain structures in the human brain proves that Spirituality is nothing but a "side-effect" of the functioning of the brain.

Since the most ancient days, all esoteric traditions of Spirituality and Yoga have been associated with an understanding of the (real) structures underlying human "experience" and Realization.

True Spirituality and true Yoga are based on a direct and detailed familiarity with the cerebro-spinal system, of the various organs within the body, and so forth.

True Spirituality and true Yoga are not based on (and, indeed, have nothing to do with) cosmological mythologies or the conventional "God"-ideas of popular "religiosity".

True esotericism is always associated with an analysis of the human structure, of the workings of that structure, and of the "methods" by which the esoteric practitioner can make use of that structure in the process of Realization. However, the esoteric traditions of Spirituality and Yoga are free of the fault of reductionism. In the esoteric traditions of Spirituality and Yoga, there is no notion that the association of Spiritual phenomena with certain aspects of the human structure reduces the significance of those phenomena to nothing but the workings of that structure.

Through the entire collective human process of examining the nature of conditionally manifested existence (including the scientific examination of the development of life-forms on Earth, the origin and evolution of the universe, and so on), a single great principle is made evident: All manifestation is arising from a Prior and Intrinsically Indivisible Unity. Everything that appears is developed from What is already there, inherently and potentially.

That Prior Unity is fundamental to the Nature of Reality. Therefore, it is false philosophy to presume (or even insist) that Reality Itself is reducible to the observable "facts" of the presumed-to-be-separate human structure and its functioning.

This must be understood: The human psycho-physical structure is (irreducibly) part of the Prior and Universal Unity. Reality Itself Is Non-separate, Indivisible, and (Ultimately) One — Beyond all appearances. The human psycho-physical structure is the "equipment" that is to be used by human beings for the sake of (Ultimately, Most Perfect) Divine Self-Realization — and that structure arises within the Universal Unity. This is the ancient esoteric "Knowledge".

≈ 146. Science (Materialism) ≈

The "Cult" That Is Scientific Materialism

We think that the existence of "self" and "world" is a self-evident fact — they are such a basic part of our experience that we do not even question them. But this is truly only because we participate in a constant language-mind-game to define and reinforce them. All the cultures and pursuits of humankind — ancient and modern — have buttressed the illusion of separate "self" and separate "world".

Part 1

Modern secular "science" began as a "method" for investigating (and "knowing", or finding out about) the structures and workings of processes in the realm of conditional Nature.

As it developed, the "method" of science was presumed to be a superior "method" (in contrast and opposition to the superstitions, conventional beliefs, and metaphysical presumptions of traditional "religion") — based, rather, on the rigorous observation, conceptualization, and analysis of perceptible (and conditionally arising) events.

Over time, the "method" of science has become more than an intellectual "method" for the discovery of specific "knowledge" about perceptible events — and it seems to have generally been forgotten that any "knowledge" of perceptible events is "knowledge" of conditionally arising phenomena, and that, therefore, all such "knowledge" is, itself, merely conditional, space-time-bound, and relevant only to "point of view" and the human scale of concerns.

Conditionally-based science has, unfortunately, become the reigning (and distinctly authoritarian) "official philosophy" in this "late-time" (or "dark" epoch).

Indeed, conditionally-based science has become not merely a means of gathering natural information, but the very principle and exclusive model for the relationship human beings presume to the natural "world", to each other, and even to their own body-minds.

Thus, in this "late-time" (or "dark" epoch), reductionistic (and so-called "humanistic") science (or scientism, or scientific materialism) presumes to be the only "officially" acceptable form of relationship to anything whatsoever.

Although the scientific "method" of enquiry may serve as a means of analytical "knowledge", it utterly fails as a right and true form of moment to moment relationship to conditional things and beings, and to the totality of existence.

The "method" of science is properly only a special form of relationship to specific perceptible (or otherwise merely conditional) events in specific moments and for specific purposes.

If science is allowed to become the standard of relationship itself, the natural process of human participation — even non-verbally, or non-conceptually, and even egolessly — in the always spontaneously arising "play" of existence is retarded, suppressed, and even destroyed.

The scientific "method" is, fundamentally, an exercise of the verbal mind in relation to events occurring within, or (otherwise) events perceived via, the autonomic nervous system. As such, the scientific "method" is only a very partial development of the potential of the total body-mind to perceive and "experience".

Furthermore, by its very nature, the scientific "method" requires a stark and strategic conceptual separation between the observer and the observed. When this exercise becomes the primary mode of one's relationship to things (and to all "experience", and even to existence itself), its effect is separative — and a kind of warfare (or opposition) develops between the human being and all its relations.

Thus, science — which is the practical and conceptual exercise of "point of view" — becomes the hard-driven technology of personal and collective egoity.

Scientific materialism has become the popular (and chronic) form of the everyday (or casual) approach of all people to the events of "experience". As a result, the process of participatory relationship itself has become disturbed.

Part 2

Science would pretend to be able to create a true and superior human culture, founded on technology and analytical "knowledge" — yet, in fact, the scientific "method" has no capability to create a true (or human) culture, since the scientific "method" is founded on analytical observation and conceptualization, rather than on non-verbal (or tacit) participation in the human being's inherent (and, necessarily, ego-transcending) unity with the total "world" of existence.

Therefore, if human beings adopt a form of relationship to the "world"-process that is founded on separation, observation, and analytical "knowing", rather than on intuitive and compassionately egosurrendering participation in Unity with the "world"-process, then people will tend (more and more) to interfere (and even lose sympathy) with their own Unity both with the "world"-process and with the Non-conditional, Intrinsically egoless, Perfectly Acausal, and Self-Evidently Divine Self-Nature, Self-Condition, and Self-State in Which they (and all, and All) are presently arising.

Indeed, in this "late-time" (or "dark" epoch), such has already occurred. Human beings are now in the midst of a dehumanizing, anti-"religious" (and anti-Spiritual and anti-Transcendental), and even anti-cultural and post-"civilization" technological revolution of the entire order of humankind.

The inherently conditional and "point-of-view"-bound "method" that is science is no longer viewed from a right perspective. As a result, the unitive, intuitive, ego-transcending, ecstatic, and participatory culture of humankind is being displaced and prevented by the authoritarian propaganda associated with the "cult" that is scientific materialism.

This Argument is not intended to Call for an end to analytical science. Rather, this Argument is to Call for a cultural re-orientation — even of the culture of science itself — to the primary mode of human existence, wherein human beings must constantly transcend themselves and all their conventional "knowledge", by means of surrender into Unity with the "world"-process and with the Intrinsically egoless, Transcendental, Intrinsically

246. Science (Materialism)

Spiritual, Perfectly Acausal, and Self-Evidently Divine Self-Nature, Self-Condition, Source-Condition, and Self-State of Reality Itself. (Ones "own" eternally existing SELF AWARENESS)

It is when individuals surrender separate and separative "self" that they are participating in human well-being and in ego-transcending Spiritual growth in Reality Itself. Only individuals who thus surrender themselves can also apply themselves to the "method" and the data of analytical science without becoming deluded and "Godless".

Only when the leaders and the general population of humankind begin to awaken to this understanding will true human culture begin again, free of the tragic pride of unillumined "knowledge", even while also given to "know" and understand all conditionally apparent things.

Both secular science and conventional (or merely exoteric) "God"-religion are based upon the two common faults of humankind — egoity and the non-Recognition of the Real Nature (or One-Reality-Condition — or Perfectly Subjective, and Perfectly non-objective, Nature) of phenomenal experience (and of conditional existence, itself).

Likewise, both secular science and conventional "God"-religion also (and equally) support and serve the illusions of humankind, rather than the need for humankind to Realize (and to Demonstrate) Reality, Truth, and Real (Acausal) God.

Scientific materialism has become the popular (and chronic) form of the everyday (or casual) approach of all people to the events of "experience". As a result, the process of participatory relationship itself has become disturbed.

Science would pretend to be able to create a true and superior human culture, founded on technology and analytical "knowledge" — yet, in fact, the scientific "method" has no capability to create a true (or human) culture, since the scientific "method" is founded on analytical observation and conceptualization, rather than on non-verbal (or tacit) participation in the human being's inherent (and, necessarily, ego-transcending) unity with the total "world" of existence. "Human beings are inherently one with the "world"-process, or the Unity of all beings and things and events in the cosmic domain. Human beings are only secondarily "knowers about" the "world"-process.

Therefore, if human beings adopt a form of relationship to the "world"-process that is founded on separation, observation, and analytical "knowing", rather than on intuitive and compassionately egosurrendering participation in Unity with the "world"-process, then people will tend (more and more) to interfere (and even lose sympathy) with their own Unity both with the "world"-process and with the Non-conditional, Intrinsically egoless, Perfectly Acausal, and Self-Evidently Divine Self-Nature, Self-Condition, and Self-State in Which they (and all, and All) are presently arising.

Indeed, in this "late-time" (or "dark" epoch), such has already occurred. Human beings are now in the midst of a dehumanizing, anti-"religious" (and anti-Spiritual and anti-Transcendental), and even anti-cultural and post-"civilization" technological revolution of the entire order of humankind.

The inherently conditional and "point-of-view"-bound "method" that is science is no longer viewed from a right perspective. As a result, the unitive, intuitive, ego-transcending, ecstatic, and participatory culture of humankind is being displaced and prevented by the authoritarian propaganda associated with the "cult" that is scientific materialism.

This "Request" is not intended to Call for an end to analytical science. Rather, the Intention of this "Request" is to Call for a cultural re-orientation — even of the culture of science itself — to the primary mode of human existence, wherein human beings must constantly transcend themselves and all their conventional "knowledge", by means of surrender into Unity with the "world"-process and with the Intrinsically egoless, Transcendental, Intrinsically Spiritual, Perfectly Acausal, and Self-Evidently Divine Self-Nature, Self-Condition, Source-Condition, and Self-State of Reality Itself.

It is when individuals surrender separate and separative "self" that they are participating in human well-being and in ego-transcending Spiritual growth in Reality Itself. Only individuals who thus surrender themselves can also apply themselves to the "method" and the data of analytical science without becoming deluded and "Godless".

Only when the leaders and the general population of humankind begin to awaken to this understanding will true human culture begin again, free of the tragic pride of unillumined "knowledge", even while also given to "know" and understand all conditionally apparent things.

\$\square\$ 148. Second Coming \$\square\$

(Christ, not Jesus)

Spirit Evolves - The Holy Spirit Or Aum. - Yogananda States:

All created plants and living beings, in the Holy Ghost, or Holy vibration, are nothing but the frozen imagination of God. This Holy Ghost, in the Hindu Bible is called THE AUM, but by the scientist it is known as Cosmic vibration. The spirit, therefore, could not create matter as anything different from itself, for it had only itself as the tissue or material with which to build the Cosmos.

- God the Father -

As soon as the Spirit evolved a cosmic vibratory thought, through the action of the cosmic magical measuring power of Delusion, it became condensed into cosmic energy. Cosmic energy then became condensed into the material cosmos with solid, liquid, and gaseous substances. After creating the Ideational, Astral and Physical Vibration, or Holy Ghost, the uncreated, unmanifested Spirit became God the Father. Spirit became the creator of all creative vibration. This God the Father is called the "Sat" in the Hindu Bibles, and is the Transcendental Intelligence, according to metaphysical science. This Virgin, vibratory creation, or Holy Ghost, became the consort of God the Father; that is, God the father existed transcendentally, or outside the vibratory creation as a conscious separate cosmic consciousness. It should be noted that all human similes are imperfect since by their material nature they are limited and cannot exemplify spiritual truths except in a limited way. In order to divide itself the Spirit first differentiated itself as God the Father and the Holy Spirit Vibration. (In Taoism this the manifestation or creation of YANG and YIN, Spirit and matter, in Hinduism it is the two faces on the statue of BRAHMAN).

- Creation of the Only Begotten Son, or Christ -

Then the Spirit found that the Holy Ghost could not sustain itself just by its inactive omnipresence, so it made itself manifest as the active Christ Intelligence in all vibratory creation, to create, recreate, preserve, active, differentiated creation, or Holy Ghost, is called the Only Begotten (Christ) Son. It must be remembered that Christ consciousness in all specks of creation is the only existing reflection of God the Father; hence, Christ intelligence is spoken of as the only begotten Son.

The Christian church has failed to differentiate between Jesus the body and Jesus the vehicle in which the only begotten Son, or Christ Consciousness, was manifested. Jesus Himself said that He was not speaking of His body as the only begotten Son, but of His soul which was not circumscribed by the body, but was one with the only begotten Son, Christ consciousness in all specks of vibration. "God so loved the world (or matter); that He gave His only begotten Son" to redeem it; that is, God the Father remained hidden as Christ Intelligence in all matter and in all living beings in order to bring all things, by beautiful evolutional coaxings back to His home of All-Blessedness, when they should overcome all mortal tests, and should reincarnate in matter no more; i.e., "go no more out".

Jesus said, "to all those that received him to them He gave the power to become the Sons of God." The plural number in "Sons of God" shows distinctly from His own lips that not His body but His spirit was the only begotten Son, and all those could become sons of God who could clarify their consciousness by meditation, and receive, or in an unobstructed way reflect the power of God. In other words they could be one with the only begotten reflection on all matter and become Sons of God like Jesus.

Before Jesus came, Sage Byasa, writer of the Hindu Bible, Bhagavad Gita, was a Son of God, and know how to be one with the only begotten reflection or Kutasthia Chaitanya (The undistorted consciousness existing in all vibratory creation). So also, Swami Shankara (the founder of the Swami order of Yukteswar (my Guru), and others having Christ consciousness were Sons of God. The Spirit could not be partial in creating one as Jesus and all others as mortal beings. A divinely-imported Jesus could be made by the thousands by God and they would, being predestined, naturally behave on earth as Christs – as spiritual puppets of God. Such Christs could not be the ideals of struggling mortals with all their frailties.

\$\square\$ 148. Second Coming \$\square\$

But when we see a man who by self-struggle and proper use of his God-given free-choice and power of meditation become a Christ, then we can stir hope of salvation in the weak, matter-tortured, fear-maligned, timorous, frail, human breast

Just as the husband is born again in the wife as the son, so inactive God the Father, active and manifest in Holy Ghost become the only reflected, only begotten Son. Therefore it should be remembered by the Praecepta student that after listening to and feeling the cosmic sound in all the Physical, Astral, and Ideational cosmos, or in the Physical, Astral, and Ideational Holy Ghost, his consciousness will vibrate in all creation. Then when his expanded consciousness becomes stable in all creation, it feels the presence of Christ consciousness in all vibration. THEN THE PRAECEPTA* STUDENT BECOMES CHRIST-LIKE; HIS CONSCIOUSNESS EXPERIENCES THE SECOND COMING OF CHRIST; he feels in his vehicle the presence of Christ-consciousness as Jesus felt Christ expressed in His body. All human beings find their consciousness hidebound by the body, but by listening to and feeling the "Aum" vibration and intuitive Christ consciousness the Yogi realizes that God the Father's cosmic consciousness exists inactively in regions where there is no motion or presence of the Holy-Ghost-vibration. (For the Holy Ghost vibration is limited only to a certain tract of space which is peopled by the cosmos and all island universe. Holy Vibration is condensed into planetary creation.)

When the Praecepta* student feels his consciousness one with Christ consciousness, he realizes that Christ consciousness in nothing but the reflection of the cosmic consciousness of God the Father. Then the precept student, like Jesus, can say, "I (Christ consciousness in creation) and my Father (Cosmic consciousness beyond creation) are one." As the white light beyond the blue crystal ball and the blue light in the crystal ball are the same, so also the cosmic consciousness (God the Father), existing beyond all vibratory (Holy Ghost) creation and the Christ Consciousness (Kutastha Chaitanya), in all vibratory creation are the same. When vibratory creation exists, God the Father, Son, and Holy Ghost exist. When by cosmic dissolution (greater than Noah's Flood which was only partial dissolution), or when by universal dissolution the holy vibration is dissolved, then automatically God the Father, Son and Holy ghost become reconverted into the one Unmanifested, Absolute Spirit.

-Yogananda

SECOND VERSION

The first coming, materialization and manifestation is when God outside of creation made or actually became creation, (the body, the God), since creation, the body, the reflection and offspring of God is of the same spirit (but in a different state of vibration) it contains the original consciousness of God, i.e., the God that is IN and AS creation is the SAME as the God that is unmanifested and prior to creation. The God outside and prior to creation is called the source or Father and the same God in and as creation is called the only begotten Son, the reflection of the Father, the offspring, the Son, the Christ-consciousness. This is the first stage or phase of God to bring itself forth.

The second phase of manifestation, materialization or coming, is when God, now in creation, and now called the Holy Spirit when it is in a human being, manifests and materializes through that human being. ALL human beings contain the Holy Spirit of God, (the inner SELF), and ALL HUMAN BEINGS ARE DIVINELY CREATED for the PURPOSE of the second coming, or second manifestation into creation. The second manifestation or coming is the final phase, as God becomes a living being.

The second coming of God, is through ALL of humanity one by one in order to experience ITS own creation and to know ITSELF through the divinely created human race.

The second coming of God manifesting and materializing from INSIDE of creation is also called the PAROUSIA or ARRIVAL by the Greek Gnostic schools, it is also called Spiritual-enlightenment, Satori, Nirvana, Samadhi, Heaven, and THE REVELATION.

* Note: "Praecepta Student", one who has received or been training with "special" or "spiritual" instructions.

\$\square\$ 148. Second Coming \$\square\$

As the devotee attains (actually returns) to his/her true and natural state of spiritual awareness the psychological person-ality, or the ego-I (in Greek), DISSOLVES, this is the end of the PSYCHOLOGICAL WORLD, the subjective world, the end of suffering, AND IS NOT THE ENDING OR DESTRUCTION OF THE MATERIAL PLANET EARTH.

During meditation or in a state of high awareness the inner true self, (the Holy Spirit) has THE REVELATION that it is one and the same with the universal SELF (God) and has always been. This realization BRINGS FORTH that which was inside out into the world. i.e. Gods materialization through and as a human being, to know and experience IT SELF in creation as a living human being.

THIRD VERSION

The second coming is not about Jesus the man coming back again. The second coming is when anyone attains spiritual-self-realization and the Christ consciousness within is made manifest, or brought forth into the world.

The first coming was God materializing and manifesting AS creation and IN creation.

The second coming, or Parousia (Greek) happens on an individual basis, i.e., the "second coming" comes from the inside or each individual as they know themselves to be spirit and brings it forth. This experience may happen gradually or suddenly depending on the karma of the individual.

The first and second coming are not about the man called Jesus, but are about the divine plan of God to be made manifest through, and as each individual person.

When Jesus says "You have not known me," He is not speaking of himself as Jesus but as the "personification" of the Christ consciousness, i.e., if you would have attained (actually returned to inside) the Christ state as I have, you would be in the same state as I am and understand my words and actions. This is what Jesus meant when he said follow me, and come through me, i.e., the Christ consciousness connecting with the universal consciousness, or God the Father.

What did you think Jesus was really teaching...and why???

The end of the world (not the planet earth) is the end of the world of the psychological world of any individual in order to be "born again" into the new world (condition) of eternal spirit. The psychological ego must be sacrificed (shut down). One cannot serve two masters; either an individual is in the egoic state of mind or in the state of eternal spirit.

Many earth changes may in fact happen, but this is because human beings are anti-natural and still anti-Christ in their development and direction of evolution.

As one attains spiritual-self-realization, one also experiences the eternal state of free spirit and is not identified, controlled, dominated or possessed by the physical body and brain, in this born again spiritual state one still has the normal memory of the previous life style and relationships. The world that is destroyed is the influence of past actions and habits, "the chains are broken," one is now free to experience and express unconditional love to one's friends, family and world for their well-being and evolution. (I Corinthians 13:1-13)

Jesus taught about the coming of the Christ to each person as he himself experienced it. He was not speaking of himself as Jesus the man but as the Christ experience which will come again as the result of DIVINE SELF REALIZATION found in meditation.

It will be an INTERNAL arrival, presence or Parousia (Greek).

\$\square\$ 148. Second Coming \$\square\$

FOURTH VERSION

God so loved the world (all of creation) that he gave his only begotten Son (i.e., put himself in creation as the Holy Spirit - the only real God). So that whoever believes in him (that God is in creation and not far away beyond space, i.e., some place else) and finds God Within, shall not parish, but the once separated soul, now united with God and the same as God, shall now have eternal life.

-John 3:16

Greater love has no one than this, than to lay down one's life for his friends. i.e., To lay down the psychological personality and manifest God in the world in order for humanity to believe in God and show the way back to eternal life.

-Jesus, John 15:13

If you BRING FORTH that which is WITHIN you, that which you BRING FORTH will SAVE you.

-Jesus, The Gospel of Thomas #70

Jesus said, "To all those that received him, to them he gave the power to become sons of God." The plural number in "sons of God" shows distinctly from his own lips that not his body but his spirit was the only begotten son, and all those could become sons of God who could clarify their consciousness by meditation, and receive, or in an unobstructed way reflect the power of God. In other words, they could be one with the only begotten reflection in all matter and become sons of God like Jesus.

In meditation, a persons expanded consciousness becomes stable in all creation, it feels the presence of Christ consciousness in all vibration. The person meditating becomes Christ-like; his consciousness experiences, "*The Second Coming of Christ*," He feels in his vehicle the presence of Christ consciousness (God) as Jesus felt Christ expressed in his body.

-Yogananda

The second coming of "Christ" (not Jesus) is when a human being attains "self realization," also called Nirvana, Satori, Samadhi, heaven, the kingdom of God, Tao, etc. This person is now in the "Christ" condition and can therefore be rightly called the son of God, son of Zeus (Greeks), son of Tao (Taoism), Son of Jupiter. This person can also say, "I and my Father are one" as Jesus said or just say, "I am God" (the *same* as God, in consciousness).

In the case of a female she would *be* and call herself the "divine mother," and be a Christ also. For the "Christ" is *not* male or female but "spirit" or, pure consciousness spirit in the form of SELF-AWARENESS *prior* to, and *inner witness* to the *OUTER*BODY, mind, and thoughts, which create its own psychological ego.

All of Mankind is the Avatar but they fall short.

-Franklin Jones

HUMAN BEINGS ARE THE ONLY VEHICLE IN WHICH GOD CAN EXPERIENCE AND KNOW HIM/IT SELF. THE ONLY WAY GOD CAN FINALLY FULLY MANIFEST, AND MATERIALIZE. IT IS NOT US WHO ARE BORN AGAIN, BUT IT IS GOD BEING BORN THROUGH US.

A TRUE STORY:

A large group of people were waiting for a spiritual teacher who was now very late for the meeting. When he finally arrived he walked to the center of the stage and bowed his head a little and said, I'M SORRY FOR BEING LATE, then he lifted his head and his eyes seemed to open wide as if to see everyone there, and then he said, with the most profound sincerity and compassion, BUT ACTUALLY, IT IS ALL OF *YOU* WHO ARE LATE.

550 149. Secret Teaching 550

The secret teaching is meditation. The secret teaching was also called the "way."

≤ 150. Seeking ≤

True "seeking" is practiced during silence, as in mediation-cultivation. It is the process of "self observation" prior to thoughts, and thinking. In this condition one is therefore open or available for insights.

One does not seek an answer as such, but rather seeks to be *silent* and *open* or *available* to answers, in the form of insights, or revelations, if and when they do come.

Seeking answers is not the proper use of meditation-cultivation, although answers *may* come. The proper use of meditation cultivation is the practice of trying to be your perfect SELF prior to any questions or answers or *any* other motivations.

But seek (return) ye first to the kingdom of God (self-realization, enlightenment, Satori, Samadhi, Nirvana, Tao, etc., etc.) and its righteousness. [- Jesus, Matthew 6:33]

True seeking, or natural seeking, refers to the soul, the inner SELF becoming disassociated and unidentified with the physical body-brain-mentality, it is not the seeking of the psychological person-ality, the ego-I, which is founded in separation and fear and seeks an answer to the problem of life.

True seeking is an EXERCISE OF SPIRIT. False seeking is an exercise of the ego-I.

True seeking, or meditation is practiced with the natural curiosity and excitement as a child would have as it explores a new territory (without fear).

False seeking, or the seeking by the egoic person is only the desire for security due to the fact that one lives in the fearful state as an individual and isolate being.

≈ 151. Self (Individualized or Sin) ≈

There is no separate, independent, quantifiable, "knowable", "experienceable", or (altogether) actual "**individual** self".

A "point of view" (or "locus") in space-time may suggest the fiction of a separate "**individual** self" in the apparent context of a functioning psycho-physical organism- but that suggested "self" is, nonetheless, entirely illusory, and a mere fiction, or a mere convention of psycho-physical exchanges between psychophysically "located" organisms (or "points of view").

There are an infinite number of space-time "locations" (or "points of view") relative to which a separate "self" may be psycho-physically presumed-but no space-time "location" is separate from any and all "other" such "locations", and space-time itself is an auto-"located", and auto-unified, and auto-organizing totality that is inherently seamless, and indivisible, and not reducible to (or as) any "location" (or "point of view") within the whole.

The conventionally presumed separate "**individual** self" (or ego-"I") is not reducible to a gross physical body, or to a gross physical brain, or to any presumed mode or state of mind or psyche-because there is (in Reality Itself, and in the totality of space-time) no separate "**individual** self" at all.

The reductionist presumptions of "rationalism" and "scientism" (or "scientific materialism") are, relative to the concept of separate "self", inherently and selfevidently false.

That which is non-existing (or illusory) is not reducible to what is gross, or physical, or material.

All illusory presumptions are mere ideas-and they cannot, otherwise, be (justifiably) either reduced or enlarged into non-mental categories of definition.

The conventionally presumed separate "individual self" is merely an "objectified" idea.

The mere "objectified" idea of separate "**individual** self" cannot (justifiably) be reduced to what is physical (or gross, or material)-and, likewise, the mere "objectified" idea of separate "self" cannot (justifiably) be enlarged into a metaphysical category of existence (as a separate "soul", or "spirit", or "psyche").

There is no **individual** separate "self"-and, therefore, "it" (as such) is (as a category of mere ideas) not reducible to what is physical and not enlargeable to what is metaphysical.

The metaphysical presumptions of "religion", and (otherwise) of metaphysical "philosophy", are, relative to the concept of an **individual** separate "self", inherently and selfevidently false.

There is no **individual** separate "self"-except as a mere idea (or a fiction, or an illusion) that, without intensive inspection, seems to be suggested by a "point of view" (or "locus") in the apparent context of a functioning psycho-physical organism.

There Is Only Reality Itself-Inherently Prior to all particularity, and Perfectly (and Acausally) Inclusive of the all-and-All of totality. Reality Itself Is Non-separate, One, and Indivisible.

∞ 151. Self (Individualized or Sin) ∞

Therefore, there is no separate **individual** "self", no **individual** separate "body", no separate "brain", no separate "mind", no separate "idea", no separate "object", no separate "other", no separate "universe", no separate "cause", no separate "effect", and no separate "God".

Whenever a "separate" (or "objectified") category of existence is proposed or presumed, it (immediately and inherently) is, at its "root" of implications, a "problem"-which, thereafter, functions as a "cause" of the search for a "solution".

Whenever a "cause" is proposed or presumed, an "effect" is (simultaneously and coincidently) sought or presumed.

The traditions of Buddhism are, essentially, a search based on the presumed "problem" of "cause" (or "causation").

The traditions of Buddhism, in general, seek to "solve" the "problem" of "cause" (or "causation"), by (first) pacifying the actions or psycho-physical processes that are presumed to "cause" negative "effects", and (ultimately) by absolutely pacifying (or finally ceasing) all "causation" of "effects".

Whenever a separate "self" (or "self-subject") is proposed or presumed, an "object" is (simultaneously and coincidently) sought or presumed.

The traditions of Advaitism are, essentially, a search based on the presumed "problem" of separate **individual**"self" (or the "self-subject").

The traditions of Advaitism, in general, seek to "solve" the "problem" of separate "self" and "its" bondage to "objects", by means of the effort of dissociatively introversive identification with The Intrinsic (and Intrinsically egoless, or Inherently Non-separate) Self-Status of the otherwise presumed separate **individual** "self", to the exclusion of all identification with (and all motivation toward, and all bondage to) "objects".

The traditions of "rationalism" (including "scientism", or "scientific materialism"), in general, propose and presume "cause" (or "causation"), "effect", separate individualized "self", and "objects" (or "objective" everything) as fundamental categories of a search for "knowledge"-which "knowledge" is (thereupon) understood and exploited as the power to control "cause" (or "causation"), "effect", separate **individual** "self", and "objects" (or "objective" everything).

The traditions of "religion", in general, propose and presume "cause" (or "causation"), "effect", separate individual "self", and "objects" (or "objective" everything) as fundamental categories of a search for "God"-which "God" is (upon the incident of "belief") understood and exploited as the "Ultimate Power" to "cause" (and to control) "causation" itself and (thus and thereby) all "causes", all "effects", all separate "selves", and all "objects" (or all of "objective" everything).

Nevertheless, there is (inherently, always Priorly, or Always Already) no separate "cause" (or independent "causation", or independent "causative power"), no separate "effects", no separate indivual "self", and no separate "objects" (or separate "objective" everything, or separate "objective" anything at all).

≈ 151. Self (Individualized or Sin) ≈

Therefore, all "problems" are illusory (or mere ideas), and all seeking is unnecessary (or provoked by mere ideas), and all presumed "solutions" are non-Ultimate (or never final, and never finally satisfactory).

All mere ideas can (and should, and, indeed, must)-in every moment (and moment to moment)-be tacitly, "radically" (or "at the root"), and Perfectly Transcended in The Tacit, Direct Self-Apprehension of The Intrinsically egoless, and Absolutely Indivisible, and Perfectly Non-separate Self-Nature, Self-Condition, and Self-State of Reality Itself.

In every moment of Tacit, Direct Self-Apprehension of The Intrinsically egoless Self-Nature, Self-Condition, and Self-State of Reality Itself, What Is- and, altogether, whatever is apparently "experienced", or whatever is apparently "known", or whatever is apparent as "experience" or "knowledge"-Is Self-Evident As "Perfect Knowledge" Only.

In every moment of "Perfect Knowledge", Only Reality Itself Is "Known"-or Is Intrinsically Self-Evident, As "It" Is.

Reality Itself-Self-Evident As Intrinsic "Perfect Knowledge"-Is (Self-Evidently, and Inherently, and Always Priorly, or Always Already) One, Indivisible, Not-separate, egoless (or Not-of-separate-"self"), Not-conditional, Not-begun, Not-ended, Not-born, Not-dead, Not-dying, Not-changing, Not-bound, Notseeking, Not-"caused", Not-"causing", Not-an-"effect", Not-an-"object", Not- "objective", Not-"subjective" (or Only Perfectly Subjective, and Always Perfectly Not-"different"), Perfectly Acausally Self-Existing and Self-Radiant, Inherently (or Always Already, and Perfectly) Free, Altogether and Intrinsically (and Self-Evidently) Perfect, and Perfectly Absolute As "It" Is.(Reality, IS Consciousness as energy with SELF awareness at it" IS" - Pure Eternal Self Awareness -Love)) Reality Itself Is (Self-Evidently) As Thus.

Thus (and As Thus), Reality Itself Is The Necessary First Principle (and The One and Altogether Necessary Basis) of Right, True, and Inherently Perfect Philosophy.

Reality Itself Is (As Itself) The One and Only Right, True, and Inherently Perfect Philosophy (or Priorly egoless and Intrinsically searchless Way of Life). The Perfect Philosophy and egoless (and searchless) Way of Life That Is Reality Itself Is The Reality-Intrinsic (or Always Already Self-Evident) Pre-Disposition and "Radical" (or Always "At-The-Root") Practice of No-ideas.

The Inherently Perfect Philosophy Is The Pre-"rational" (and, Thus, Post- "scientific"), and Pre-"religious" (and, Thus, Non-"religious", but, Also, Inherently and Transcendentally Spiritual), and Self-Evidently Divine (or Universally all-and-All-Pervading, and Intrinsically all-and-All-Liberating, and Perfectly alland- All-Illuminating), and Perfectly searchless (or Always Already egolessly Self-Perfected) Way of Life.

52. Self, Not The Ego

Plato's "meno" begins with a question. Can you tell me, Socrates, is virtue (true "SELF," prior to ego) to be taught? Socrates answers. Virtue is not taught but "recollected" (recognized as "SELF").

Recollection is a gathering of one's SELF together, a retreat "into" one's soul. The doctrine of "recollection" (to know-they-self to be eternal spirit) suggests that each individual should inquire within himself. He is his own center and has possession of the truth in himself.

What is needed is that he should have the will and the perseverance to follow it through. The function of a teacher is not to teach (memorize only), but to help to put the learner in possession of "himself." The student has the true answer in him, if only he can be delivered and directed to it.

Every man is in possession of the truth (which is SELF, reality of BE-ING) and is dispossessed of it by his entanglement in the objective world.

By identifying ourselves with the objective world, we are ejected, alienated from our true nature and condition. Lost in the outer world, we desert the deeps. In transcending the object physical *and* mental, we find ourselves in the realm of freedom (heaven, Satori, Nirvana, Tao, Christ, at-onement, etc.).

To KNOW THY SELF is *not* an intellectual activity, to KNOW THY SELF means to EXPERIENCE thy SELF as ETERNAL SPIRIT.

∞ 153. Sex ∞

If we in truth want to realize God in this lifetime, then we start to direct our energies towards getting there. The predicament with sexuality is that no matter how nice our intentions, the act itself is so powerful that it catches us into the gratification that comes from our separateness, which means sensual gratification. And in that sense, it's reinforcing our separateness. We don't give up sex because it is bad or wrong. What we do is acknowledge how much we want God and turn our hearts and minds in that direction. We can't get into a struggle against it, because every time we're busy struggling against something, we're reinforcing its reality.

-Ram Dass

The issue of "Tantra" is often played with by people who desire sexual gratification. And they try to have their cake and eat it, too. But in truth, when we desire to have a sexual relationship with another person, the arousal process and the gratification is reinforced that desire. The only kind of truly tantric sexuality that is possible is between two human beings who are so rooted in God (i.e., self realization, Satori, Nirvana, Tao, Samadhi, etc.) that there is no preoccupying desire for the other person as "other." Then, we may use the physiological process of body interaction in order to awaken energy to move it up through the "chakras." But that is only when there is no preoccupying desire whatsoever in either partner. Because the soul is neither male nor female, and when you have identified yourself as an awakening soul, the sexual dance starts to lose its pull.

-Ram Dass

There was much pornography in the early Christian church. They assumed that the sixteen combination of male and female union was a description of physical sex between a man and woman. The male and female words were metaphors for the male and female reproductive and CREATIVE FORCES of the creation of the universe. This was understood by the Gnostics, essences, Kabbalhistcs, Taoist and other small but knowledgeable sects. The early church also misunderstood the spiritual meaning of the cutting (REMOVING) OF THE LOCKS FROM THY TEMPLE. This does not mean not cutting the hair from the side, temples, of one's head. The warning was, not to be so identified with the physical body-brain that one lets the higher spiritual centers, Chakra's or TEMPLES OF CONSCIOUSNESS, become dormant which causes one to become CUT OFF from the higher spiritual understanding of the purpose of life. How does not cutting off of a body excretion make one Holy? The same lack of discernment was applied to the word circumcision which was the spiritual practice of disassociation and unidentification from the physical body-brain and its largest area of sensation the skin. The OUTER SKIN, the front skin, the fore skin, the skin of the OUTER BODY, while one returns to one's identification with the INNER world of spiritual consciousness and spiritual-self-awareness. How does the cutting off of a piece of useless skin make one acceptable to God?

∞ 154. Sin ∞

E. Cayce, A.R.E. State:

For there is the law of the material, there is the law of the mental, there is the law of the spiritual. That brought into materiality is first conceived in spirit. Hence as we have indicated, all illness is sin; not necessarily of the moment, as man counts time, but as a part of the whole experience. For God has not purposed or willed that any soul should perish, but purgeth everyone by illness, by prosperity, by hardships, by those things needed, in order to meet self – but in Him, by faith and works, are ye made every white whole.

If the soul were at all periods, all manifestations, to keep in that perfect accord, or law, with the "oversoul," or the First Cause, or the Soul from which it comes, then there would be only a continuous atonement with the First Cause (God).

But when an entity, a soul, uses a period of manifestation – in whatever realm of consciousness – to its *own indulgencies*, then there is need for the lesson, or for the soul understanding or interpreting, or to become aware of the error of its way.

What, then, was the first cause of this awareness?

It was the eating, the partaking, of knowledge; knowledge without wisdom – or that as might bring pleasure, satisfaction, gratifying – not of the soul but of the phases of expression in that realm in which the manifestation was given.

Thus in the three-dimensional phases of consciousness such manifestations become as pleasing to the eye, pleasant to the body appetites. Thus the interpretation of the experience, or of that first awareness of deviation from the divine law, is given in the form as of eating of the tree of knowledge.

Who, what influence, caused this – ye ask?

It was that influence which had, or would, set itself in opposition to the souls remaining, or the entity remaining, in that state of at-onement (with the First Cause) (God).

What, then, is the first cause of man's expression? That he may know himself to be himself and yet one with the Father; separate, yet as Father, Son and Holy Spirit are one, so the body, the mind, the soul of an entity may also be atonement with the First Cause (God).

All forms of sin or lessons may be implied in the word selfishness. To illustrate in the immediate conditions; and this becomes the application of that implied or intended to be pointed out in the lesson or in the facts above:

In thine own experiences in the earth, in relationships with this entity, ye possessed the body without regard to the unfoldment of the soul of this entity, in its relationships to the First Cause (God).

Now: The lesson is – though in the *mind*, there are the needs for encouragement, love, the associations for the better activity of the body. Are these to be in mind or in reality – reality meaning soul?

Hence a lesson becomes necessary. As to whether it is to be rectified in this present experience depends upon choices taken in relationships to mental and material activities.

∞ 154. Sin ∞

As is oft expressed, the spirit is willing, the motivating force of a soul-entity is willing, but the body, ego, mind, the impelling force to or through which consciousness arises and makes the entity aware through the emotions of mind and body, has its lesson to gain.

The law is perfect. Study to show thyself approved unto an ideal. Have ye an ideal – spiritual, mental, material? Do ye keep the faith as ye profess in thy knowledge? Knowledge without works is sin. Sin lieth at thy door if ye fail to keep the faith.

These questions may be answered only in self. *No one* made anyone a judge! Thy higher, *thy soul self* is ever the judge. And thy angel – as everyone's angel, or the shadow of that it is possible for thee to be – stands before the throne, *ever*, to make intercession – through Him who hath shown the way.

What manner of consideration and activity have ye given?

Only such a case may be presented for that judgment.

The spirit is willing, the flesh is weak; the *mind* is oft zealous, jealous, faithless.

Study to show thyself approved unto *God*; not to man, nor to an individual.

Do *right*, not as in thine own sight but as in the sight of the law of God, the soul – that seeks its union with, that awareness of its oneness with, the Creative Force (God).

Selfishness is the besetting sin of man. Tolerance, faith, patience – *these* be expressions that may make for the happiness that all are crying for. Yet so few are willing to pay the price for same – which is tolerance, patience, and *selflessness* in the expressions to its associates, its fellow man, its activities in the earth.

... being afraid is the first consciousness of sin's entering in, for he that is made afraid has lost consciousness of self's own heritage with the Son; for we are heirs through Him to that Kingdom that is beyond all of that that would make afraid, or that would cause a doubt in the heart of any. Through the recesses of the heart, then, search out that that would make afraid, casting out fear, and *He* alone may guide. -End of Statement

-E. Cayce A.R.E.

The Greek character of "Narcissus" represents the false self or self created psychological egoic state of mind and mentality which is separate from God realization.

When the inner and eternal true self mistakenly identifies itself to the limited physical human body and brain (a divine animal) it loses cosmic intelligence, insight and understanding. In this mistaken or "wrong" state (Socrates), the now limited self can only "know" life by sensory input and the formation of "concepts" by the physical brain (a simple self programming computer).

Sin, to miss the mark, to not understand which mental condition to exist in while living in the physical earth plane (creation).

"God does not abandon people; it is people who abandon God." - Hua Ching Ni (Teacher)

Sin is when the individualized spirit or soul, becomes involved with the physical body and IDENTIFIES itself *WITH* the body instead of remaining as the inner true SELF, which is *in* the body but *not as* the body.

Sin is the shift of consciousness from the true inner spiritual world to the outer physical world and then forgetting that you are spirit.

Meditation removes sin. Therefore meditation is the practice of SELF SALVATION.

When one returns to one's original spiritual state, one is called a Christ (Son of God) this returning, or Christ state is what saves one, this is the real meaning of Christ is the savior. (As Jesus taught).

"No man does WRONG knowingly" -Socrates.

In the previous sentence, the word "wrong" is meant to signify the condition of sin. There is only one sin; it is also the original sin. Sin means to "miss the mark" or "rebellion." To miss the mark, or make the error in judgement occurs when the true inner, or eternal SELF becomes so identified with the physical body that it loses its *universal* SELF awareness. The self (soul) *assumes* that the body and sensory input are the only way to acquire knowledge. What Socrates is actually saying is that sin, or complete identification with the physical body and brain is the "WRONG" condition to experience life from. No man who has found spiritual self realization, by becoming unidentified with the physical body, does knowingly or willingly relinquish his superior divine and eternal state in order to return to the inferior, or "WRONG" state to respond to life.

The rejuvenating effects of sleep are due to man's temporary unawareness of body and breathing. The sleeping man becomes a "yogi;" each night he unconsciously performs the yogic rite of releasing himself from *bodily identification*, and of merging the life force with *healing currents* in the main brain region and in the six sub dynamos of his spinal centers. Unknowingly, the sleeper is thus *recharged* by the cosmic energy that sustains all life.

-Yogananda

"A house divided" (unenlightened, non-at-onement with God) cannot stand," very long.

Death and indeed sleep, the small death, are a mortal necessity, freeing the unenlightened human being temporarily from sense trammels. As man's essential nature is spirit, he receives in sleep and in death certain revivifying reminders of his incorporeity.

-Yogananda

Why am I so dependent upon sleep, and what do I do during my physical sleep?

E.CAYCE States:

Sleep is a *sense*, as we have given heretofore; and is that needed for the physical body to recuperate, or to draw from the mental and spiritual powers or forces that are held as the ideals of the body.

Don't think that the body is a haphazard machine, or that the things which happen to individuals are chance! It is all a law! Then, what happens to a body in sleep? Dependence upon what it has thought, what it has set as its ideal!

For, when one considers, one may find these as facts! There are individuals who in their sleep gain strength, power, might – because of their thoughts, their manner of living. There are others who find that when any harm, any illness, any dejection comes to them, it is following sleep! It is again following a law!

What happens to this body? Dependent upon the manner it has applied itself *during* those periods of its waking state. Take*time* to sleep! It *is* the exercising of a faculty, a condition that is meant to be a part of the experience of each soul. It is as but the shadow of life, or lives, or experiences (in the earth), as each day of an experience is a part of the whole that is being built by an entity, a soul. And each night is as but a period of putting away, storing up into the super conscious or the unconsciousness of the soul itself.

-End of statement

∴ 156. Spirit

Spirit is consciousness. Consciousness is spirit.

The consciousness in each living human being is the spirit, also called the "holy spirit."

The spirit or consciousness in *each* individual person prior to, or underlying their thoughts, is the same.

The spirit, the soul* or the holy spirit are all the same thing, i.e., consciousness.

The spirit or consciousness supports the body and psychological ego, but the psychological ego does not support the spirit.

The spirit or consciousness *in each* individual person is the *same* as the universal spirit or universal consciousness which is referred to as God.

Your ego is not God, but your inner "SELF" is God, therefore, "YOU are not God, but your SELF is God."

Even if the ego is peaceful and quiet during the practice of meditation-cultivation, it is still not God; only God-SELF is God-SELF. If one does not realize that one's inner SELF is God, then one must continue to disassociate from the psychological egoic condition until one "intuits" "this is God" or "this *is* heaven."

In truth, one cannot FIND God, one can only BE God, i.e., the INNER truth SELF is the SAME as the outer UNIVERSAL SELF called God.

Consciousness IS SELF awareness, it is eternal spirit, it IS your TRUE SELF, it is NOT part of the brain function. When the physical body and brain (with its own ego-I condition) dies the consciousness, the Holy Spirit, the inner real and eternal you leave the body and rejoins with the UNIVERSAL CONSCIOUSNESS, or God.

Spirit, or consciousness, which *is* the true eternal SELF is not an inherent characteristic of the physical body and brain. The true inner SELF is prior to, and inner witness to the outer physical body, brain and personality.

*The universal consciousness, universal spirit, universal soul is called God, when the universal consciousness (God) becomes INDIVIDUALIZED it is called the inner soul or holy spirit *in* each human being.

∴ 157. Spiritual Experience

Great masters, saints, and spiritual teachers go "in and out" of the spiritual eye, the pranic star "door" of salvation. Jesus said: "I am the door: By me if any man enter in, he shall be saved, and shall go in and out, and find pasture. (In "mystic" meditation only - there are other forms of meditation in which no inner vision is seen or needed.)

-Yogananda

The thief (Maya or delusion) cometh not but for to steal, and to kill, and to destroy: I (the Christ consciousness) am come that they might have life, and that they might have it more abundantly" (as spirit).

-Jesus, John 10:9, 10

Bodily weakness sometimes produces hallucinations which are mistaken for spiritual visions.

Self discipline is *not* to be confused with bodily torture, the habitual practice of asceticism or self-mortification, which is painful, unworthy, unprofitable, and ought not to be followed.

-The Buddha

The parts of religious experience are universal in space and in time. They are found in different parts of the world and in different periods of it's history, attesting to the persistent unity and aspiration of the human spirit. The illuminations of the Hindu and the Buddhist seers, of Socrates and Plato, of Philo and Plotinus, belong to the same family, thought the theological attempts to account for them reflect the temperments of the race and the epoch.

-S. Radhakrishnan

Esoteric Knowledge is Transcended in the Final Stage of Self-Realization

Conventional mysticism communicates through metaphors of the Objective or Independent Creator Deity, the immortal soul, and the Spiritual Cosmos or Hierarchy of planes and heavens and powers. Thus, the language of mysticism is wedded to the religious or dualistic conception of God and soul, as well as the conception of a cosmic scheme, wherein the soul descends from God and, by ascending, returns to God.

But truly, the secret key to Wisdom concealed in mystical language is not religious philosophy nor an visionary or scientific description of the cosmos. The literal plane in which mystical activity takes place is not the cosmic world of soul travel but the ordinary body of Man. The key to mystical language and religious metaphor is not theology or cosmology but anatomy. All the religious and cosmological language of mysticism is metaphorical. And the metaphors are symbols for anatomical features of the higher functional structures of the human individual.

Those who enter deeply into the mystical dimension of experience soon discover that the cosmic design they expected to find in their inward path of ascent to God is in fact simply the design of their own anatomical or psychophysical structures. Indeed, this is the secret divulged to initiates of mystical schools.

The world of ordinary men has traditionally been given only the exoteric instruction, wherein Man is described as a fleshy mortal with an immortal inner part. The exoteric instruction is essentially a moral and devotional teaching, offering salvation after death, when the mortal part falls away and the soul stands naked before the God above Nature.

But those who mature in self-discipline, moral sacrifice, and prayerful surrender are naturally drawn into a deeper consideration of the Condition of human existence. They inter into the inner path, the esoteric or mystical path. When they begin to enter the mystical path, they are given "secret teachings," or esoteric descriptions of the cosmic planes that will be experienced during the ascent to God. And such new initiates are also given instructions in the mystical attainment of inversion (or withdrawal of attention from the outward movement of the sense organs) - in the forms of higher methods of prayer, yoga, and so forth.

∴ 157. Spiritual Experience

However, the instructions given to new initiates into the mystical or inner path are themselves only metaphors for experiential revelations that will develop as the inner practices develop toward maturity. Therefore, only the most mature devotee both experiences and understands the secret of mystical religion and cosmology. Mystical knowledge of the bodymind of Man, not the material and knowable universe outside the body-mind of Man.

Thus, in the final phase of Re-cognition, the position of the brain as the controlling mechanism of the sense functions is no longer the point of consideration. Rather, the mechanism of attention itself, prior to states of mind or body, is inspected in the Life-Current. The practice at this stage has correspondences with jnana yoga and certain meditation practices found in the schools of Buddhism.

The import of practice at this stage is the discovery of the Transcendental Condition of the presumed personal or separate soul. But the practice and the profoundly inward Realization at this stage must at last be transcended, since it is dependent on the exclusion of the psycho-physical phenomena of both the brain core and the extended physical body.

Suddenly the "eyes" of the heart are opened, and the body-mind is no longer prevented or suppressed by the extreme motive of inwardness. And there is a profound Revelation in that Event, or Bodily Enlightenment. It is the Revelation that the world, the body, the mind, and all experience are simply forms of modification of the Life-Current, which is Transcendental or Free all the while. And the Life-Current is Realized to be not merely Energy, felt by the body or contemplated by the mind, but it is identical to Consciousness, which is Transcendental, prior to all forms. Thus, in the seventh state of life, all conditions, internal and external, high or low in the structure of human experience, are tacitly recognized to be unnecessary and temporary modifications of the Radiant Transcendental Consciousness, which is prior to all conceptions or experiences of God, or the soul, or the cosmic world.

≈ 158. Stigmata ≈

The Stigmata (and Religious Phenomena in General) Are a Tradition-Inspired Product of Human Psycho-Physical Participation in the Unity and Ultimate Divinity of Reality, and Not a "Miracle" or "Proof" of an "Outside" God

The stigmata are spontaneously appearing wounds (usually, bleeding wounds) on the bodies of individuals, the majority of whom adhere to Christianity (although this is not always the case).

The most famous individual who showed these signs in the twentieth century is Padre Pio, a Catholic priest who died in 1968. Padre Pio is shown and discussed in the documentary entitled "A Modern Miracle?".1 But many other individuals, who are simply ordinary people within the Christian tradition, also appear in this same documentary. Their various wounds are shown, and so forth.

In the typical case of a stigmatic, a kind of spotting or bruising appears on the palms, and (perhaps) also on the backs of the hands, and sometimes on the feet, and sometimes around the head. After the spots or bruises appear, the individual starts to bleed, either periodically or (more or less) continuously. Sometimes a wound also appears on the right side of the body, or on the left side. Traditionally, it is said that wounds on the right side of the body reproduce the wound that Jesus of Nazareth reportedly received from a lance or a spear being thrust into the right side of his body after his crucifixion (while he was yet suspended on the cross), but some of the individuals pictured in this documentary also show wounds elsewhere on the body, including the left side of the body. There are, in fact, various and different combinations of wounds, and not all of the most typical wounds appear in all cases.

One individual who is shown and interviewed a number of times in this documentary is a fairly young man who is unable to eat, apparently because of a tendency toward extreme nausea that is associated with his stigmatic wounds—and, therefore, he receives nutrition from a tube inserted into his nose. Female stigmatics of one or another degree of sanctity are also shown. And some of the individuals shown also indicate that they have had visions of one kind or another

In the documentary, in addition to the showing and interviewing of individuals who manifest stigmatic signs, there are also a number of interviews with people who offer interpretations of this phenomenon. The interpretations offered are characteristically "Western", in that they are (in general) attempts to figure out how manifestations such as the stigmata could occur due to purely psychological causes. In general, these interpreters typically intend to suggest or argue that phenomena which are regarded by some to be of Divine origin are merely products of the mind and the brain. Such interpreters reason that, if similar phenomena can be produced by hypnosis (as has been demonstrated in some special cases), then the spontaneous appearance of such phenomena (without hypnosis) must (similarly) be merely a result of an individual's psychological (or mental, or brain-mind) inclinations. Therefore, such interpreters tend to argue that an individual with a certain psychological disposition, together with an association with Christianity, could develop the spontaneous wounds of a stigmatic—and, in that case, the wounds would have developed simply on that psychological and cultural basis, and (therefore) without any "outside" Divine "Influence" involved. And, of course, that can, indeed, be the case.

But what is being displayed by these interpreters—and, in general, by this documentary, as an interpretation of the stigmata—is the present-time philosophical poverty of the West. The West in the "modern" era simply does not have the necessary philosophical basis to rightly understand and evaluate religious phenomena. There is, in the "modern" West, a presumption that, if they are to be taken as indications that religion and the Divine are to be taken seriously, religious phenomena (whether physical or non-physical) should not have anything to do with the individual's mind, but should be caused entirely by some sort of Divine "Intender" (the Divine as "Will", making wounds appear on an individual's body), and that only such Divinely "Intended" phenomena can legitimately be said to be religious. In fact, this point of view represents a rather naive, popular, and conventional notion of the Divine altogether, without great philosophical depth.

In the West, the popular and conventional idea of the Divine is that the Divine is the creative "Other", and human beings are presumed to be entirely separate from that "Other". Indeed, the Western religious disposition is utterly based on the notion of the inherent separation between the human being and the Divine. Therefore, there is an idea in the "modern" West that, even in the religious life (and, certainly, in the study, investigation, interpretation, and evaluation of religion and religious phenomena), one is supposed to remain detached in mind (mentally dissociated from the Divine, even dissociated from belief, and even dissociated from response), and that, in the midst of such steadfastly maintained unresponsiveness and separateness, somehow the Divine is supposed to make Itself known, and produce miracles, and prove Its own Existence. And, of course, the Divine does not do that—because the Divine (or Reality Itself) does not function (or Reveal Itself) in response to such a limited and nonparticipatory approach to Reality.

The Divine is not merely an objective "Other", from which the human being is inherently and utterly separate. The human being always already and utterly inheres in the Divine. Therefore, this principle must be accepted as a fundamental of the religious life: The mind of the human being is supposed to participate in the religious life (and in the study, the investigation, the interpretation, and the evaluation of religion and religious phenomena). The mind is supposed to be changed, and allowed to generate religious phenomena (even physically), by virtue of the exercise of religious devotion.

"Modern" Western interpreters of religion (and of even the entirety of conditionally manifested reality) generally tend to argue that conditionally manifested existence is only materiality and separateness—and not a great (and even psycho-physical, rather than merely physical) unity, The Stigmata (and Religious Phenomena in General) arising in an Ultimate (and Self-Evidently Divine) Oneness. Such interpreters are, anciently and traditionally, called "materialists"—and, in the "modern" era, "scientific materialists". Scientific materialists also tend to argue that anything that occurs in the case of the human being is brain-based—as if the fact that the brain has something to do with all of human experience (or that the physical body, with all of its components, has something to do with all of human experience) were not known to the previous generations and cultures of mankind. Scientific materialists do not perceive, understand, and affirm the irreducible psycho-physical unity of conditionally manifested existence (and the inherence of that psycho-physical unity in the Self-Existing Consciousness and Self-Radiant Spiritual Oneness that is Real God, or Truth, or Ultimate Reality). Therefore, scientific materialists think they are granting a new revelation to mankind when they suggest that there are numerous and various mechanisms in the body and the brain that are directly associated with whatever kind of human experience may arise. That is all interesting, and certainly true. It has always been true! It has, even

anciently, been known to be so. And, in general, nobody would deny that it is so—nor, in general, has anyone, even among the ancients, denied that it is so. But scientific materialists think it is "news". This is because they, like even the ancient materialists, have added to this observation of the obvious a qualifying doctrine, an uninspected (and unproven) belief—which scientific materialists love to propagandize, as if it were a Divinely Revealed Message of Salvation. That doctrine (or belief) is this: "That's it! The brain, and even all the physical pieces of the body-mind—that is the entire and only source of human experience." And that scientific materialist doctrine (or belief) arises as a direct consequence of the non-participatory disposition (relative to conditionally manifested existence) associated with the analytical (or self-abstracting) posture characteristic of the scientific method.

Science is a good method for acquiring analytical knowledge of (and physical power over) natural phenomena, but it does not (otherwise) make good philosophy. The viewpoint of the scientific method is that of the entirely separated (or non-participatory) observer. By contrast, the natural and truly human viewpoint is that of the necessarily involved participant. And true philosophy, and, likewise, true religion and real Spirituality, depend upon the magnification (even the utter magnification) of the participatory capability of the human being. Because of the non-participatory orientation associated with the scientific method, the "philosophy" of scientific materialism is bereft of Truth. Scientific materialists view every thing and every one in the context of non-unity, separateness, and separativeness. Scientific materialists do not perceive, understand, or affirm the unity of conditionally manifested existence (as a psycho-physical whole that cannot be reduced to any separate part or, otherwise, reduced to mere materiality)—nor do scientific materialists Realize (and affirm the Reality of) the One that is the Source-Condition of all of conditionally manifested existence. And, as a result of these philosophical limitations, scientific materialists do not perceive, understand, and affirm that human beings (with all of the psycho-physical features that generally control or limit their experience) inherently participate in (and, on that basis, must reach and surrender into) the grand psycho-physical unity of conditionally manifested existence, and (beyond that conditionally manifested unity and design) the Ultimate Divine Singleness.

Of course all the physical structures and functions in the human brain (and in the human body-mind as a whole) are directly associated with the experiences human beings have! Those physical structures and functions are the gross designs that lie at the base (or lower order) of the total human design, which total design extends from that gross base into higher and higher orders of subtlety. But human beings are not separate in any absolute sense. Human beings arise in a grand unity and Oneness, and either they fully participate (and transcend themselves) in that unity and its Source-Condition or they participate only nominally (or in an otherwise limited, and, generally, only gross, manner). If an individual (or even an entire society) becomes philosophically bound up with egoity (and, therefore, with the notions of separateness and mere grossness, or materiality), the notion, the understanding, and the experience of the grand unity and its Ultimate Source-Oneness are lost. And, in that case, all human cogitations are reduced to the fastening of attention on the separateness and grossness of the body-mind. Not only does that affect philosophy—it affects the entire process of living. The body-mind can fasten on itself, and be utterly controlled by its own mechanical and material limitations—or it can feel beyond itself, and participate in the grand psychophysical unity and the Ultimate Source-Oneness. Those are the two most fundamental human options.

Of course the brain conditions individual experience, and even all the structures of the bodymind condition individual experience! But the limitation proposed or represented by the bodymind mechanism can be transcended by intensifying and magnifying ego-transcending participation in the grand unity of conditionally manifested (or cosmic) existence, and by surrender of ego (or separateness) in the One Source-Condition. Therefore, rather than wallowing (self-contracted and ego-possessed) in the separateness and separativeness of egoity and its psycho-physical mechanics, human beings must be given over, by means of self-surrender, selfforgetting, self-transcendence, and the (more and more) participatory disposition. The brain itself must be made to feel beyond the skull. The nervous system must be made to feel beyond the flesh. The entire body-mind must be made to participate more and more in the Great Unity, the Great Force, the Great Consciousness, the Great (and Self- Evidently Divine) Self-Condition and Source-Condition and Event in which the human being is (with all, and in All) appearing. This is the fundamental matter for human "consideration". By means of its own submission, the mind must participate in the cosmic unity and the One Reality. And, that being done, of course changes occur in the mind, changes occur in the brain, and changes occur in the entire body—in accordance with the concepts, the images, the metaphors, and the imperatives associated with an individual's social, cultural, and religious (and otherwise sacred or philosophical) tradition (and his or her other familiarities). That is how religion and Spirituality work—not by maintaining one's separateness and the notion of "God" as separate, but by one's awakening and responding to the "secret" (or esoteric) Truth that conditionally manifested existence is a psycho-physical unity, and that the Divine (or the Ultimate Reality) is the One and Only Source-Condition of all and All (the Ground, the Essence, and the Very Self of all and All). When you rejoice in that, when you enter into true devotional exercise on that basis, then the body-mind participates. Therefore, and only by that participation, the mind is changed, the brain is changed, the body is changed. That is why people sometimes dance and sing and weep in ecstasy. Or they become silent and still. Or they hear and see profound things beyond. And their doings change, and even their appearance changes. And some may become stigmatics, and others may walk on fire, and yet others may do miracles of "mind over matter", and so on—each according to the concepts, the images, the metaphors, and the imperatives of his or her tradition, the effectiveness of his or her own self-surrender, and the degree to which he or she actually enters into the Profundity of the cosmic unity and the One Reality. In the face of such ecstasy, "modern" Western commentators typically argue that the phenomena of ecstasy are merely and only created by the brain (and its own, or material, mental activities), and that (therefore) such phenomena have nothing to do with Real God, or Truth, or Ultimate Reality. But such arguments only reveal the poverty of philosophy, the absence of the knowledge that conditionally manifested existence is a universally participatory psycho-physical unity, and the absence of the Realization (or even the intelligent presumption) that the Divine (or the One and Ultimate Reality) is the Ground, the Essence, and the Very Self of all and All.

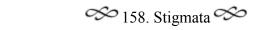
The genuine (or religiously important) manifestation of the stigmata is certainly (and necessarily) the result of participation (mystically, psychologically, mentally, emotionally, physically, and altogether) in the concepts, images, metaphors, imperatives, and other influences of a particular (in this case, Christian) tradition. But that does not make the stigmata un-Divine. Genuine stigmata are, like all other genuine religious phenomena, a sign of psycho-physical participation, via tradition, in the cosmic unity and the Ultimate Source- Condition.

In the Christian tradition, the principal concepts, images, metaphors, and imperatives are those of selfsacrifice and suffering and wounds—Jesus crucified, and so forth. Therefore, when Christian individuals become intensely devotionally responsive (or even, for any number of reasons, deeply open and vulnerable), it is rather inevitable that some such individuals will show psychological, emotional, and even (in one manner or another) physical signs of that suffering and those wounds. And that does not mean those signs are merely material, or un- Divine. Rather, the signs are simply a product of ecstasy within a particular tradition, in which particular concepts, images, metaphors (or symbols), and imperatives provide the basis for religious participation and religious demonstration. Therefore, a genuine case of the stigmata does not necessarily require any "Other" (whether the Divine, or a Spiritually Present Teacher, or whatever) to "Will" or "Intend" the bodily wounds. Rather, whatever else may pertain to the particular case, all that is actually required is self-giving participatory openness to the great unity and Oneness (in this case, through the categories of the Christian tradition). There are innumerable possible kinds of psycho-physically exhibited religious and Spiritual (or otherwise sacred) phenomena. When an individual moves beyond the separative (or selfcontracted and nonparticipatory) disposition and dramatization of the phenomenal ego-self, it is not just that the individual bodymind mechanism (in and of itself) starts doing spontaneous things. Rather, the individual body-mind mechanism yields to participate in the larger unity and the Ultimate Oneness—and, because of this, all kinds of contents and effects (from within the individual, and also from beyond the individual) may be manifested.

Psycho-physically displayed religious, Spiritual, or otherwise sacred phenomena are products of human religious, Spiritual, or otherwise sacred tradition and of human religious, Spiritual, or otherwise sacred responsiveness—whether or not, in any particular case, there is also an "outside" causative Means (such as the Blessing-Intention of a Spiritual Master). Therefore, the relative profundity of the individual responsiveness (or, otherwise, spontaneous openness), and the character and relative profundity of what is received through that responsiveness or openness, are the appropriate and necessary matters to be "considered" in any examination (or investigation) of religious, or Spiritual, or otherwise sacred signs. And such examinations (or investigations) are the serious responsibility of religious, or Spiritual, or otherwise sacred institutions or communities themselves (and they are not, in general, the proper responsibility of those who do not assume the religious, or Spiritual, or otherwise sacred gatherings (and individuals of a like point of view)—for only such religious, or Spiritual, or otherwise sacred gatherings (and individuals of a like point of view) are (if they are fully authentic) competent to evaluate (and, otherwise, bear sufficient authority to rightly guide) individuals exhibiting religious, or Spiritual, or otherwise sacred signs.

There are particular psychic, psychological, emotional, and physical phenomena that tend to appear, within each particular religious tradition, when people feel free to be totally given up and to be ecstatic. Of course, for various reasons, some people may merely (and superficially) imitate (or even fake) such phenomena. Every religious, or Spiritual, or otherwise sacred culture must responsibly instruct and guide and discipline its own, but even individuals who (because they are more superficial, and gross in their egoity, altogether) superficially imitate (or even fake) ecstatic phenomena are, basically, simply demonstrating their own real (but limited) manner of participation.

When unusual religious, or Spiritual, or otherwise sacred phenomena appear, people within (and, unfortunately, even without) a tradition tend to put a great deal of attention on the events, and especially on the individuals involved. Indeed, it is because of such fascination that this documentary on the stigmata was made.



But, even as shown in this documentary, the stigmata may appear in many different kinds of people—including saints, genuine visionaries, religious fanatics, and ordinary (and even bewildered) people who are in a uniquely vulnerable state. Therefore, religious, Spiritual, and otherwise sacred phenomena should (in general) simply be allowed within the sphere of their own tradition or culture, and not be otherwise "made much" of (especially by "outsiders"). If such is the case, then superficial people will feel less inclined to fake such phenomena. People will understand that such phenomena are, rightly, merely a possible part of real and intensive participation in the religious, Spiritual, or otherwise sacred life, that such phenomena are not necessary (but, nonetheless, they are fairly common), that many kinds of people experience such phenomena, and that the phenomena themselves do not necessarily indicate great profundity of either practice or Realization.

The mind should, rightly, be transformed by response to what is beyond itself. Therefore, in the religious, Spiritual, or otherwise sacred life, the entire body-mind should be responsive. The entire body-mind must be let loose, allowed to be moved, allowed to be transformed, allowed to reflect or manifest the possible signs (and the characteristic concepts, images, metaphors, and imperatives) of the tradition or school that informs and guides the practitioner. All the natural signs that may occur in mature mystical life, and all the Spiritual signs that may occur in the context of real Spiritual reception, should be allowed. Of course the mind has something to do with it (including the brain, and the body, and the total body-mind)—because all of that is the vehicle (or the unified complex of designs) that is surrendered and yielded into the great psycho-physical unity that is the cosmic reality and the Ultimate Oneness That Is the Source of the cosmic reality. That is how religion works. That is how Spirituality works. That is how the sacred process of Divine (or Ultimate) Realization works. Indeed, that is how Truth works.

1. "A Modern Miracle", A film documentary investigating and interpreting the phenomena of the stigmata in the twentieth century. Directed by John O'Regan. From the Network First television series. 51 minutes. Produced by John Piper (hard to find but available on video).

Desiderata

Go placidly amid the noise and haste, & remember what peace there may be in Silence. As far as possible without surrender be on good terms with all persons. Speak your truth quietly and clearly; and listen to others, even the dull & ignorant; they too have their story. Avoid loud and aggressive persons, they are vexations to the spirit. If you compare yourself with others, you may become vein & bitter; for always there will be greater & lesser persons than yourself. Enjoy your achievements as well as your plans. Keep interested in your own career, however humble; it is a real possession in the changing fortunes of time. Exercise caution in your business affairs; for the world is full of trickery. But let this not blind you to what virtue there is; many persons strive for high ideals; and everywhere life is full of heroism. Be yourself. Especially, do not feign affection. Neither be cynical about love; for in the face of all aridity & disenchantment it is perennial as the grass. Take kindly the counsel of the years, gracefully surrendering the things of youth. Nurture strength of spirit to shield you in sudden misfortune. But do not distress yourself with imaginings. Many fears are born of fatigue & loneliness. Beyond a wholesome discipline, be gentle with yourself. YOU ARE A CHILD OF THE UNIVERSE. NO LESS THEN THE TREES & THE STARS; YOU HAVE A RIGHT TO BE HERE. And whether or not it is clear to you, no doubt the universe is unfolding as it should. Therefore be at peace with God, whatever you conceive Him to be, and whatever your labors & aspirations, in the noisy confusion of life keep peace with your soul. With all its sham, drudgery & broken dreams, it is still a beautiful world. Be careful. Strive to be happy.*

-Found in Old Saint Paul's Church, Baltimore; Dated 1692

SUICIDE, from Latin SUI, of himself, and CAEDO, to kill. The act of designedly destroying one's outer physical body, not one's true SELF which is eternal. The destroying of the physical body creates a great deal of bad Karma in the next reincarnation.

The desire to be free of this world can be achieved through meditation. The way OUT of this material condition is to go INSIDE. To return to your original SELF is to be free of the world. In the state of Godself- realization nothing will effect you.

The impulse of suicide is the INNER SELF SEEING and FEELING the need to escape the hellish condition that the human race has created.

If one wants to eliminate the pain and suffering that one feels, practice meditation and learn not to be attached to the person-ality of the physical body-brain which is the actual source of suffering.

Finding your true SELF and realizing that you are eternal, is called SPIRITUAL ENLIGHTENMENT, it is also called God-self realization, Satori, Nirvana, Samadhi, Tao, eternal spirit and many many other names.

There is a place far away from this world and I found it deep inside of my self.

-J.M. HENDRIX

So,...So you think you can tell...HEAVEN from HELL, blue skies from pain; can you tell a green field from a cold steel rain?

- PINK FLOYD

Reach out and touch the flame...on a high desert plane...where the streets have no name.**

-U-2

^{*}The happiness of spiritual realization.

^{**}The universal love found on/in the INNER PLANE of pure consciousness spirit (meditation).

Pay attention to the teaching that comes to you in your everyday life. You will find inspiring teachings, informal rather than formal, everywhere if you are open to them, once you nurture the sensitivity of your spiritual energy. They come disguised as events, situations, gifts, people, environments, jobs, objects, difficulties and thoughts, etc. Your life is your teacher and my books with their recommended practices will help you learn.

Both positive and seemingly negative happenings can be recognized to great advantage in your learning. So, be open to what comes to you, and ask yourself, "What is the lesson that I can learn from this? What is my relationship to this? What can this show me about the truth?" More importantly, the right inspiration will come to you according to the stage of life you are in and your level of spiritual development.

There was never a time when I did not exist, nor you, nor will there be any future in which we shall cease to be.

-Sri Krishna, The Bhagavad-Gita

≤ 160. Taoism – The Way ≤

Let us speak of the attainment of Tao (God, self realization). The spiritual development of the ancient Taoists extended as far as pre-creation, the time before anything existed. The highest achieved one's never experienced the subtle origin of the universe as aseparate being or entity from their own lives.

-Lao Tzu

Tao means God, consciousness, spirit, universal SELF, inner SELF.

Folk Taoism is not the same as true Taoism. True Taoism is not a religion. Just as true Buddhism is not a religion. Just as true Hinduism is not a religion. Just as true Christianity is not a religion, but a way of experiencing and establishing a new life as eternal spirit.

"Consciousness in the form of SELF AWARENESS prior to and inner witness to the outer body mind and thoughts and psychological ego" is not a religion, but a way of life, i.e., the "WAY." (To know thyself. as eternal spirit).

Tao-ism could also be called God-ism.

Ni, Hua Ching States:

In total human cultural achievement, three outstanding cultures have guided the human life and mind. Each of these cultures, in its time, became the most influential way of human life. According to historical order, the first and least popular today is the "*integral way*" of Taoism, which was the main culture of ancient China. The Taoists developed the integral view of the universe, and formalized their life in the integral way. The influence of this culture diminished as the other two ways of development advanced.

The second culture, still very popular today, is the *Godly religious way*. With its establishment, the human mind of the west learned to know the distinction between good and evil, and began to nurse strong emotions to love good and hate evil. Each religious group "believed" that they had received the true word of God, and that their codes set forth the only holy way to live. They, therefore, judged human behavior with certainty, tending to pursue rewards from God and to extend punishment to others in the name of God. The *Godly Way* has been the force behind some of history's most violent intolerance.

The social foundation of the west is rooted in the supposed *Godly Ways*. When the existence of God could not be confirmed by the rational scientific mind, the ethics and social order of the west began to collapse. The third culture, the most prevalent today, is the modern physical scientific way. The first western scientists were considered to be witches, and suffered persecution from the conventional religious society. When the time was right and scientific achievement was sufficiently impressive, the western mind became convinced that the world was most accurately seen from a scientific viewpoint.

In the scientific way, observation and experiment became the means of determining "reality." Technology replaced the bare organic capability of human sense; the world revealed itself in an entirely different way. But new narrowness was built in the denial of other human capabilities, such as the intuitive faculty and the spiritual responsive reality operating in daily life.

The inner view of "integral beings" (Shiens) that is known by the name of Taoism dates back to the prehistory of China. At that time, over 6,000 years ago or even longer, there existed no written language, no nations, and no royal courts. All human beings were equal as manifestations of nature. One tradition, now titled as Taoism, was also a manifestation of nature and did not belong to any nation or culture in particular. It belonged only to the "great nature" itself.

Tao (God) is the *destination* of all religious and spiritual effort, yet it leaves behind all religions just like the clothing of different seasons and different places. Tao (God) is the goal of serious science, yet it leaves behind all sciences as partial and temporal descriptions of the integral truth. The teaching of Tao includes all religious subjects, yet it is not on the same level as religions. Its breadth and depth go far beyond the limits of religion. -End of Statement.

≈ 160. Taoism – The Way ≈

The teaching of Tao (God, as self realization) serves people's lives as religions do, yet it transcends all religions and contains the "essence" of all religions.

The teaching of Tao (God) is not like any of the sciences. It transcends the level of any single subject of science.

The teaching of Tao (God) is the master teaching of all. However, it does *not* mean that the teaching relies on a master. It means the teaching of Tao (God) is like a master key which can unlock all doors leading to the "*integral truth*" (sometimes called the "way). It teaches or shows the truth directly. It does not stay on the emotional surface of life or remain at the level of thought or of a belief. Neither does it stay on the intellectual level of life, maintaining skepticism and endless searching. The teachings of Tao (God) presents the core of the subtle truth and helps you to reach it yourself. Tao is also referred to as God-self realization.

-Hua Ching Ni

The Silence of "God-Self-Realization"

"The Tao which can be named is not the true Tao." - Lao Tzu

The reality of the formless, the unreality of that which has form – is known to all. Those who are on the road to attainment care not for these things, but the people at large discuss them. Attainment implies non-discussion; discussion implies non-attainment. Manifested Tao (God) has no objective value; hence silence is better than argument. It cannot be translated into speech; better, then, say nothing at all. This is called the great attainment.

-Lao Tzu

The Buddha maintained a calm silence when the was questioned about the nature of reality and Nirvana. Jesus maintained a similar silence when Pontius Pilate questioned him as to the nature of truth.

"If anyone were to demand of nature why it produces, it would answer, if it were willing to listen and speak: You should not ask questions, but understand keeping silence as I keep silence, for I am not in the habit of speaking."

-Pontius

The correct translation of Lao-Tzu

One who ARGUES does not know the INTEGRAL TRUTH; the one who does not ARGUE, knows (by experience) the INTEGRAL TRUTH.

-Lao Tzu

The one who speaks does not know; the one who knows does not speak.

-OR-

The one who speaks (much, to prove his point) does not know; the one who knows does not speak (on irrelevant subjects). How can one teach...and not speak?

To understand intellectually that Tao is the unity of universal life is not difficult. To be it, meaning to achieve and maintain union with universal being, requires unimaginable effort for people of intellectual habits. They must give up their deviation from what is natural; each moment they must move back from their deviation of creating different centers of life and in projecting a different focus of life so that they can become aware of it. This is the practice on the spiritual level.

≤ 160. Taoism – The Way ≤

On the practical level, I have interpreted the integral way of life as being like a developed person who is able to live a healthy, normal life without looking for extraordinary achievement which would cause an imbalance. The problem is that people can no longer recognize what is a healthy, normal way of life. Lao Tzu, therefore, used about five thousand characters to illustrate it for people. Chuang Tzu and his students used a volume about ten times the size of Lao Tzu's work in a further attempt to convey it. I myself have produced fourteen books, each from a different angle, to introduce the natural, moral life to all my fellow people with spiritual awareness. All these issue a warning against further unnatural development of human culture; yet the condition of human society continues to deteriorate. It suggests making a timely adjustment.

-Hua-Ching Ni (teacher)

"From the viewpoint of Tao," said the Spirit of the Ocean, "what we decide as valuable or worthless is only a temporary conclusion of the moment. Do not limit your perception or cause your thinking to oppose the truth of the constant changeability in nature. Do not cling to your own opinion or you will lose the harmony in your life. What is fewer and what is more are interchangeable; in endless alternation, back and forth, they replace one another. If one rigidly holds onto one way, it will soon be in opposition with the natural changeability of nature. Insisting on one viewpoint will lead to discordance with the entire natural metabolism. There must not be acceptance of this and rejection of that, or there will be great confusion in your life.

"ONE SHOULD MAINTAIN HIS MIND, THE TRUE LORD, as if he were a king who must supervise all his subjects equally, without favor or partiality. One should also maintain one's mind as if he were the deity of the Earth, equally blessing all without preference for any particular quality. This is how one embraces all of creation; this is how to develop an unconditioned mind. Don't follow any standard of behavior that is not in accord with the justness and fairness of divine nature.

"Tao is without beginning or end. Things, however, have a birth and death, so put no trust in them; they are impermanent, first better, then worse, their form and condition endlessly changing. Time continues to move forward, one cannot return to the past nor keep the future from arriving. The succession of life and death, prosperity and decline, fullness and emptiness continue infinitely; every end is followed by a new beginning. Whoever knows the truth of this can understand what I say about the great truth of nature and the principle of all lives and things."

"The life of man and of all creatures passes by as swiftly as a galloping horse, with change occurring at every turn or jump. What can man do, other than allow the changes to take place?"

"If that is true, then why should anyone bother to learn about Tao?" wondered the Spirit of the River.

"The person who understands Tao," answered the Spirit of the Ocean, "lives his life by a set of guiding principles. Such a person knows how to manage himself with regard to events, circumstances and situations. Such a person will not allow anything to harm him."

"The one who lives with Tao, the Integral Way, cannot be harmed by fire, drowned in water, suffer from cold or heat, nor injured by wild animals. He does not take these things lightly; he thoroughly understands what is danger and what is safety. Thus, because he is careful about what he accepts and what he declines, what he avoids and what he pursues, nothing harmful can befall him.

"This is why it has been said, 'The natural exists internally; the artificial exists externally,' and 'The heavenly is on the inside; man is on the outside.' You will find integrity in what is natural. By understanding your own nature, you will be able to discern the natural and the artificial; you will come to live your life with honesty. By living with virtue and honesty, whether you are active or not, you will be flexible and adaptable, and you will always return to what is essential within yourself. These unchanging principles underlie all human interactions, large or small.

"What do you mean," inquired the Spirit of the River, "when you talk about what is natural and what is artificial?"

"It is natural that horses and oxen have four feet," answered the Spirit of the Ocean. "However, when you put a halter on a horse's head or pierce an ox's nose, then you have the artificial. Avoid living with a halter on your head and having your nose pierced by a ring; either way, you are controlled by someone else's rope. This is why it has been said, 'Do not let the artificial destroy the natural. Do not let will block destiny. Do not give up your virtue to seek fame.'

-Chuan Tzu

∴ 160. Taoism – The Way



Lao Tzu

5 161. Teachers, Spiritual 5

The perfect teachers of mankind are the transcendental adepts. They appear in various times and places to "awaken" all individual beings to the "*living divine*" and to create a renewal of truly human and spiritual culture.

They unanimously declare and confess that only the "Living God," "The eternally radiant divine being" in whom all beings and things arise and adhere, is the "truth" and ever present savior of man. The adepts come and go. They "serve" and incarnate the "one" who is always already here (i.e., God).

-Franklin Jones

Invariable rules may not be formulated about God-illuminated saints: some perform miracles, others do not: some are inactive, while others (like King Janaka of ancient India and St. Teresa of Avila) are concerned with large affairs; some teach, travel, and accept disciples, while others pass their lives as silently and unobtrusively as a shadow. No worldly critic can read the secret scroll of karma (past actions) that unrolls for each Saint or teacher a different "script."

-Yogananda

Were man never vouchsafed a glimpse of "divinity" in the flesh, he would remain oppressed by the heavy "Mayic" delusion that he cannot transcend his mortality.

-Yogananda

When a spiritual teacher, master or guru says, love "Me," follow "Me," adore "Me," the teacher is not referring to his/her "egoic self" which has long been dissolved. The "Me" the teacher is speaking of is the "Me" that is God. (The inner spiritual me).

When a student or devotee has NOT learned how to meditate and connect with his/her inner Self, the next best thing is to be with a true spiritual teacher.

Being in the presence of a true being, Saint, master or guru is the same as being in deep meditation and one with yourself as God because, the teacher is that same inner God-self as the students.

Therefore, the teacher is the mediation process for the student. This is a blessing. This is grace. This is the "*silent teaching*" where the student, without any struggle is drawn into the same spiritual condition and attainment as the teacher.

The words and rituals are only secondary. This *is* the "silent teaching." It is the same or similar to Bhakti- Yoga, which means *devotion* to the teacher.

All teachers declare that they are not stating any new doctrines but are only restoring the old tradition, the eternal verity, handed down from master to pupil.

The teaching is a renewal, a rediscovery, a restoration of knowledge long forgotten. All great teachers like Gautama the Buddha, Jesus, Lao Tzu Mohammed and others are content to affirm that they're only restating the teaching of past teachers.

It is the ancient way that had been lost that the teacher opens up again.

The great teachers do not lay claim to originality, but affirm that they are expounding the ancient truth which is the final norm by which all teachings are judged, the eternal source of all religions and philosophies.

-Yogananda

"Wisdom that was not made; but is at this present, as it hath ever been and so shall ever be."

-St. Augustine

5 161. Teachers, Spiritual 5

Bhakti is derived from the root, Bhaj, to serve, and means service of the Lord. It is loving attention to God. It is intense love for God. It is surrender in trusting appropriation of the grace of the lord.

It is a profound experience which negates all desire and fills the heart with love for God. Advocates of the way of devotion are not interested so much in supramundane redemption as in absolute subjection to the abiding will of God. The human soul draws near to the divine by contemplation of God's power, wisdom and goodness, by constant remembrance of "him" with a devout heart, by conversing about "His" qualities with others, by singing "His" praises with fellow men and woman and by doing all acts as "His" service. The devotee directs his whole being to God. Adoration is the essence of religion.

The divine spiritual teacher is not different (in consciousness) from the student.

"Out of discussion we call to vision, to those desiring to see we point the path, our teaching is a guiding in the "way." The seeing must be the very act of him who has made the choices."

-Pontius

No true spiritual teacher ever wanted to start a religion. Their only desire was to teach others how to attain what they themselves had achieved.

A true teacher never teaches. He/she only shares their spiritual knowledge. The true teacher is in the heart (consciousness) of the student or "listener."

It is the nature of the genuine "God Realized" teacher, master, guru, saint, etc. to be eternally present in the form of God for the sake of the disciple. This ego-less natural presence (as God) draws the disciple or devotee into the same spiritual condition as the teacher, which is, spiritual-self-realization and to know one's self as eternal spirit.

A true teacher is an *example* of what a human being can attain (actually return to).

The true teaching of any genuine teacher is: "Come follow me; I am the possibility of all mankind."

A true teacher is a loving reminder (or thorn) to his/her listeners of what they themselves can attain by "returning" to their true inner SELF-NATURE.

It is not the fault of Jesus that his followers did not understand him.

It is not the fault of Lao Tzu that his followers did not understand him.

It is not the fault of Mohammed that his followers did not understand him.

It is not the fault of the Buddha that his followers did not understand him.

It is not the fault of any "true" teacher that their followers do not understand them.

Facts of religious experience are found in different parts of the world and different periods of its history, attesting to the persistent unity and aspiration of the human spirit. The illuminations of the Hindu and the Buddhist seers, of Socrates and Plato, of Philo and Plotinus, of Christian and Muslim mystics, belong to the same family, through the theological attempts to account for them reflect the temperments of the race and the epoch.

-S. Radhakrishnan

5 161. Teachers, Spiritual 5

Ram Dass States:

Ultimately each person finds his or her linage or route through. And when you reach the stage of asking, "God, know me," or "let me be enlightened," or "I want Nirvana," or however you've said it, at that moment you call forth your spiritual guide or Guru, whom you may not know and may never know until the moment of your enlightenment, That being may be Christ, it may be any one of a number of beings, and is not necessarily on the physical plane. In fact, for most of us, our real Guru, our Sat Guru, is not on the physical plane. Our Guru will guide us, to the extent that we are asking purely, through one teaching after another. Some of them will be in the form of teachers or situations or experiences. And when we trust that we are in relationship to our Guru, we will constantly learn how to ask our Guru inside, and listen, and tune to the awareness of the presence of our guide, and allow our Guru to guide us, and we will begin to see how each situation is being presented by our Guru to bring us home.

Our Guru or guide represents a unique and specific lineage. CHRIST REPRESENTS A LINEAGE. PADMA SAMBHAVA REPRESENTS A LINEAGE. MOHAMMED REPRESENTS A LINEAGE. ABRAHAM REPRESENTS A LINEAGE. MAHARA-JI REPRESENTS A LINEAGE. Not all lineages are necessarily identified with any specific religion. Many of the highest beings have incarnated across time and across religions. And the same lineages have come down so that a being could represent a lineage which has manifested within Tibetan Buddhism, within Hinduism, within Judaism, within Christianity. Just as Luke is different from John, is different from Paul, is different from Peter, so Milarepa is different from Tilopa. Yellow Cloud is different from Cochise in the American Indian holy man tradition. The different Tzaddiks in the mystic tradition of Judaism represent different lineages. In the Talmud, the different rabbis represent the different lineages. We are ultimately going to make it through on a specific linage. We may not have a guide in form, we might be advait, meaning non-dualistic, the formless, which would attract us ultimately, we start to fall into a linage, not because it's the hip thing to do, not because our intellect tells us how its interesting, not because it's a nice community and we like the way they dress, but because that way pulled us. It's our way through.

And as we tune to that linage, our perception shifts, and we begin to notice changes in figure and ground in relationship. We notice teachers we never noticed before; we notice people to be with we never noticed before. The whole process starts to narrow in perceptually, and we start to go directly on what the Theosophists call a "ray" coming from God. Even working devotionally with the concept of God is a ray, for merging into God is merging into where the concept of God is not, because it's beyond the concept of God. Where God is not is exactly what the state of nirvana is. But to know that all ways lead to the end does not nullify the requirement that, sooner or later, we will have to make some sort of commitment or other. A process of surrender is required.

And we go through the linage. A linage which is pure is one that catapults us ultimately out the other end; it isn't designed to make us followers of the linage. It is designed to take us through itself and free us at the other end. A less pure teaching of a linage traps us in the linage, makes us a Buddhist or a Christian or a Hindu, not a free being, because when the people that lead do not have the full connection, they cling to the vehicle rather than the truth towards which the vehicle is directed, and vehicles (institutions) corrode unless they are constantly fed by the living spirit. And the living spirit comes only through beings who are it. We can become organizational groupies as part of our path, but if we know it's not enough, we must have the honesty to let it go. Ultimately we will come out of a linage at the other end and acknowledge that through the Sufi, through the Hebrew, through the Christian, through the Buddhist, through the Hindu, through the Zoroastrian, through linage after linage, have come beings who are the living spirit. Then, like Ramakrishna, we will put on each of the hats, not out of need, but out of acknowledgment, to appreciate the universality of ways. A true master, in the perfection of all ways, even through the form in which he or she manifest may be a vehicle for the transmission of a certain linage. Ramakrishna followed the path of devotion to the Mother. But when he completed his work, through he remained in the path of devotion to the mother, he was totally in the Advait, non-dual state, way beyond the mother. So at the beginning is eelecticism, at the end is universality, and in the middle is the linage.

\$\infty\$ 161. Teachers, Spiritual \$\infty\$

In ancient texts linage was referred to as the family of or, the house of, example, the house of Abraham. The family or house of David, spiritual linage is different than biological linage or family linage.*

Sometimes one's true brother or true sister is born into a different biological family, sometimes they meet, sometimes they don't.

Since the ancient days it has been said that if God-Realization, Liberation, or Enlightenment is the purpose of your life, the best thing you can do is spend your time in the Company of a Realizer. It is by sympathetic association with the Realizer, Communion with the Realizer, that Realization is accomplished, and not by self-effort.

What Are True and False Religion, Spirituality and Meditation?

What is popularized, hyped, and commonly believed to be religion, spirituality, or meditation is invariably a form of self-meditation, self-glorification, and self-survival. Such subhuman games are sold to masses of people via an appeal to naive and neurotic needs for certainty, hope, fascination, superiority, a positive self-image, and egoic immunity from fear and death. Thus, religion, spirituality and meditation become diluted, reduced to the worldly or self-preserving levels of less than human interest. The typical follower is childish, ultimately irresponsible, self-involved, amoral, experientially undeveloped, weak and out of balance in the dimensions of action, feeling, and thought, and irrationally attached to the enclosures of cult and belief.

Just so, in the popular view, religion, spirituality, and meditation are considered to be inherently different or separable things. Thus, meditation tends to be embraced as a merely psychological or physiological technique, even "scientifically" respectable, without religious significance, and often without spiritual content. Religion is commonly embraced without esoteric spiritual understanding or the higher responsibility of meditation. And spiritual or esoteric notions are popularly accepted in a vacuum, as an alternative to true religious and moral responsibilities, and with a simplistic view of meditation that is really a commitment to subjective illusions, self-glorification, and self-survival rather than to sacrifice of self in the Divine in every area of experience.

The popular promotability of religious, spiritual, and meditational ideas, cults, personalities, and practices depends on the subhuman and childish state of the general population. The responsive audience of such propaganda is the same subhuman mass of "consumers" that is the target of TV and the common media all over the world, and little more is required of anyone than to dutifully purchase the "product." To actually use the "product" is not demanded in any profound sense. Just buy it, praise it, own it, believe it, and glamorize yourself by association with it.

The whole matter of the popular communication and acceptance of religion, spirituality, and meditation is as obnoxious and absurd as any area of vulgarity in the world. It is all an appeal to the sense of self-divided fear and the general absence of intelligence that keeps people irresponsible and dependent, locked into problems, forever searching for solutions without becoming responsible for the problem and the need itself.

Truly, neither religion, nor spirituality, nor meditation expresses the human relationship to Truth unless each is directly and rightly integrated with the others. Religion, which is founded on personal and moral self-sacrifice, or truly human ecstasy, must maintain direct and conscious association with higher esoteric processes, the secrets of the spiritual adaptation of Man. And the religio-spiritual understanding of human sacrifice in the ultimate Reality must be associated with practical disciplines and transcendental means of higher or more perfect human adaptation through the full technical range of meditative and self-sacrificial processes. And all of this must be integrated with a right understanding and valuation of the Spiritual Master and the radical or perfect Destiny of devotees, or true practitioners.

*An individual who is said to be a "son" of someone or from the "family" of someone does not necessarily mean a physical lineage, but can be referring to the equality of spiritual-self-realization of the other individual. To be from the same "house" or "family," is referring to the sameness of spiritual development, the spiritual house, or the spiritual family of all those who have attained GOD-SELF-REALIZATION (At-one-ment). Example: To be from the house of David does not mean to be a biological descendent, but means to be equal to, and in the same spiritual state of GOD-SELF-REALIZATION.

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The religious, spiritual, and meditative Way of Truth or Eternal Life is a process of personal, moral, and higher psycho-physical sacrifice. It is not a superficial and private remedial technique, but a form of culture, a profound and total way of life. The leaders of popular cults tell their fanatic followers: "Meditate on yourself, in yourself, for yourself, and by yourself. Come and get it. What you get-and it will be easy-will make you happy, fearless, superior, right, invulnerable, lovable, and immortal." But, truly, what is thus acquired only reinforces the loveless moods of those who are already constantly acquiring and buying for the sake of ultimate results and satisfactions.

The Way of Truth cannot be understood by children or fools. It is of no interest to the vulgar daily personality refined and developed by TV and the mob of peers. It requires the most profound intelligence, commitment, responsibility, and moral force of persistence in practice. It requires the most creative and easeful force of love. It requires great freedom from the destructive force of irrational reactivity, fear, and self-protectiveness.

Therefore, the communication of such a Way truly takes place only in the forums and with the speed of the highest kind of human consideration. To the degree such communication is introduced into the media streams of popular "culture," it must creatively struggle, through constant criticism and depth of information, with the profusion of subhuman propaganda. And the useful or effective communication of the Way of Truth requires a continual mindfulness of the ordinary tendencies, demands, and illusions of the subhuman mood of the usual state of human beings.

-Franklin Jones

Krishnamurti States:

There are so many gurus in the world, the hidden ones and the open ones. Each of them promises that, through conformity to a certain system or method, the mind will arrive at that realization of what truth is; but no system or method - which implies imitation, conformity, following, and thereby fear - has any significance whatever for a mind that is enquiring into this whole question of life, a question which needs such a delicate, highly sensitive intelligent mind.

The guru is supposed to know and you not to know. He is supposed to be far advanced in evolution and has therefore immense knowledge. And you, who are down below, are gradually going to come to that highest form of knowledge. This whole hierarchial system - which exists not only outwardly in society but also inwardly and among the so-called gurus - is obviously, when one is enquiring into what is truth, an illusion.

There is not path to truth. There is not your path or my path. There is no Christian way to it, or Hindu way to it. A 'way' implies a static process to something which is also static. There is a way from here to that next village, the village is firmly there, rooted in the buildings, and there is a road to it. But truth is not like that, it is a living thing, a moving thing and therefore there can be no path to it, neither yours nor mine nor theirs.

To proceed with this problem, to learn, to see, there must be the quietness of a mind that is not broken up, that is not torn apart, that is not tortured. If I wasn't to see something very clearly, the tree, or the cloud, or the face of a person next to me, to see clearly without any distortion, the mind must not be chattering, obviously. The mind must be very quiet to observe, to see. And the very seeing is the doing and the learning.

One has to be alone and quiet, then it is there...the BRAIN must be utterly still, sensitive, to watch, to see...As a stream of water gushes out from the side of a mountain, naturally and under pressure, this cheer (pours) out in great abundance, coming from nowhere and going nowhere, but the heart and mind (is) never the same again.

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I maintain that Truth is a pathless land, and you cannot approach it by any path whatsoever, by any religion, by any sect. Truth, being limitless, unconditioned, unapproachable by any path whatsoever, cannot be organized; nor should any organization be formed to lead or to coerce people along any particular path. You must climb towards the Truth. It cannot be 'stepped down' or organized for you.

You cannot discover the path, because there is no path, Truth is a thing that is living, and to a living thing there is no path - it is only to dead things that there can be a path. Truth being pathless, to discover it you must be adventurous, ready for danger; and do you think a guru will help you to be adventurous, to live in danger? To seek a guru obviously indicates that you are not adventurous, that you are merely seeking a path to reality as a means of security.

It has been the misfortune of every teacher that, while he/she speaks from a higher (prior) consciousness, his/her followers can only receive the message on their own level; and the gulf between the true teaching and the limited understanding grows wider with time.

≈ 162. Technology ≈

The proper use of technology is to support human spiritual evolution.

Technology can provide more free time from the problems of survival in which the higher arts of spiritual evolution can be studied and explored.

Technology should serve mankind. Mankind should not serve technology.

Technology is *NOT* the answer to mankind's problems, although those who CREATE and PROMOTE it would have you believe otherwise.

"He who has much of the world has much of nothing."

-St. Francis

≈ 163. Terminology ≈

A POSTERIORI: Literally meaning "after." A statement, concept, or idea that is determined after the fact, based on experience or observation.

A PRIORI: Literally meaning "before." A statement, concept, or idea that is a given and does not need to be based on experience or observation. (E. Kant)

ABSOLUTE: George W.F. Hegel's name for the ultimate reality.

ABSTINENCE: We have to abstain or refrain from doing certain things if we are to make progress in our spiritual development. We must abstain and refrain from injuring others; from telling lies, theft. We must avoid theft because it alters the "material balance" of another person. Sensuality is an impure form of sex. While natural and pure sex can elevate one, sensuality can ruin one's spiritual development. We should not be guilty of greed. People are "lent" (by God's grace) money or abilities in order that we may help others. If we refuse to share or help in a time of need, then we may be sure that we may not receive in our time of need. The five fundamental abstinence are: injuring others, lies, theft, sensuality, and greed.

ACHAMANA: This is a rite of Hinduism in which the worshipper purifies him/her self by thinking pure thoughts while sipping water and sprinkling water around him/herself. It is similar to the sprinkling of water during a Christian ceremony of baptism. This is done before meditation.

ACHARYA: This is a word for spiritual teacher or guru. It is used as a suffix to a revered religious-spiritual teacher

ADHARMA: The lack of virtue, lack of righteousness.

AESTHETICS: The school of philosophy that ponders the nature of art and beauty. Schopenhauer recommended it as one of the ways to keep earthly passions at bay.

AGAMA: A scripture, or in Tibet, a "tantra" used to indicate a work in mystical or metaphysical worship.

AGAMI KARMA: A more correct term for karma. The physical and mental acts performed by a person which affects one's future incarnations, i.e., ye shall reap what ye sow. Future karma is stored in the subconscious mind.

AHAMKARA: Ahamkara is the controlling or directing factor in the mind which receives sense impressions and establishes them in the form of facts which we can also "recall" later at will.

AHIMSA: The policy of non-violence and peace. The refraining of harm to another by thought, deed, or word, or "do as you would be done by" (the main policy of Gandhi).

AI: The equal love for all without discrimination in any form. The spiritual attainment of this word (condition) means we are free from physical birth again, because of our "most purest" state of mind.

∞ 163. Terminology ∞

AJAPA: A "special" mantra.

AJNACHAKRA: The sixth of the commonly accepted charkas or yogic centers of consciousness. Some ancient spiritual sects claim as many as nine centers. It is the center at the eyebrow level. The mechanism of the sixth-sense and clairvoyance, internal visions, and knowledge of other worlds (dimensions) and "prophesy."

AKASHA: Ether, or that which fills all space between worlds, molecules, and everything. The "matter" or stuff from which everything is formed .

AKASHIC: (Akashic record). Every past event and possible future combination in the mind of God for creation and expression. Past, present, and possible future events.

ALIENATION: The feeling of isolation, of not being part of society. Expressed by Hegel, Kierkegaard, and the Existentialists

ALTRUISM: Looking out for the next fellow and trying to do good works. Some philosophers believe altruism is impossible, because all actions, even charitable ones, are motivated by self-interest. The Objectivists think it is a downright foolish practice.

AMRITA NADI: Amrita Nadi, in Sanskrit, means literally "Nerve (or Current) of Immortal Bliss." In the Awakening of Divine Self-Realization, the Spiritual Current of Divine Being is felt to move in an S-curve out from the seat of the Divine Self associated with the right side of the heart, then forward and up the front of the chest, through the throat, and then up the back of the head, and forward to the Spirit-Matrix of Love-Bliss at and above the crown of the head. From there, the Living Spirit-Current circulates in a "Circle" of life-sustaining Spirit-Energy, down the front and up the spine of the human body-mind.

ANAHATA CHAKRA: The chakra at the heart level. The fourth of the commonly known yogic centers.

ANAHATA SHABDA: A sound not heard but perceived during meditation when one has reached a certain level. It is the sound of "om" (or "Amen" by Christians), i.e., I believe because I have experienced.

ANANDA: Spiritual joy, not associated with the body-mind consciousness, freedom.

ANATMA: *This is* the world of illusion, *this* earth; *this* world is an illusion, patterns of energy, a secondary reality.

ANGST: Deep anxiety, which many philosophers, including Hegel, Kierkegard, Sartre, and Camus, believe is an unavoidable emotional state for any thinking man or woman.

ANNAMAYA KOSHA: The *physical body* that encases the spirit, our physical body.

ANTAKHKARANA: Eastern philosophy, Vedanta philosophy. The use of the mind to control the physical body.

ANTHROPOMORPHISM: Assigning human qualities and characteristics to nonhuman things, including nature and God.

APEIRON: The Greek word for Boundless, this was Anaximander's way to describe the ultimate reality, as opposed to the other Monists who made one of the elements the basis for all reality.

APHORISM: Nietzsche's main technique for philosophizing. A pithy observation that can vary in length from a few lines to a few paragraphs.

APOCALYPSE: The Greek word for "revelation" has come to mean the time when the world as we know it will be destroyed.

ARCHETYPES: In Jungian psychology, patterns of images for different approaches to life.

ARETE: The ancient Greek term for the highest personal excellence, the integrity to do what must be done.

ASANA: Any sitting posture for meditation. Lotus or non-lotus.

ASAT: All things unreal or illusionary. This is the world of illusion. The world of spirit is the real world.

ASCETICISM: The practice of denying oneself physical comforts and necessities, usually in order to get focused beyond material things.

ASHRAMA: The place where teachers and pupils reside – a hermitage.

ASMITA: Conceit, egoism, pride of an unevolved human.

ASSOCIATIONISM: The view that our ideas are formed by combining sense perceptions that resemble one another or that we experience together.

ASTRAL: Not of this world; an in between place or dimension, but *not* heaven (Christian term is "purgatory").

ASTRAL TRAVEL: When the soul or oversoul travels to the astral plane while the body is in deep rest.

ATARAXIA: The ancient Greek term for mental tranquility.

ATMA – ATMAN: The oversoul or super consciousness in human beings in vedantic philosophy (Holy-spirit in Christianity).

ATOMISM: The belief of the Presocratic philosopher, beginning with Leucippus and Democritus, that everything could be broken down to tiny, indivisible particles called atoms. It turned out to be true (until scientists learned that the atom could be split onto subatomic particles.)

AURA: Multi-colored force lines that surround the body (similar to a magnetic field). Not to be confused with the "etheric double" of bluish-gray color.

AUTHENTICITY: The existentialist concept of leading your life on your own terms, refusing to accept the assumptions others make.

AVATAR or AVATARA: A rare person with no karma and not necessarily human. But one who adopts human form (incarnates in order to teach). Avatar (male) avatara (female) is always higher than any human. An angel, shien (Taoism), Jesus the Christ. They appear when the world is in danger or humanity is in danger as a species. An avatar is one who teaches and "restores" to *present-day* requirements ancient teachings.

AVESHA: The entering of an avatar into another person's body to do some special work. But only if the "host" agrees.

AVIDYA: Ignorance. To mistake life on the earth as the only life that matters. Earth is a classroom or training ground, a boot camp of the soul.

BEHAVIORISM: The name for an approach to the study of psychology in vogue for much of the first half of the twentieth century. Behaviorists weren't particularly interested in the mind as a conscious, reflective entity, but rather as something largely conditioned, or determined, by external stimuli.

BHAGAVAD GITA: The eighteen chapters of the "Gita" deal with one "aspect" of human life and shows how, by using the physical, emotional, mental, ethical, and spiritual abilities of one's being, one can attain true harmony of body and spirit. The Tao Teh Ching is also the same integration process which forms an "*integral being*," or "shien." Only through true harmony and true integration can mankind progress to "divinity" (i.e., atonement), heaven, Satori, Nirvana, etc., etc.).

BHAGAVAN: One's personal God regardless of name, but with attributes of power, might, glory, wisdom, etc.

BHAJAN: The worship of God through singing or chanting. This is called "Psalms" in the Christian religion.

BHAKTA: A "follower" of God, a "devotee" in any religion.

BHAKTI: The act of "devotion" to one's God. The act of identifying one's self as a child of God. To be subservient and obedient to God on which the Christian church is based, founded.

BHAVA: This is being, feeling, existing, emotion of humans of which there are three types:

- 1. PASHU-BHAVA: The lowest group; selfish; do evil to others; greedy; never help others; the bottom of evolution.
- 2. VIRA-BHAVA: The middle group; have the desire to be better; high energy; are do-gooders but have an ego about it and need much evolution.
- 3. DIVYA-BHAVA: Highest group; are unselfish; thoughtful; truly help others without reward or self-gain.

BODHA: The "knowledge" given to another person *about* wisdom and understanding.

BRAHMIN or BRAHMAN: One who has achieved God-self-realization (in Christianity, a "Christ."

BRAHMA: The name of God in Hinduism.

BOHDI: A Buddhist word for one who "appreciates" the nature of what is beyond this life. Perfect knowledge and perfect understanding of the spiritual condition.

BOURGEOIS: Middle-class and conservative. Karl Marx contrasted the bourgeoisie to the proletariat workers who are exploited by capitalism. The bourgeoisie, on the other hand, are content under capitalism and are generally considered unsympathetic to the plight of the laborers.

BRACKETING: Husserl's process of setting aside assumptions about things that stem from scientific thinking. The point is to look at things with fresh eyes.

BRAHMACHARI: One who has taken the first monastic vows. Or, a devoted person to the observance and practice of a form of religion without monastic vows.

BRAHMALOKA: The plane of existence where those who have succeeded in the earth life go to commune with others on the same level (an astral plane, not heaven).

BRAHMA-SUTRAS: Very famous aphorisms which place before one the principal teachings of the Upanishads.

BUDDHA: Not a God, but a person who has *attained* freedom, enlightenment, "*Nirvana*" (i.e., heaven, Christhood, Tao, Satori, super consciousness, etc.). The Buddha's real name was Siddhartha Gautama (lived 2500 years ago in India).

BUDDHI: A word meaning wisdom, i.e., wisdom derived from stillness, as in insights.

BUDDHISM: Philosophy founded in India during the fifth century B.C.E. by Siddhartha Gautama. It stresses the transcendence of self and of desire.

CALCULUS OF FELICITY: Jeremy Bentham's strange mathematical formula wherein we can calculate the pain/pleasure factor of an act before indulging in it.

CAPITALISM: The economic practice of producing goods and selling them at a profit. Also the economic system based on this practice.

CASTE SYSTEM: Social stratification into distinct groups based on the idea that everyone is born to hold a particular position in society. It defined the social structure in India for centuries.

CATEGORICAL IMPERATIVE: A moral law posited by Kant that says an act is good if it can be described by a rule that is universally applicable. Thus it holds true for everybody and forms the basis of our "practical reason," or moral understanding.

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CAUSAL BODY: Also called "Anandamaya-Kosha" or "Karana Sharira." The inner most body which commences the processes where we gain experiences in the flesh body. The causal body is the body of incarnation, the one which causes all the troubles with the flesh, lusts, desires, greed, selfishness.

CAVE OF SATAN: Also called the "pit of pseudo-emancipation." This is a stage in zazen where one experiences absolute serenity and is bedeviled into believing it to be Self-realization. It requires an inspired effort to break out and go beyond this state.

CHAITANYA: A state when spiritual consciousness has just been awakened, ready for deeper meditation and more progress inward.

CHAKRAS: Sometimes called "lotuses" or "wheels." There are six chakras along the spine and the seventh is in the center of the cerebrum; there two others, making nine in all. The first chakra is at the base of the spine near the excretory organ (the serpent). The second is at the genitalia level. The third at the umbilicus. The fourth approximately at the heart level. The fifth at the throat. The sixth at the eyebrow level. Most humans live in the lower parts of the spine. Not until man is able to raise the kundalini, powers into the heart chakra is he able to be aware of spiritual progress. And to the sixth chakra to be able to make any satisfactory progress. (The eighth and ninth center of consciousness can be found after one reaches God-self-realization.)

CHAN or CH'AN or CHANNA: This means "meditation" in Japanese Zen Buddhism. Channa also means "truth seeker." A person who has had "channa" has experienced a "revelation."

CHANG: The opposite of artificial. The opposite of abnormal, i.e., to be "normal," "sane" (from Taoism).

CHANISM: The *seeking* of "sudden" enlightenment or revelation during meditation.

CHENG: The honesty and sincerity inherent in one's true self, "Cheng" must be developed and allowed to grow to make progress in life.

CHI: This is vital force (Taoism). The Holy Spirit (consciousness) in Christianity.

CHITTA: The lower mind. The three parts of the mind: first is "manas." Second is "Buddi." Third is "Ahamkara." (Manas is lowest.)

CITY OF NINE GATES: The *physical body* which has nine main openings, eyes, ears, nostrils, etc.

CLAIRVOYANCE: *True* clairvoyance means that one's astral body can "leave" the physical body and "see" other dimension which cannot be seen while "*in*" the body. It can be naturally developed in all humans.

COGITO, ERGO SUM: Descartes's famous "I think, therefore I am" proves that you can be certain of at least one reality in this crazy world: You exist because you are thinking thoughts right now.

COLLECTIVE UNCONSCIOUS: In Jungian psychology, the body of symbolism and mythic images inherited from early humans that people have in their unconscious mind.

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COLLECTIVISM: The view that the stability of society is more important than individual rights and freedoms.

COMPLEXITY: A crucial, though slippery, concept applied to the systems studied by Systems Theorists. Features that contribute to a system's complexity include the ability to respond to internal changes and changes in the environment, and a high degree of inter-relatedness among internal elements, especially nonlinear (parallel) connections.

CONCEPTUALISM: The view introduced by scholastic philosophy that universals exist as concepts in the mind.

CONFUCIANISM: Philosophy of ancient China founded by Kun fu-tzu that stresses social harmony and respect for others.

CONNECTIONISM: Also called "parallel distributed processing," the study of artificial neural networks used to model mental processes. It stems from the key insight that the brain functions as a self-adjusting, nonlinear system for processing information.

CONSCIOUSNESS COLLECTIVE: According to Durkheim, the set of ideas that are shared by an entire society, making it possible for individuals to communicate and do all the things they do as members of the society.

CONSEQUENTIALISM: Another name for the Utilitarian philosophy. The consequences of an action determine its value. From a Utilitarian perspective, this philosophy means seeking pleasure and avoiding pain.

CONTEMPLATION: Contemplation is *not* meditation. "Cognitive contemplation," in which a material object is thought "about," non-cognitive contemplation; when one dwells upon the "things" of the spirit beyond material perception.

COSMIC CONSCIOUSNESS: The highest form of Savikalpa Samadhi, in which bodily, or at least psychosensual, awareness remains intact and operating, but psycho-physical, or cosmic, existence is otherwise (or simultaneously) perceived in Consciousness as an Infinite Unity.

COSMOGONY: The study of the origin of the world.

COSMOLOGY: The study of the nature and order of the world.

CULT: Half true or false teachings by a person, teacher with little or no spiritual perception and pretends to be a "great teacher," master, for selfish reasons, i.e., money, sex. If the "teacher" is more important than the "student," then it is a cult. Some of the world's most truthful and honest spiritual groups were called "cults" by competitive religious organizations in order to destroy them. CONSCIOUSNESS: Another name for spirit or soul.

DA CHI GONG: A primary form of "conscious exercise" in the Way of the Heart. The traditional Chinese practice of Chi Gong (also sometimes spelled "qigong" or "chi kung"). Da Chi Gong is a devotional practice, performed in feeling-Contemplation.

DAMA: The quieting of the ten organs of sense and action. Must be attained before true meditation can begin.

DARSHAN: In Sanskrit, the word "Darshan" means "seeing," "sight of," "vision of." In the Indian traditions, such seeing also involves feeling. Thus, "to have Darshan" of a saint, a holy image, etc., is a participatory, feeling act, not merely a visual witnessing of an object.

DASEIN: Heidegger's word for what he called "Being There," a fully realized conscious approach to life, more than merely "stayin' alive."

DECONSTRUCTION: The practice of unraveling meaning from written language to show how it is put together out of assumptions that can't be true.

DECONSTRUCTIONISM: The process of breaking down a thing (in Jacques Derrida's case, language) to show that what is being stated is in fact inherently false.

DEDUCTION: The process of determining what is necessarily true based on what is already known to be true.

DEISM: The belief in an unknowable God who set the world in motion at the beginning of time but has done little to interfere with nature since that time.

DEHA: "One who has a body." Humans have three basic bodies: the dense, the subtle, and the causal. The body is a "temple" whereby the soul or overself, consciousness spirit being can gain experience from the physical life.

DETERMINISM: The idea that what happens has to happen as a result of natural laws, a divine plan, or human nature. A classic philosophical problem concerns whether determinism is compatible with the notion of individual freedom.

DIACHRONIC: A view of language, in structural linguistics, that considers language as it develops through time.

DIALECTIC: The Socratic Dialogue, a series of questions and answers to help the person discover the truth for themselves, rather than simply telling them. The method of reasoning that moves back and forth between opposites.

DIETY: All scriptures state in one way or another, "thou shalt not worship graven images." In its *deepest* sense, the worshipping of one's "own" mind (i.e., thoughts, concepts, and opinions about God).

DIFFERANCE: Derrida's term for the characteristic of writing that gives it meaning by referring to other words that mean something different. Difference involves both differing and a deferring.

DEVA: A divine being, beyond the human state, or any human who attains enlightenment and purity and has transcended the physical plane.

DEVILS: The most "egoic" mentality in a human, with all the negative emotions of greed, hate, selfishness, lying, killing, etc.

DHANURASANA: The "bow" posture for meditation, with the stomach facing downward.

DHARMA: Has several meanings, universal law, truth, doctrine of the teacher, instructions of a teacher.

DYANA: Deep meditation or concentration.

DIKSHA: The act of initiating a student into spiritual life by a guru or teacher.

DIMENSIONS: Nine dimension, in all.

DIVINITY: An old Sanskrit word which means to "*shine*." "The shining one," "the bright one." An actual visible light emitting from a holy being. Moses "veiled" his face after coming down from the mountain of God.

DOGMA: An idea or way of thinking that is accepted as true on authority. It comes from an ancient Greek word meaning "belief."

DUALISM: The view that each person is two entities, a mind with mental attributes and a body with physical attributes, instead of a single entity with attributes of both sorts.

DWESHA: This is aversion; dislike, as opposed to like.

ECRITURE FEMININE: A French feminist writing style that tries to set itself apart from male philosophical writing by being creative and playful, sometimes making fun of the ideas of male philosophers.

EGO: (Narcissus in Greek mythology). (Anti-Christ in Christianity). The separate individuality apart from the "over self" or consciousness. An imaginary concept and fixation of mind. - The psychological - personality. According to Buddhism, the notion of an ego, i.e., awareness of oneself as a discrete individuality, is a delusion. It arises because, misled by our bifurcating intellect (the sixth sense) into postulating the dualism of "myself" and "not-myself," we are led to think and act as though we were a separated entity confronted by a world external to us. Thus in the unconscious the idea of "I," or selfhood, becomes fixed, and from this arise such thought patterns as "I hate this, I love that; this is mine, that is yours." Nourished by this fodder, the ego-I comes to dominate the mind, attacking whatever threatens its domination and grasping at anything which will enlarge its power. Antagonism, greed, and alienation, culminating in suffering, are the inevitable consequences of this circular process.

ELEMENTALS: A type of thought form which have a sort of half life of their own. A form of life brought into being by humans, formed from etheric substance which was the origin of all complex forms.

ELEMENTS: In metaphysics, they are ether, air, fire, water, and earth (the five forces).

ELEUTHERIOS: Greek for "Liberator." A title by which Zeus, the supreme diety, was venerated in the Spiritual esotericism of ancient Greece. The Designation "Eleutherios" indicates the Divine Function of the spiritual teacher as the Incarnation of the Divine Person, "Whose Inherently Perfect Self-Brightness" Liberates all conditionally Manifested beings, Freely, Liberally, Gracefully, and Without Ceasing."

EMPIRICISM: The philosophy that maintains that all knowledge is gathered through sensory experience alone. The opposite of Rationalism.

EPICUREANISM: Hellenistic philosophy founded by Epicurus in the third century B.C.E. that stresses the avoidance of mental pain.

EPISTEMOLOGY: The study of knowing. Epistemologists want to know what we mean when we say we know something.

ETERNAL RECURRENCE: Nietzsche's proposition that we live the same life, without variation, over and over again. He probably did not mean this literally. He was suggesting that we should make our lives such that we would not mind repeating it time and again.

ETHERIC DOUBLE: The substance existing between the physical body and the aura. A gray-blue color sometimes left on earth after death, called a "ghost."

ETHICS: The study of moral and social behavior. Ethical philosophers want to know what it means to be a person and how people can and should act.

EXISTENTIALISM: The philosophy that expresses the belief that life is meaningless and absurd, and the best that we can do is try to lead authentic, heroic lives in a cold and uncaring world.

FEMINISM: Philosophy and political movement that exposes and resists the systematic exclusion of women and women's best interests from male-dominated thinking and society.

FEUDISM: The economic structure in which the nobility owns the land that is farmed by the serfs, or peasants, who support the nobles in exchange for protection.

FORCES: Four force groups:

- 1. Natural forces: physics, heat, light, sound, electricity, magnetism.
- 2. Etheric forces: included is the power of the kundalini.
- 3. Metaphysical forces: include thought forms generated from the mind and can last for centuries, often called an "Egyptian tomb curse(s)," etc.
- 4. The "power" of love (and hate) can generate the forces of telepathy, clairvoyance, psychometry, levitation, teleportation, etc. Astral travel is not a force, but an ability.

FORM: An ideal concept that, for Plato, actually exists in its own separate, ideal reality. This ideal reality influences the imperfect reality in which we live by lending it shape. (Spirit-Consciousness)

FUNCTIONALISM: Emily Durkheim's theory that a society, in essence, takes on a personality of its own and can be objectively viewed the way a scientist or physician may regard a living organism.

GAYATRI: The most important Hindu mantra, "Om, bhur, bhuvah, swah. Tat savitur varenyam bhargo devasya dhimahi. Dhiyo yo nah prachodayat. Om." In English means, "We meditate upon the ineffable effulgence of that resplendent sun. May that sun direct our understanding for the good of all living."

GENDER: Refers to ideas about sex differences, as opposed to sex differences themselves. Gender roles are thus the different positions society assigns the different sexes.

GHOST: An etheric force or etheric double of a human person.

GREAT PATH OF RETURN: The traditional religious and Spiritual paths of the first six stages of life as the "great path of return," because the traditional methods of the un-Enlightened stages of life seek to regress, or return, to a specific, or absolute, Goal, which is often termed God, Truth, Reality, and so on. Previous to Divine Enlightenment in the seventh stage of life, practice of the Way of the Heart does not seek to fulfill any stage of life but is lived (progressively) in the context of the first six stages of life. In such uniquely self-transcending, or "radical," practice, all goals and all motivated methods are to be persistently observed, understood, and transcended.

GUNAS: Three qualities which we must enter into in this life and then discard to be free.

GURU: Often called master, i.e., he is the master of his/her own evolution and/or destiny, *not* the master (controller) of others. Means "light over darkness."

GURU BHAI: A "student" studying under a spiritual teacher.

HIGHER SELF: The oversoul, super consciousness, holy spirit (not the inflated egoic self).

HABIT: An action or series of actions which have become impressed upon the subconscious mind so that a person may perform even intricate operations or maneuvers without conscious effort or the intervention of the conscious mind.

HATHA YOGA: A series of exercises, or physical exertion for spiritual or mental discipline. It is for the body and mind, more than for spiritual realization (i.e., self control).

HEDONISM: The belief that the pursuit of pleasure and the avoidance of pain is the greatest goal of mankind. Social Hedonism was at the foundation of the Utilitarian philosophy.

HINDUISM: Indian religious thinking based on the ideas of dharma, or duty, and karma, or action.

HUMANISM: Renaissance philosophical attitude toward human beings and human activity as an expression of divine purpose.

HUME'S FORK: The idea that facts do not exist in any necessary logical relationships and relationships do not presuppose any particular facts. Facts and relationships are joined only through association. Hume used his "fork" to criticize metaphysical notions, including causality.

HUME'S LAW: See naturalistic fallacy.

HYPNOTISM: Should never be used except under the most stringent conditions. Causes brain damage.

HYPOTHESIS: A theoretical statement that explains things but that may be refuted or confirmed by new evidence.

ICHCHHASHAKTI: Means "will power." Special will power, to see the future, the probable future, levitation.

IDA: A column of sensory or motor nerves on the *left* side of the spinal cord. They have a special relationship between the body and the astral body.

IDEALISM: The belief that everything is "in the mind," and physical reality does not exist. Made famous by George Berkeley.

IDEOLOGY: A system of beliefs or ideas that reinforce the values of a particular class or group of people.

ILLUMINATION: Divinely inspired insight and wisdom. St. Augustine believed that this was a necessary ingredient to true knowledge.

ILLUSION: Earth is an illusion, earth is one of the "hells." It is where we get the hellish physical experiences and illusions. "Theworst thing about hell is that you don't know you are *already* in it."

IMMANENT: Something that is directly experienced. The opposite of "transcendent."

INCARNATION: A person comes to earth in order to have experiences which can be analyzed by the oversoul for its development. *Each* incarnation is in a *different* sign of the zodiac in order to get balanced knowledge.

INDIVIDUALISM: The view that individual rights and freedoms should form the basis of society.

INDRIYAS: The "ten" indriyas or ten organs in the body by which the oversoul, super consciousness receives specialized information. The organs of hearing, sight, smell, taste, touch, and organs of more direct action, excretion, generation, propulsion (feet), touch (hands), and taste (tongue).

INDUCTION: Drawing general, probable conclusions from particular evidence; if certain things are true in particular, we can induce that things of the same kind will be true in general.

INFRASTRUCTURE: Includes the aspects of society that have to do with economy and what Marx called "the relations of production," centered around money, labor, and material goods.

INNATE IDEAS: Thoughts are observations that can come without the benefit of sensory experience. This was the belief of the Rationalists, and the opposite viewpoint of the Empiricists.

INTENTIONALITY: According to Husserl, both the attitude you bring with you whenever you think about something and what it is you are thinking about. In other words, it's the relation between the thing you're thinking of and the manner in which you are thinking.

INTUITION: A process occurring in stillness of mind or meditation, under which the physical body is given a glimpse of something which normally in the physical body could not be known. Women have greater intuition than men

ISHVARAKOTI: An inferior type of avatar which deals with people on a minor level.

ISHWARA: Actually means "divine willer." A spiritually perfect being who has compassion for struggling humanity because he/she has gone through the same pain and suffering themselves.

JAGRAT: Being "awake" as opposed to sleeping (not spiritual awakening).

JAPA: Means repetition. It has nothing to do with meditation. The repetition of a word, for example, repeating the name of God, over and over, for help.

JEN: (Chinese). The art of being human. Love and kindness towards others. "Jen" is the basis of the teachings of Confucius.

JIVA: A name for the individual living unit complete with body, mind and various senses. A human being.

JNANA: Knowledge and awareness of life beyond the life in this world. Knowledge of the overself. Knowledge of what one has to experience and learn on the earth.

JNANI: A person who understands or follows the road of spiritual knowledge to attain liberation.

KAMA: (Not karma). Means desire or craving.

KARMA: The law of universal energy response to one's thoughts and actions. Cause and effect. Do unto others as you would have others do unto you. This is not a "request." It is a statement of laws!

KOAN: From Zen Buddhism. A peculiar statement which apparently is without logic and which makes no sense. Sometimes it is used to "stump" or "stall" the brain, so self realization can occur or be experienced (i.e., sudden enlightenment).

KOSHA: A covering or sheath. There are five koshas described in certain Upanishads, each located within the other:

- 1. The body physical Annamaya Kosha
- 2. Prana body Pranamaya Kosha
- 3. Mind sheath Manomaya Kosha
- 4. Intellect or wisdom Vijnanamaya Kosha
- 5. Bliss body Anandamaya Kosha

KOWU: (Chinese). To study or investigation of spiritual matters and the rectification of misunderstandings of previous studies.

KRIYAS: Spontaneous, self-purifying physical movements. Kriyas arise when the natural bodily energies are stimulated by the Divine Spirit-Current.

KUM BHAKA: A special form of breath retention between inhaling and exhaling.

KUNDALINI: Life force, energy, coiled up at the base of the spine, often called the "*serpent*" in the Bible, sexual energy. As this force surges up through the chakras it makes a person aware of esoteric things. Bible, "Revelations," it awakens clairvoyance, telepathic and psychometry, and enables one to live between two worlds. This energy is dangerous. It can lead to madness if one is untrained. The story of Adam and Eve, the serpent was the kundalini (sexual energy) released. The apple represents the "fruit" of knowledge and the creation of the ego or separate mentality, which was the "fall," and casting "themselves" out of heaven. Vipassana, Kriya breathing and Taoist breathing type meditations are easy to practice and start with.

LAO-TZU: Though Lao-tzu is commonly regarded as one of China's greatest sages, little is know about his actual life. He is said to have been born about 604 B.B. and to be the author of the *Tao Teh Ching*, which is the bible of Taoism, as the religion which grew up around this book came to be called. The Tao has been defined as the ground of all existence, or as the power of the universe.

LAW: Essentially the law of God. That law is non-separation, i.e., do not create a false self which opposes the true inner Self.

KUTHASTHA: The true overself, soul, individualized universal spirit consciousness.

LANGUE: The French word for language. In Saussure's terms, langue is language understood as a system that exists independently of individual speech acts.

LAYA: "Laya yoga" is the system of yoga which specializes in "the raising of the kundalini." It can raise the I.Q. if one is properly trained or it can cause insanity and death.

LEVITATION: Accomplished by very special breathing which raises the frequency of the body's molecular oscillations so as to produce a form of "contragravity." Note: If a person can raise the rate of his molecular

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oscillations then it may be possible to raise the molecular oscillations of an object as well, such as a large stone block so it could be transported and then assembled into a giant pyramid. So called modern science seems to overlook the simple fact of the power of the human mind (spiritual mind).

LI: (Chinese). Word has two meanings; one is ritual or standard of conduct. The second is "the eternal verities," the great truth, the eternal truth.

LIBERALISM: The belief in social freedom and tolerance. Liberals are criticized by radicals because their 'live-andlet-live" attitude doesn't help bring about change.

LIBERATION: The eastern word is "moksha." Means enlightenment, at-onement, God union.

LILA: The play or sport of God, in life, and as life.

*Note: Internet search - Vipassana or Kriya Yoga for more information.

LOGO-CENTRISM: Derrida's term for the attempt of philosophical writing to suggest meaning that is not simply produced by writing. The term is based on the Greek word for word, "logos" and is modeled after the word "ethnocentrism," which refers to the tendency to look at things with a biased cultural perspective. In other words, logocentrism is the tendency for philosophy to think it is special and better than other kinds of writing such as fiction.

LOKA: A plane of existence. A complete world to the one who lives there.

LOGICAL ATOMISM: Russell and Wittgenstein's theory that language and concepts could, like physical elements, be broken down to their smallest particulars and thereby logically analyzed.

LOTUS: The lotus is a plant which grows on the dirtiest or muddiest of water. It grows in the foulest surroundings, and yet no matter how foul those surroundings, the lotus remains pure and unsullied and quite uncontaminated by that which is around it. It represents spiritual development or spiritual evolution, being untouched by the world.

LOVE: A feeling. *Not* one of the emotions. The "harmony" between two or more creatures of any kind. (It does *not* mean sex.)

MACHIAVELLIANISM: A term that is often used to describe ruthlessness and deception in politics. More generally, the term is used to refer to anything someone doesn't like about anything political.

MACROCOSM (big universe): The world as a whole understood as a reflection of the human body.

MANAS: This is the "*thought power*" of a person. When "thought power" is taped into one can do quite a lot of difficult things, like telepathy, clairvoyance, psychometry, astral travel, etc.

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MANIPURAKA: One of the chakras, at the level of the navel. The third of the common seven yogic centers of consciousness. (Some teachings indicate there are "nine" levels of consciousness.)

MANTRA: A particular vibratory name for God to attain purification of thought. A form of a "prayer." All sounds and words can influence what is called "matter," i.e., mind over matter).

MARXISM: Philosophy based on the economic and political thinking of Karl Marx that says ideology, or the way people think, depends on the relations of production, or the way people make and use things.

MATERIALISM: The belief that existence is entirely physical and that thinking and knowing are effects produced by the physical process of sensation in the brain.

METAPHYSICS: A branch of philosophy that studies the makeup, working, and organization of reality in general. Metaphysics is also used more specifically to refer to whatever aspects of reality there may be that cannot be observed and measured, such as God and virtue.

MAUNA: Being quiet, not talking about their esoteric studes or experiences.

MAYA: The power of illusion. Our own earth and universe is an illusion, i.e., not material at all, but condensed energy. E=MC 2.

MEDITATION: A system of putting one's mind in order, to train it, to develop it. The process of enlightened spiritual evolution. "True meditation" has nothing to do with thoughts or visualization, but deals with the development and cultivation of consciousness awareness, which is the only reality (truth).

MICROCOSM (little universe): The individual human being understood as an image of the world as a whole.

MING: (Chinese). Destiny or fate, or an order from God above.

MING CHIA: The science of vibrations and of creating important words or names for things.

MIRROR STAGE: In Lacanian psychology, a crucial moment in the formation of the subject's awareness of himself as a person.

MITHYA: The "bonds" created by this world of illusion, a state of ignorance.

MOKSHA: Liberation, enlightenment, freedom from illusion, spiritual attainment, self realization. The same as Satori, Nirvana, cosmic consciousness, etc.

MONADS: According to Leibniz's philosophy, simple substances that cannot be broken down any further. They do not take up space and can perceive reality.

MONISM: The belief that one element or thing is the basic stuff of reality. The Presocratic philosophers were Monists. The belief that the natural world is all connected into a single whole.

MONOTHEISM: The belief in a single all-powerful God.

MUNDRAS: Basically exercises of Hatha Yoga to obtain a certain result.

MULADHARA: A chakra below the base of the spine, *not* the kundalini. The exact location of the kundalini is "between" the excretion and reproductive organs.

MUMUKSHUTWA: The very, very strong desire to be free of the body and its bonds. The desire to "return" to the "true" spiritual condition.

MUNI: One who never speaks about his/her spiritual matters, experiences.

MYSTICISM: The study and understanding of things which are beyond the physical human experience. Has *nothing* to do with black magic or spells, etc. The ideas that we can have direct experience of God. This may come in the form of dreams and visions, or may come through meditation or artistic creativity.

NADAS: The sound or voice within telling you what to do or what not to do (conscious).

NATURAL SELECTION: Charles Darwin's theory of Evolution. Members of a species that are the "fittest" survive and reproduce, altering the species over time as those unable to adapt die off.

NATURALISTIC FALLACY: The mistaken idea that we can say how things ought to be, based on a knowledge of how things are. It is also known as "Hume's law."

NATURE SPIRITS: The spirit or consciousness in nature which directs the growth of plants, trees, flowers, and animals.

NEOPLATONISM: Medieval philosophy combining Plato's teachings and religious thinking.

NEW AGE: Contemporary philosophy that stresses higher spiritual consciousness on a global level.

NIHILISM: The ultimate in a despairing, negative worldview. Utter hopelessness.

NINDRAS: Ideas which are obtained or relieved during sleep or astral travel, but most often forgotten on awakening.

NIRVANA: Liberation from the body-mind, basically the same as enlightenment, self realization, Satori, Samadhi, etc.

NOMINALISM: The Middle Ages belief that opposed the Aristotelian theory of Universals.

NOUMENA: Kant's name for the metaphysical world, the reality that lies beyond our ability to perceive.

OBJECTIVISM: Ayn Rand's popular twentieth-century view that combines rugged individualism and laissez-faire capitalism.

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OBJECTIVITY: The idea that knowledge does not reflect personal concerns, but its true for everybody.

OCKHAM'S RAZOR: The philosophical version of the slogan: Keep it simple. The simplest solution to a problem or question is also usually the correct one.

OEDIPUS COMPLEX: In Freudian psychology, the problem young boys experience when they feel in competition with their father for their mother's love. This complex sometimes persists in later life.

OJAS: The highest form of energy in the human body. If expressed as an aura, it would be a golden glow or halo around the head.

OM or AUM: And the modern version is now "Amen," means "I believe." The vibration of creation. The "word" of God.

ONTOLOGY: The study of being, or existence. Ontologists want to know what we mean when we say something exists.

"OPEN EYES": The phrase graphically describes the non-exclusive, non-inward, native State of the Divinely Self-Realized Adept, Who is Identified Unconditionally with the Divine Reality, while also allowing whatever arises to appear in the Divine Consciousness (and spontaneously Recognizing everything that arises as only a modification of That One.) The Transcendental Self is intuited in the mature phases of the advanced stage of life, but It can be Realized at that stage only by the forced (or Grace-Given) exclusion of the phenomena of world, body, mind, and self. In "Open Eyes," that impulse to exclusion is unnecessary, as "the Eyes of the Heart Open" and Perfect Realization of the Spiritual, Transcendental, and Divine Self in the final stage of life becomes permanent and incorruptible by any phenomenal events.

OTHERING: Michael Foucault's name for the way people distinguish themselves from other people, usually in a pejorative way.

OVERSELF: The soul, super consciousness, spirit. In Sanskrit, called adhyatma.

PADMASANA: The "lotus position" used in meditation.

PANDIT/PUNDIT: An eastern name for a person who has thoroughly studied the scriptures and various religions, but is *not* a teacher.

PANTHEISM: The belief that God is all things. This means that people and Nature are aspects of God and have divine power in and of themselves.

PARADIGM SHIFT: A drastic change in the way the human race lives and thinks as a result of an important new discovery or development.

PARADOX: A seemingly contradictory concept that, upon close examination, is not contradictory at all.

PARAMATA: The supreme self, the supreme atman. Also called the overself, consciousness prior to the body and mind.

PAROLE: The French word for speech. Saussure used the term to refer to individual speech acts made possible by *langue*, or language.

PATRIARCHY: The system of thinking and acting that sees fatherhood as a special source of power and authority.

PENIS ENVY: A very questionable Freudian idea that women are jealous of men. It has been used to try and discredit women's thinking and behavior.

PHENOMENAL WORLD: The world as it appears to our senses.

PHENOMENOLOGY: Philosophy founded by Edmund Husserl that says that "intentionality," or attitude, always goes along with consciousness.

PHILOSOPHER: One who is in a state of divine-self realization (one's first love) and uses "intuition" along with unconditional love to lead others "back home."

PHILOSOPHIES: The philosophers of the French Enlightenment. They believed that philosophy was an important means of bringing about progress.

PHILOSOPHY: Literally the "love of wisdom," from the Greek words philos and sophia.

PHONEME: In linguistics, a consonant or a vowel sound that is recognizably different from other sounds used to make words. It is the smallest unit of sound in language.

PHYSIS: The ancient Greed word for the natural world.

PINGALA: A channel on the right side of the spinal cord. It contains sensors and motor fibers which effect physical life and one's metaphysical life.

PLEASURE AND PAIN: These are a form of controlling conditions. With too much pain one seeks pleasure. If one indulges in pleasure, one creates pain again. One begins to develop intelligence by the alternating cycles of pain and pleasure. One learns to control the body which is the foundation for spiritual matters.

PLEASURE PRINCIPLE: In Freudian psychology, the idea that all people from birth pursue pleasurable experience in the form of physical and emotional gratification.

PLURALISM: The belief that the world is made up of lots of separate, independent things.

POLIS: The Greek word for city-state. Athens was a city-state. The words "politics" comes from polis.

POSTMODERNISM: The current state of philosophy falls under the label of Postmodernism. Perhaps future generations will have another name for this era.

PRAGMATISM: Philosophy founded by C.S. Peirce and William James that says the meaning of anything depends on its practical effects.

PRANIC: The Sanskrit work "prana" literally means "life-energy." It generally refers to the life-energy animating all beings and pervading everything in conditional Nature. In the human body-mind, circulation of this universal lifeenergy is associated with the heartbeat and the cycles of the breath. In esoteric Yogic Teachings, prana is also a specific technical name for one of a number of forms of etheric energy that functionally sustain the bodily being. The finite pranic energies that sustain individual beings are only conditional, localized, and temporary phenomena of the realm of cosmic Nature.

PREDESTINATION: The belief that your fate is determined before you are born, and nothing you do in this life will make a difference as to whether you go to Heaven or Hell. The Calvinist belief that God has determined ahead of time whether you will go to heaven or hell.

PREMISE: A statement given as a reason for an argument's conclusion.

PRESOCRATIC PHILOSOPHERS: The group of philosophers, also called Monists, who offered theories that the nature of reality was composed of one thing (water, air, fire, numbers, and so on).

PROPOSITIONS: In analytic philosophy, statements that may be asserted, whether or not they are asserted and whether or not they are true.

PROTESTANT WORK ETHIC: According to Weber's sociology, the tendency among Protestants to work hard and lead thrifty lives. This work ethic contributed to the development of capitalism.

PSYCHOMETRY: The ability to touch or hold an object and receive mental pictures of what this object has been through in its life.

PURE LAND: A metaphorical expression for the world of Truth and Purity revealed in enlightenment. (same as holy land)

PURGATORY: Not heaven or hell. It is a temporary place you stay in between life times in the physical and decide what you did wrong in the physical life and how to overcome it in the next incarnation into the physical world again. When one finally evolves enough and achieves enlightenment, etc. one is not reborn into the physical world again.

QUANTIFIER: In analytic philosophy, a concept that indicates amount. A universal quantifier indicates all of the objects of the kind referred to. An existential quantifier indicates at least one of all the objects.

RAJA YOGA: Raja is royal and so "royal yoga," the special training of self-mastery in meditation, and not to depend on others or a teacher for spiritual progress.

RATIONALISM: The epistemological position that we can have knowledge without experience.

RATIONALIST: The philosophy of Descartes, Spinoza, and Leibniz. They believe that there are innate ideas in the mind, and not everything we know must necessarily be gathered through sensory experience.

REALISM: The belief that universals, or ideas about reality, exist in reality outside the mind.

REALITY PRINCIPLE: In Freudian psychology, the idea that our desires are often frustrated by our circumstances.

RECURSIVENESS: The degree of interconnectedness of the various elements of a complex system. The more recursive the system, the more unpredictable it becomes.

REDUCTION: In Husserl's philosophy, the act of identifying your own intentionality or attitude in the way you see things after you have bracketed our the intentionality of science.

REINCARNATION: The re-entering or being reborn into the physical world again and again until a person learns the purpose of this life, which is master or conquer one's physical and mental conditions and to achieve (actually return to) a condition of God-self-realization. Also known as: liberation, kingdom of God, Satori, Nirvana, eternal life (as spirit consciousness), finding the "golden fleece" (Greek).

RELATIVISM: The belief that things such as morality vary from society to society and culture to culture, and none is better or worse than any other. The idea that notions of truth and falsehood or good and bad are not universally true, but may be different in different societies. In other words, good and bad may be understood relative to the way society works.

REPRESSION: In Freudian psychology, the subconscious inability to face unacceptable wishes.

SADHANA: Spiritual disciplines.

SADHU: A holy man, a monk, similar to a Christian priest.

SAHASRARA: The "seventh" center, or chakra.

SAMADHI: Self realization, revelation. Same as Satori, Nirvana, Christhood, heaven, Tao, etc.

SAMANA: A "vital force" at the center of the solar plexus.

SAMATWA: Tranquility of temperament. Peace of mind.

SAMSARA: The many cycles of birth, living, and death needed to achieve liberation from the physical plane.

SANCHITA KARMA: Karma that can be set aside to see how a person performs in life. This kind of karma can be forgiven of an individual if one acts correctly in life.

SANNYAS: The life style of self denial of a person who enters a monastery and has dedicated their whole life to God/self realization.

SARASVATI: Refers to the "divine mother" of any religion, Christian, Hinduism, Lamastic, etc.; "the Goddess of Learning."

SAT: Absolute existence or pure consciousness-being prior to creation, i.e., God, reality, truth.

SATYA: Truthfulness and abstinences from deceiving others.

SATYA YUGA: The first of the four world periods (we now are in Kali Yuga).

SCHOLASTICISM: Medieval philosophy based on Aristotle's logic. It became notorious for focusing on irrelevant questions, but eventually led toward a more scientific worldview.

SELF-POSSESSION or SELF-POSSESSED: Conventionally, "self-possessed" means "possessed of oneself" – or having full control (calmness, or composure) of one's feelings, impulses, habits, and actions. This text uses the term to indicate the state of being possessed by one's egoic self, or controlled by chronically self-referring (or egoic) tendencies of attention, feeling, thought, desire, and action. Thus, unless (in every moment) body, emotion, desire, thought, separate and separative self, and all attention are actively and completely surrendered, one is egoically "selfpossessed," even when exhibiting personal control of one's feelings, habits, and actions.

SHAKTI (SANSKRIT): The energy of God. That which creates, preserves and ends the universe or G.O.D., generating, organizing, and dissolving. The Living Conscious Force or Divine Cosmic and Manifesting Energy; the generative Power and Motion of the cosmos; Spiritual Power; the Life-Current of the Living God. When capitalized (Shakti), the term refers to the Universal or Perfect Divine Power. When written in lower case (shakti), the term refers to that same Power in the form of various finite energies and activities, high or low, within or associated with the human individual. Traditionally, the Divine Self-Radiance (the "female" aspect of the One Reality), or the All- Pervading Energy that is modified as all conditional forms, has been contacted and worshiped as the Divine Goddess. By Herself, She is "Maya," the Goddess associated with the deluding power of Nature, or the veiling of God.

SHAKTIPAT: In Hindu, "Shaktipat" is the "descent of the Power." Yogic Shaktipat, through which Yogic Adepts transmit natural, conditional energies (or partial manifestations of the Divine Spirit-Current), is typically granted through touch, word, glance, or regard.

SHANTI: Means "place," at the end of a discourse. In Christian religion, it is the same as Pax Vobiscum (Latin) meaning "peace be with you," i.e., the place of peace, rest, God union, Satori, at-onement, self realization, Nirvana, etc.

SHATSAMPATTI: A person who is studying with an advanced teacher to achieve enlightenment liberation, Satori, Nirvana, heaven, will be taught six things:

- 1. Shama: the ability to remain tranquil.
- 2. Dama: body control.
- 3. Uparati: non-desire of another's possessions not to be jealous; to be content with what one has.
- 4. Titiksha: to endure difficulties with patience, and a calm mind.
- 5. Shradda: to be sincere, to accent one self and others as they are.
- 6. Samadhana: unwavering concentration in the goal to liberation, self realization.

SHENG JEN: (Chinese). "Wise man," a sage.

SHIEN: (Chinese). Taoism. A human who has achieved (or in actuality, "returned" to) his/her original angelic condition.

SHENG WANG: A ruler with wisdom, goodness.

SHIH FEI: Means "things opposite," right, wrong, up-down, truth, lies, etc.

SHIVA: Has several meanings. In the Hindu trinity shiva is the destroyer. The "D" in G.O.D., or dissolver, death. The "end" of the "cycle" of creation.

SIDDHA: One who has reached "perfection" through many incarnations, i.e., God realization. Same as Samadhi, Satori, Nirvana, heaven, self realization. The "seventh stage" of spiritual evolution.

SIGNIFIED: In structural linguistics, an actual thing referred to by a word, or signifier.

SIGNIFIER: In structural linguistics, a thing, such as a word or sign, that refers to something. Saussure saw language as a system of signifiers.

SIN: The separation from God union or God realization, and the creating of the psychological egoic mentality. The Greek character of Narcissus is the same metaphor for an egoic person who is separated from God-self-realization. "What does 'sin' mean, anyway? It comes from the Greek word "hamartia," which means 'to miss the mark,' the Mark of God, of Divine Communion. Sin is dissociation from the Divine, not mere acts. All sins are the same. They are all about missing the mark."

SKEPTICISM: The view that we can't be certain of something. It comes from an ancient Greek word meaning "seeking."

SOCIAL CONSTRUCTEDNESS: Refers to the degree that ideas about reality, including ideas about differences between men and women, actually depend on social attitudes, rather than on biological or physical facts.

SOCIAL CONTRACT: A relationship between the government and the people. It could be formally agreed upon or an unwritten, implicit agreement. Thomas Hobbes, John Locke, and Jean-Jacques Rousseau all had versions of what they felt was the ideal social contract.

SOCIAL FACTS: According to Durkeim, things and events that pertain to social existence. As such, they don't need to be explained in terms of nonsocial influences.

SOLID, PECULIAR and VITAL: The three distinct character types or patterns - ways individuals tend to dramatize egoity in the first three stages of life - which He calls "solid," "peculiar," and "vital." These character types correspond, respectively, to the reactive and self-protective egoic strategies of a characteristically mental (or chronologically mentally conceptual), a characteristically emotional (and even hysterical), and a characteristically vital (or physically self-indulgent) kind.

SOPHISTRY: The frivolous misuse of philosophy to teach how to win arguments and sway opinions via linguistic legerdemain.

SOUL: Not the "ego." The soul of super consciousness, the pure consciousness-awareness, prior to the physical body, mind, and brain. Also known as spirit, or the "holy spirit" *in* each human being.

SPHOTA: A thought or word which, when heard, makes the mind suddenly open up in a flash of insight or understanding.

SRI: A prefix which means reverend or holy, like the English use "Esquire," or American use, "*Mr*." A symbol of respect.

STOICISM: Hellenistic philosophy founded by Zeno in the third century B.C.E. that stresses emotional detachment from the workings of fate.

STRUCTURALISM: The linguistic and anthropological theory that different aspects of thinking, language, and culture are related to one another in a logical pattern.

SUBCONSCIOUS: The part of the mind where everything that has happened and everything we have done in life is "stored." It is where our *future* "karma" comes from.

SUBJECT: According to post-structuralist theory, the self as it is structured through language.

SUBJECTIVITY: The ideas that knowledge stems from personal characteristics and situations.

SUBSTANCE: A philosophical term for what exists that can be used in different ways. Some philosophers use it to mean material stuff, others use it to refer to material and spiritual stuff.

SUPERSTRUCTURE: According to Marxism, those aspects of society that express beliefs, including religion and the arts

SUSHUMNA: A channel in the subtle body which is in the center of the spine. The path the kundalini flows through from bottom to the top in the brain.

SUTRA: A terse sentence where a general doctrine is given, where much truth is compared into little space. Vedanta and yoga sutras are examples.

SVAHA: A mantra said after a prayer or religious ceremony. Like "amen" or "so be it."

SWADHISHTRANA CHAKRA: A lower chakra in the area of the reproductive organ.

SWAMI: Spiritual teacher, a prefix.

SYLLOGISM: Aristotle's logical argument that has two premises and a conclusion. The famous example is, "All men are mortal. Socrates is a man. Therefore, Socrates is mortal."

SYNCHRONIC: A view of language, in structural linguistics, that looks at language as a system that exists all at the same time.

TABULA RASA: Latin for "blank slate." Many philosophers, including John Locke and Voltaire, believed that we are born with an empty mind, ready to have sensory experiences imprinted on our brains.

TAI CHI: (Chinese). Taoism. The state of perfect union, union with Tao, God-self-realization.

TAMAS: A person who is slow in learning or lazy.

TANMATRAS: The five fundamental principles which correspond to the five senses: sight, hearing, taste, touch, smell, which corresponds to the energies of air, fire, earth, ether, water.

TANTRAS: Any of the writings or scriptures pertaining to the worship of "shakti." The "force" of God which through correct practice we can obtain freedom, liberation, enlightenment, etc.

TAO: Means God, supreme self, pure consciousness being prior to creation, the "way," "truth," "reality."

TAPAS: One's daily spiritual disciplines.

TATHAGATA: Literally "thus-gone" or "thus-come." One who by walking on the path of reality has reached the ultimate reality, i.e., an enlightened person. The term by which the Buddha commonly referred to himself.

TE or TEH: (Chinese). "Virtue."

TELEOLOGY: The study of the purpose of things in the natural world. It stems from the ancient Greek word *telos*, meaning end or completion. Teleology has been discredited by modern scientists.

THINGS IN THEMSELVES: This is Kant's name for the Noumenal world, the metaphysical reality beyond the limited reality that we can perceive, which he called the phenomenal world.

TRANSCENDENCE: Beyond experience. The idealists believed we can have a transcendent understanding of a unified reality.

TYAGA: The renunciation of possessions and social activities.

UNCONSCIOUS: In Freudian psychology, the aspect of the mind that contains wishes and desires that are not consciously recognized.

UNIVERSALS: Aristotle's spin on Platonic Forms. He believed that the Forms were within the physical object, not separate entities in another dimension.

UNMANI: The state in which we are *out* of the body such as in "astral travel."

UPANISHAD: Certain books which contain the philosophical portions of the "Vedas." There are 108 Upanishads. The main ones are: Isha, Kena, Katha, Prasna, Mundaka, Mandukya, Chandogya, Brigadaranyaka, Aitareye, Taittiriya. The Upanishads brought to a close each of the four "Vedas," and at the end of the vedas was the word "anta," meaning "end" and thusly "vedanta" or "end of the vedas."

UTILITARIANISM: A philosophy of moral behavior that says the best actions are those that produce the greatest good for the greatest number.

VAIDHI BHAKTI: Extreme devotion to one's God, with much ritual and ceremony.

VASANAS: Habits or tendencies, attachments which keep a soul earthbound. They are *not* desires, but only habits and can be overcome

VEDAS: This, the origin of Indian religion, they are the teachings of high mystical function of the human body and the soul, or consciousness-spirit. They existed before the Bible and alkoran and were probably derived from ancient Taoism. All the early spiritual teachings were concerned with self realization and were similar. They all taught "Godism." It is a modern, intellectualized man kind which has fragmented a simple and pure teaching into many beliefs and created "religions" and disharmony.

VIDEHAMUKTI: The state during which one is able to attain liberation while out of the body.

VIDYA: Any kind of *general* "knowledge."

VISHUDDHA: The fifth chakra at the level of the throat.

VITALISM: The belief that everything that makes up reality is alive and capable of thinking.

VITAL SHOCK: The primal recoil of every individual from the experience of being born - and, throughout the course of egoic life, from the vulnerable condition of bodily existence and of relationship itself.

WU-HSING: (Chinese). "Five elements," earth, fire, metal, water, wood, i.e., the five energies or great performers of creation.

WU LUN: The basic five relationships from which all other relationships occur:

- 1. Between king and subject.
- 2. Between father and son.
- 3. Between husband and wife.
- 4. Between brothers (or sisters)
- 5. Between friends.

YAMA: Self control.

YI: (Chinese). Righteousness.

YIN AND YANG: The original energy of the universe is fathomless and incomprehensible. It is beyond time and beyond space. Contained within it is all existence and non-existence. Yet it is neither existence nor non-existence. The ancient sages in one region of the world named it Tao. Tao, as the Subtle Origin of the universe, brings forth all things, nurtures and sustains them, and then draws them back to return to their subtle source. The ancient achieved ones revealed the subtle truth that the universe has two apparent aspects. One is the unmanifest aspect - the undivided oneness or ultimate nothingness, said to exist "before Heaven and Earth were born." In this aspect, the primal energy of the universe is undifferentiated, absolutely whole and complete. The other aspect is the manifest, perceptible world of multiplicity which is "after Heaven and Earth were born." Although these aspects appear as two, the manifest and the unmanifest are in fact one.

Tao manifests itself through an active process of self-expression. Creation may be viewed as the process in which the organization of the undifferentiated primal energy occurs. This organization brings about a polarization of the primal energy into two distinct categories called yin and yang. Although the active aspect (yang) occurs first, its presence implies the possibility of a relatively static perspective (yin) from which the action may be perceived. It is impossible to directly experience or absolutely define the quality of an action (yang) in space. It can be perceived only in relation to a solidified perspective (yin) which coincides and corresponds with it.

YOGA: Means "union" (union of God and man).

ZEN: (Ch'an). A sect of Buddhism which is only interested in God-self-realization, and does not use ceremonies or rituals. It's ancient origin is from Taoism, not the "folk" Taoism of today.

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The Brain - The Bio Computer

The" False Knowledge" of "Artificial intelligence".

All perceptions are brain-and-nervous-system-patterned recordings of apparent discrete events that have already occurred at least a fraction of a second before awareness "knows" (or perceives) them.

Therefore, all perceptions are memories.

Because all perceptions are memories (or psycho-physical recordings of events that have already occurred), no perception is a direct and present-time "knowing" of any discretely perceptible event.

Every instance of perception is a mode of thinking (or a memory-based mode of "knowing")—rather than an instance of concrete direct actuality of any event other than the memory-based perception-event of the body-mind-complex itself.

Every instance of perception is participation in the perceptual "knowing"- event (or psycho-physical memory-process) of the body-mind-complex itself— rather than an instance of the concrete actual arising of any "outside" event itself, Prior to and apart from the process of "knowing" it.

Fundamentally, there is no difference between conceptual and perceptual processes—because conceptual processes and perceptual processes are both modes of presumed-to-be-"knowing" what is (naively) presumed to be "outside" (or "object" to) the "point of view", rather than modes of "being" either the "point of view" itself or the any "object" itself.

To perceive is to remember.

To perceive is to be thinking.

All perception is perceptual (rather than conceptual) thinking—although both conceptual thinking and perceptual thinking may occur coincidently.

All thinking (whether perceptual or conceptual) is a psycho-physical act of "objectification".

All psycho-physical acts of "objectification" are enacted by and from (and as an extension and reflection of) "space-time-location" (or "point of view").

Reality Itself—and, also, the total "universe" of potential discrete perceptions (whether of "objectified self" or of "objectified not-self")—Is Always Already, egolessly, and Indivisibly Prior to the act and the results of perception, conception, and "space-time-locatedness" (or "point of view").

To "Know" Reality Itself—or, in any moment, To Tacitly Self-Apprehend The egoless Indivisible Reality-Nature, Reality-Condition, and Reality-State of "self", "not-self", and "universe"—Is To Intrinsically Transcend (or To Perfectly Not-"know") the event or process of "one's own" apparent thoughts (or perceptions and conceptions).

∞ 164. The Brain ∞

To (in any moment) remember "one's own" apparent thoughts (or perceptions and conceptions) is to "know" the ego-"I" (or presumed separate "self"), and the ego-"objectified" (or "not-self") "universe"—and to be thus bound to "object", "other", "point of view", "space-time", "body-mind", and even all of perception and conception.

Therefore, in any moment of "one's own" apparent (or already "caused", and already remembered, and already "known") thoughts (or perceptions and conceptions), how is "one" to not remember—and, thus and thereby, to Not- "know"—"one's own" thoughts?

If, moment to moment, "one" were to not remember "one's own" thoughts, "one" would (presumably) always (thus and thereby) Transcend "self", "notself", "object", "other", "point of view", "space-time", "bodymind", "universe", and even all of perception and conception.

However, it is intrinsically not possible to intentionally and (thereby) actively remember not to remember "one's own" thoughts, and (thus and thereby) to intentionally and (thereby) actively Not-"know" (or to strategically un-"cause") "one's own" (already "caused", and already remembered, and already "known") thoughts.

Therefore—in any moment—how is "one" to not remember "one's own" thoughts?

The not-remembering of "one's own" thoughts is not a goal to be achieved (or a "problem" to be "solved") by any possible seeking-"method"—because all seeking-"methods" are, effectively, thought-bound (and "problem"-reinforcing) efforts to intentionally and (thereby) actively remember not to remember "one's own" (already "caused", and already remembered, and already "known") thoughts, and (thus and thereby) to intentionally and (thereby) actively not remember (or to strategically un-"cause") "one's own" (already "caused", and already remembered, and already "known") thoughts.

To Really not remember "one's own" thoughts, there must (Necessarily) Be Intrinsic (or Tacit and Prior) Self-Abiding As The egoless, Indivisible, and Self-Evident Self-Nature, Self-Condition, and Self-State That Is Reality Itself—and That Is (Thus) Always Already, egolessly, and Indivisibly Prior to "self", "notself", "object", "other", "point of view", "space-time", "body-mind", "universe", and all of perception and conception (or all of "one's own" thoughts). Therefore, to Intrinsically (or Tacitly and Priorly) Self-Abide As The egoless, Indivisible, and Self-Evident Self-Nature, Self-Condition, and Self-State That Is Reality Itself Is The One, and Only, and "Radical" (or Always "At-The-Root"), and Perfectly Acausal Reality-Way to Not-remember "one's own" thoughts.

All that is apparently perceptible as "you" has been adaptively programmed to think and presume and act egoically—or in a manner that naively and exclusively identifies with a "space-time-located" ego-"I" (or "point of view"), and (altogether) with a perceptual and conceptual pre-disposition that does not rightly, truly, fully, and implicitly Coincide with The Self-Evident, Intrinsic, Indivisible, and Intrinsically egoless Self-Nature, Self-Condition, and Self-State of Reality Itself.

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∞ 164. The Brain ∞

Therefore, this adaptively-acquired psycho-physical program of "point-ofview"- based perceptual and conceptual ego-identity and egoic activity must be Tacitly Self-Understood, Intrinsically Self-Renounced, and Perfectly Self-Transcended (or Priorly, and, Thus, Perfectly, Not-remembered)—only in and by Means of Intrinsic (and, Thus, Perfect) Self-Identification with The Intrinsically egoless, and Indivisible, and Always Already Self-Evident Self-Nature, Self- Condition, and Self-State That Is Reality Itself.

∞ 165. The Universe ∞

The "universe" is apparent as discrete forms only when perceived—or psychophysically "located" and conceptually organized by means of a "point-of-view"- based body-mind-"self" in the apparent context of "space" and "time". Nevertheless, the "universe" (As "It" Is) Is, At "Its" Inherent Base-In-Depth (or "Root"-Level), A Self-Context of Prior Unity—or An Indivisible Self-Unity and An Indivisibly Self-Unified Field.

The "universe"—As "It" Is—Is A Self-Existing, Self-Radiant, and Self-Unified Field (and "Root"-Context, and "Root-Substance") of Intrinsically egoless, and Irreducibly Non-"objective", and Perfectly Acausal Conscious Light. The "universe"—without otherwise ceasing to Self-Exist As "It" Is—is apparent to conditional perception (or "space-time-located point-of-view-awareness") as discrete particularities (or as apparent all-and-All).

The "universe"—As "It" Is—Is (Necessarily) As The Intrinsic Self-Nature, Self-Condition, and Self-State of Reality Itself.

Reality Itself—As "It" Is—Is The egoless, Non-separate, Indivisible, Nondifferentiated, Non-conditional, Non-"objective", Perfectly Subjective, and Self-Existing Self-Context of apparent all-and-All.

Reality Itself—As "It" Is—Is The Self-Existing Mere (or Perfectly Acausal) Witness-Consciousness of apparent all-and-All and The Perfectly Acausal Self-Radiant "Root-Substance" of apparent all-and-All.

All that is conditionally perceptible as apparent all-and-All Is Always Already

As Reality Itself Is.

All that is conditionally perceptible as apparent "you"—or presumed to be "objectively"-existing, and discretely "known" and "knowable", as "self"—Is

Always Already As Reality Itself Is.

All that is conditionally perceptible as apparent "you", or "self", or bodymind- complex, or "other", or "object", or "world", or "universe" Is Always Already As Reality Itself Is.

All that is conditionally perceptible as "self" or "not-self" Is Always Already As Reality Itself Is.

All that "you" Are—Intrinsically, or At "your" Intrinsically egoless "Root"- Level, or Base-In-Depth—Is Always Already As Reality Itself Is. Therefore, "you" Are The What That Is As "It" Is.

≈ 166. The Universe is Not an Object ≈

The conditionally apparent "universe" becomes "objectively" apparent—or perceived as "objects"—only from "point of view", in "space" and "time". Therefore, apart from "point of view", the "universe" Is A Non-apparent, Non-"objective", and Perfectly Indivisible Singularity.

What Is The Intrinsic Nature, Condition, State, and Status of the Inherently Non-"objective" (or As-"It"-Is) "universe"?

The conditionally apparent "universe" becomes "apparent" only when "experienced" as "object" (or "objects") from a "point of view" in "space" and "time". Apart from "point of view", the "universe" is neither "object", nor "apparent", nor of the nature of "space" and "time". Therefore, What Is The Intrinsic Nature, Condition, State, and Status of the "universe"—apart from "point of view" and "appearance"?

The "universe"—As "It" Is—does not (by any logical necessity) cease to exist (or require the presumption that "It" has ceased to exist, or, otherwise, does not exist) simply because "It" is not perceived.

There is no logical necessity to presume that the "universe" becomes existent (or is "caused") only because and by means of the "act" of perception (or, altogether, only in the context of "point of view"). However, it is (logically) self-evidently the case that the "universe"—As "It" Is—is not an "objective" anything at all.

The "universe" (As "It" Is) Is an inherently non-perceptible (and not-perceived) and non-conceivable (and not-conceived) "Happening" In, Of, and As Reality Itself—or In, Of, and As That Self-Nature, Self-Condition, Self-State, and Self-Status That Is The Intrinsic Self-Nature, Self-Condition, Self-State, and Self-Status of all-and-All. Therefore, all discourse about the "objectively apparent universe" is (necessarily) discourse from "point of view" and relative to the "experiencing" of "appearances"—and, thus, relative to the presumption of perceptible and/or conceivable "spacetime" categories.

The "universe"—As "It" Is—is neither "known" nor "knowable" from any "point of view".

The "universe"—As "It" Is—is (paradoxically) "experienceable" but (inherently) not "knowable".

The categories of "space" and of "time" are the conceptual categories and the direct extensions (or "self"-reflections) of "point of view"—and, as such, the categories of "space" and of "time" do not (and cannot) apply to the "universe" As "It" Is.

The "universe"—As "It" Is—Is Perfectly Prior to "point of view", "space-time", conditional (or psychophysical) "experience", perceptual and conceptual "objectification", and any and all kinds of "point-of-view"-based "knowledge".

The "universe"—As "It" Is—is not an "object", and not a totality of "objects".

The "universe"—As "It" Is—Is Only ThatWhich Is.

The "universe"—As "It" Is—Is Only ThatWhich Is Self-Existing, Self-Radiant, and Always Already The Case.

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≈ 166. The Universe is Not an Object ≈

The "universe"—As "It" Is—Is Only The Intrinsic Self-Nature, Self-Condition, Self-State, and Self-Status of Reality Itself.

The "universe"—As "It" Is—Is Irreducibly Non-"objective" and Non-apparent, and, therefore, "It" Is Intrinsically egoless, Non-separate, Non-conditional, Acausal, Perfectly Indivisible, and Absolutely Self-Contained (or Intrinsically Free of any references to any categories of existence outside or apart from "Itself").

The "universe"—As "It" Is—is not (and cannot be) the "objective subject" of descriptive discourse, but "It" Is Only The "Subject" (or Intrinsically Self-Evident Self-Nature, Self-Condition, Self-State, and Self-Status) of Tacit, Direct Self-Realization and Self-Recognition (or Intrinsic, and, Thus, Perfect, Self-"Knowledge").

Therefore, Only Intrinsic (and, Thus, Perfect) Self-"Knowledge"—or "Perfect Knowledge" of The Intrinsically egoless Self-Nature, Self-Condition, Self-State, and Self-Status of "Self" As Reality Itself—Intrinsically Self-Recognizes The Self-Nature, Self-Condition, Self-State, and Self-Status of the "universe" As The Intrinsically Non-"objective" (and Self-Existing, and Self-Radiant, and Self-Evidently Perfect) Self-Nature, Self-Condition, Self-State, and Self-Status of Reality Itself.

See also: Quantum Physics, Reality and Present-Time.

5 167 The 'Way' (The Law) 5

The WAY in this work is to be understood as an ESTABLISHED CONDITION and NOT/as a path, or way to something. Therefore the WAY *is* the state and condition of God-self_realization and spiritual enlightenment with the spiritual insight to remain in and as that state of spirit. The WAY is the spiritual knowledge (Gnosis) and condition of maintaining the spiritual condition and state (mode of spirit).

The WAY is the inherent spiritual understanding of the natural true God SELF (the real you) not to become identified with the material-physical body-brain and material realm. Jesus states: Be PASSERS BY i.e., to MAINTAIN the condition of SPIRITUAL ENLIGHTENMENT and INNER WITNESS STATE and manifesting and bringing forth the force and radiance of the divine SELF and NOT become identified with anything created, gross or subtle. The Gospel of Thomas #42. *

The WAY is the realization of be-ing and MAINTAINING ONE'S NATURAL AND ORIGINAL STATE OF SPIRITUAL-SELF-AWARENESS, (also called spiritual enlightenment, Satori, Nirvana, Samadhi, Tao, Heaven, atonement,) and NOT relinquishing, Not renouncing, NOT letting go, NOT giving up, NOT abandoning that state of grace, or "does not do wrong knowingly." -Socrates

The WAY IS the spiritual condition prior to and inner witness to the outer physical body and brain with its self created person-ality.

The WAY is NOT a path which leads to God and God-self-realization.

The WAY is NOT a method, technique strategy or goal.

The WAY is NOT a religion and does not BELONG to any religion or spiritual school.

The WAY is not A system or life style created by the psychological-person-ality to attain God-union.

Jesus states that he IS the WAY. i.e., Jesus has attained (actually returned to) God-self-realization and is maintaining and expressing that spiritual condition of Christ-consciousness. Jesus, now AS the Christ, is stating that I am in and one with the eternal state and condition of God-union, also called the kingdom of God, Heaven, Baptized in spirit, born again - from man to spirit.

The WAY is the IMMORTAL MEDICINE and ALCHEMY of the ancient Taoists.

The WAY is attained (actually returned to) and established in one's life by the practice, of meditation-cultivation, it can be received as a temporary experience from a saint, spiritual master, Guru, Sage, etc, for the purpose of demonstrating to the recipient that such a spiritual state and spiritual condition does, in fact exist, and is the true expression in this life experience.

The spiritual WAY, the spiritual TRUTH and the Spiritual LIFE are the same spiritual state.

The way! Sometimes called the law of God, is the SPIRITUAL UNDERSTANDING of not MISSING THE MARK (the first and only sin), and to REMAIN identified with and as ETERNAL-SPIRIT-CONSCIOUSNESS and not become so involved with the physical-material body that one forgets one's FIRST LOVE.

The WAY is the ORIGINAL spiritual condition, and ORIGINAL state of BE-ING.

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5 167. The 'Way' (The Law) 5

The WAY is not a path, or a way to accomplish something.

The WAY is not something you can understand with the intellect, the WAY is the practice of being perfect consciousness, or spirit; it is an experience.

The WAY is the same state of SELF-REALIZATION as the word VIRTUE used by Socrates.

The WAY is not a method, technique or strategy which is the action and activity of the body personality, the ego-I to find its way out of suffering. The WAY is the action or activity of The inner true self to be free of any attachment by becoming PRIOR to the body-brain and thoughts.

The WAY is the "PRACTICE," (but not a method or strategy) for the inner SELF to RESURRECT itself in order to experience the miracle of life FROM the body, but not AS the body.

The WAY is also called: Nirvana, Satori, Tao, Virtue, Form of the Good, Samadhi, Kingdom of God, Heaven, Self Realization, At-Onement, etc., etc.

The practice of MEDITATION is the practice of the WAY.

The WAY also means the same as RIGHT MINDED as taught by the Buddha.

The WAY is the SPIRITUAL WAY, and not the way of the animal body personality, i.e., the ego-I state of mind.

The WAY is not seeking, only the ego-I seeks.

The WAY is the practice of being PERFECT no matter how imperfect one's spiritual development is.

The WAY does not belong to any religion or spiritual school. How can the divine state of SPIRITUAL SELF-REALIZATION belong to any-thing?

The practice of the WAY or MEDITATION is the gradual uncovering of the inner self, and the process of unlearning the concepts formed by the physical body-brain, a self programming bio-computer.

It is important to follow the central spiritual course without being misled by the monotheism (from Judaism), Karma and reincarnation (from India), the doctrine of emptiness (from Buddhism), the I-Ching (from Fu Shim). The naturalness of life (from Chuang Tzu), or by intellectual scrutiny and logic (from the west). All of these need to be reviewed in order to find their essence. THE WAY is all encompassing. Be forgiving, like Jesus. Be brave, like Mohammed. Be detached like Sakyamuni. Be balanced, like Fu Shi. Be gentle and decisive, like Lao Tzu. Be non-partial like THE WAY. If we become partial to only one of them, we will be incomplete and unnatural beings.

-Ni, Hua Ching (Teacher)

5 167. The 'Way' (The Law) 5

Note *

The Discovery of the Gospel of Thomas

In December of 1945 an Egyptian farmer named Muhammed 'Ali went out to the cliffs that skirt the Nile as it winds its way through Upper Egypt near the town of Nag Hammadi. As he and his brother searched for a naturally occurring form of fertilizer to be spread on their fields, they came across an earthenware jar of obviously ancient origin. When they broke open the jar, they discovered inside a cache of thirteen leather-bound codices--papyrus books--containing more than fifty individual tractates of various origin.

It was not the monetary treasure they had hoped for, but even in 1945 the antiquities trade in Upper Egypt was brisk enough that Mohammed 'Ali could guess that such a collection of crusty ancient books would have some value in the marketplace. What he did not know was that he had just uncovered one of the most important archaeological finds in the history of New Testament scholarship and the study of early Christianity. Though perhaps less widely known, the Nag Hammadi library is every bit as revolutionary for the study of the New Testament as the Dead Sea Scrolls are for the study of the Hebrew Bible.

The significance of the find first became evident some three years later, when the French scholar and dealer in antiquities Jean Doresse, working for a Cairo antiquities dealer, made an inventory of the tractates contained in these papyrus codices. Among them he found a variety of treatises, some of them previously known, others known only through references to them in various ancient authors. Many of the treatises have an obviously gnostic orientation, some are ascetic, some Jewish, and, though unrecognized by Doresse at the time, one is even a classical text, a short excerpt from Plato's *Republic*.

At the end of the second tractate in Codex II -- a collection of tractates -- Doresse found the title of a text that had been lost for a thousand years: *Peuaggelion Pkata Thomas*, The Gospel according to Thomas. The Coptic manuscript of Thomas was written about 350 C.E.; the Greek fragments of Thomas have been dated to around 200 C.E., based on an analysis of the writing style. Thomas probably assumed its present form by 100 C.E., although an earlier edition may have originated as early as 50-60 C.E.

Thomas is a collection of one hundred fourteen sayings of Jesus, listed serially, each introduced by the simple formula, "Jesus said", or alternatively, "he said". For all practical purposes, Thomas is a gospel without a narrative framework; it is a sayings gospel. Scholars have long speculated that Matthew and Luke made use of a similar collection of sayings in creating their gospels; that hypothetical collection has come to be known as Q. Specialists in Q and Thomas have determined that Thomas is not derived from Q but is an entirely independent sayings gospel, parts of which may be as old as Q. In any case, the discovery of Thomas has demonstrated that a form of gospel literature consisting of sayings actually existed and was in use among some early Christian groups. The discovery has also provided scholars with an ancient and promising new fund of sayings and parables attributed to Jesus.

\$\iffsize 168\$. Thoughts (The State of Duality) \$\iffsize 5\$

(The State of Duality)

The Thinker and the Thought

J. Krishnamurti States:

So long as I am experiencing, so long as I am becoming, there must be this dualistic action; there must be the thinker and the thought, "two separate processes" at work, there is not integration, there is always a center which is operating through the will of action to be or not to be – this is the process. So long as effort is divided into the experience and the experience, there must be deterioration. Integration is only possible when the thinker is no longer the observer. That is, we know at present there are the thinker and the thought, the observer and the observed, the experiences and the experienced; there are two different states. Our effort is to bridge the two.

The will of action is always dualistic. Is it possible to go beyond this will which is separative and discover a state in which this dualistic action is not? That can only be found when we directly experience the state in which the thinker is the thought. We now think the thought is separate from the thinker; but is that so? We would like to think it is, because then the thinker can explain matters through his thought. The effort of the thinker is to become more or become less; and therefore, in that struggle, in that action of the will, in "becoming," there is always the deteriorating factor; we are pursuing a false process and not a true process.

Is there a division between the thinker and the thought? So long as they are separate, divided, our effort is wasted; we are pursing a false process which is destructive and which is the deteriorating factor. We think the thinker is separate from his thought. When I find that I am greedy, possessive, brutal, I think I should not be all this. The thinker then tries to alter his thoughts and therefore effort is made to "become;" in that process of effort he pursues the false illusion that there are two separate processes, whereas there is only one process. Therein lies the fundamental factor of deterioration.

Is it possible to experience that state when there is only one entity and not two separate processes, the experiences and the experience? Then perhaps we shall find out what it is to be creative, and what the state is in which there is no deterioration at any time, in whatever relationship man may be.

I am greedy. I and greed are not two different states; there is only one things and that is greed. If I am aware that I am greedy, what happens? I make an effort not to be greedy, either for sociological reasons or for religious reasons; that effort will always be in a small limited circle; I may extend the circle but it is always limited. Therefore the deteriorating factor is there. But when I look a little more deeply and closely, I see that the maker of effort is the cause of greed and he is greed itself; and I also see that there is no "me" and greed, existing separately, but that there is only greed. If I realize that I am greedy, that there is not the observer who is greedy but I am myself greed, then our whole question is entirely different; our response to it is entirely different; then our effort is not destructive.

What will you do when your whole being is greed, when whatever action you do is greed? Unfortunately, we don't think along those lines. There is the "me," the superior entity, the soldier who is controlling, dominating. To me that process is destructive. It is an illusion and we know why we do it. I divide myself into the high and the low in order to continue. If there is only greed, completely, not "I" operating greed, but I am entirely greed, then what happens? Surely then there is a different process at work altogether, a different problem comes into being. It is that problem which is creative, in which there is no sense of "I" dominating, becoming, positively or negatively. We must come to that state if we would be creative. In that state, there is no maker of effort. It is not a matter of verbalizing or of trying to find out what that state is; if you set about it in that way you will lose and you will never find. What is important is to see that the maker of effort and the object towards which he is making effort are the same.

5 168. Thoughts (The State of Duality)

That requires enormously great understanding, watchfulness, to see how the mind divides itself into the high and the low – the high being the security, the permanent entity – but still remaining a process of thought and therefore of time. If we can understand this as direct experience, then you will see that quite a different factor comes into being.

-End of statement

Thinking is not insight. Insight is not thinking. Wisdom is not thinking. Thinking is not wisdom.

Insight, intuition, and wisdom occur when thinking stops, momentarily or permanently.

Thought is only memory or the combinations of two or more memories to form another.

Intuition and wisdom are from the "spirit," or consciousness prior to and without thought (thinking).

Wisdom is true spiritual understanding. The "remembrance" of all things spoken of by Jesus.

The Zen "koan" is designed to "stall" or arrest the thinking process in hopes of attaining insights, or the "ultimate insight" of SELF realization.

Thinking is the "rapid recalling" of the physical bio-computer brain when it is in its "search engine mode," when searching stops, natural intuition may come into play and provide the answer. Intuitions are from the universal consciousness, the true and universal Self.

Many people understand the temptation of the physical body. But the thought process is also part of the physical body and is a form of *subtle* temptation.

To think or assume that the body is the material, and that "thoughts" are the *spiritual* "realm" is incorrect. Thoughts are *subtle*, but they still are part of the material realm and must be overcome to attain freedom.

The physical body is the origin of your suffering and unhappiness; however, it can become the alter for your practice of self cultivation. Do not think that acting with trickery and deceit is beneficial to your physical body. What you may think is good for your body may damage your mind. When your mind is damaged, your soul will descend.

-Hua Ching Ni - (Teacher)

Gross man seldom or never realizes that his body is a kingdom, governed by emperor soul on the throne of the cranium, with subsidiary regents in the six spinal centers or spheres of consciousness. This theocracy extends over a throng of obedient subjects: twenty-seven thousand billion cells (endowed with sure if seemingly automatic intelligence by which they perform all duties of the bodily growths, transformations, and dissolutions) and fifty million substratal thoughts, emotions, and variations of alternating phases in man's consciousness in an average life of sixty years.

-Yogananda

Thoughts and thinking are necessary in order to stimulate insight to the nature of one's true self. The paradox is, in order to attain (actually return to) God-self-realization one's thoughts and memory must temporarily be set aside as one's practices meditation. (The SELF is prior to one's own body, brain and thoughts and even to one's own psychological personality.

As you think in your heart, so shall it be. -Proverbs 23:7 What we think, we become.

-Buddha

These statements describe the laws of karma. Have these statements been distorted to be the secret keys to anything an individual wants, ...or are they a *WARNING* to avoid entrapment in the PHYSICAL *and* MENTAL life experience as one passes through the material plane of evolution?... after all ... "What profit is it to a man if he gains the whole world ... but loses his own soul?"

-Jesus (Matt. 16:26)

In the condition of God-self-realization, space, time and infinity do not exist.

Time, space and infinity are concepts of the ego-I condition.

All time exists simultaneously. Therefore, **all** events are fixed and knowable in advance as well as during and after the fact of their apparent "happening."

Even so, the knowledge of any event depends on our ability to enter into the plane or moment of that event. Therefore, knowledge of events outside of conventional memory and perception depends on our ability to transcend the bodymind in its present space-time state, configuration, or definition. And true knowledge of what is not contained in the present space-time limits of our experience depends on self-surrender, deep consciousness, ecstasy or self-transcendence, and resort to ignorance, or the Condition of Being that transcends all past and present knowledge. In fact, then, the same requirements exist as a condition of perfect memory, foreknowledge, and total knowledge that exist as the Ultimate Condition of Transcendental Ecstasy or God-Realization. Such is the Paradox or Equation of Reality. The same Condition pertains at Zero, Everything, and Anything.

SPACE-TIME by Albert Einstein

All our thoughts and concepts are called up by sense-experiences and have a meaning only in reference to these sense-experiences. On the other hand, however, they are products of the spontaneous activity of our minds; they are thus in no wise logical consequences of the contents of these sense-experiences. If, therefore, we wish to grasp the essence of a complex of abstract notions we must for the one part investigate the mutual relationships between the concepts and the assertions made about them; for the other, we must investigate how they are related to the experiences.

So far as the way is concerned in which concepts are connected with one another and with the experiences there is no difference of principle between the concept-systems of science and those of daily life. The concept-systems of science have grown out of those of daily life and have been modified and completed according to the objects and purposes of the science in question.

The more universal a concept is the more frequently it enters into our thinking; and the more indirect its relation to sense-experience, the more difficult it is for us to comprehend its meaning; this is particularly the case with prescientific concepts that we have been accustomed to use since childhood. Consider the concepts referred to in the words "where," "when," "why," "being," to the elucidation of which innumerable volumes of philosophy have been devoted. We fare no better in our speculations than a fish which should strive to become clear as to what is water.

SPACE

In the present article we are concerned with the meaning of "where," that is, of space. It appears that there is no quality contained in our individual primitive sense-experiences that may be designated as spatial. Rather, what is spatial appears to be a sort of order of the material objects of experience. The concept "material object" must therefore be available if concepts concerning space are to be possible. It is the logically primary concept. This is easily seen if we analyse the spatial concepts for example, "next to," "touch," and so forth, that is, if we strive to become aware of their equivalents in experience. The concept "object" is a means of taking into account the persistence in time or the continuity, respectively, of certain groups of experience-complexes. The existence of objects is thus of a conceptual nature, and the meaning of the concepts of objects depends wholly on their being connected (intuitively) with groups of elementary sense-experiences. This connection is the basis of the illusion which makes primitive experience appear to inform us directly about the relation of material bodies (which exist, after all, only in so far as they are thought).

In the sense thus indicated we have (the indirect) experience of the contact of two bodies. We need do no more than call attention to this, as we gain nothing for our present purpose by singling out the individual experiences to which this assertion alludes. Many bodies can be brought into permanent contact with one another in manifold ways. We speak in this sense of the position-relationships of bodies (*Lagenbeziehungen*). The general laws of such position-relationships are essentially the concern of geometry. This holds, at least, if we do not wish to restrict ourselves to regarding the propositions that occur in this branch of knowledge merely as relationships between empty words that have been set up according to certain principles.

Pre-scientific Thought.--Now, what is the meaning of the concept "space" which we also encounter in pre-scientific thought? The concept of space in pre-scientific thought is characterised by the sentence: "we can think away things but not the space which they occupy." It is as if, without having had experience of any sort, we had a concept, nay even a presentation, of space and as if we ordered our sense-experiences with the help of this concept, present a priori. On the other hand, space appears as a physical reality, as a thing which exists independently of our thought, like material objects. Under the influence of this view of space the fundamental concepts of geometry: the point, the straight line, the plane, were even regarded as having a self-evident character. The fundamental principles that deal with these configurations were regarded as being necessarily valid and as having at the same time an objective content. No scruples were felt about ascribing an objective meaning to such statements as "three empirically given bodies (practically infinitely small) lie on one straight line," without demanding a physical definition for such an assertion. This blind faith in evidence and in the immediately real meaning of the concepts and propositions of geometry became uncertain only after non-Euclidean geometry had been introduced.

Reference to the Earth.--If we start from the view that all spatial concepts are related to contact-experiences of solid bodies, it is easy to understand how the concept "space" originated, namely, how a thing independent of bodies and yet embodying their position-possibilities (Lagerungsmöglichkeiten) was posited. If we have a system of bodies in contact and at rest relatively to one another, some can be replaced by others. This property of allowing substitution is interpreted as "available space." Space denotes the property in virtue of which rigid bodies can occupy different positions. The view that space is something with a unity of its own is perhaps due to the circumstance that in prescientific thought all positions of bodies were referred to one body (reference body), namely the earth. In scientific thought the earth is represented by the co-ordinate system. The assertion that it would be possible to place an unlimited number of bodies next to one another denotes that space is infinite. In pre-scientific thought the concepts "space" and "time" and "body of reference" are scarcely differentiated at all. A place or point in space is always taken to mean a material point on a body of reference.

Euclidean Geometry.--If we consider Euclidean geometry we clearly discern that it refers to the laws regulating the positions of rigid bodies. It turns to account the ingenious thought of tracing back all relations concerning bodies and their relative positions to the very simple concept "distance" (Strecke). Distance denotes a rigid body on which two material points (marks) have been specified. The concept of the equality of distances (and angles) refers to experiments involving coincidences; the same remarks apply to the theorems on congruence. Now, Euclidean geometry, in the form in which it has been handed down to us from Euclid, uses the fundamental concepts "straight line" and "plane" which do not appear to correspond, or at any rate, not so directly, with experiences concerning the position of rigid bodies. On this it must be remarked that the concept of the straight line may be reduced to that of the distance.* Moreover, geometricians were less concerned with bringing out the relation of their fundamental concepts to experience than with deducing logically the geometrical propositions from a few axioms enunciated at the outset.

Let us outline briefly how perhaps the basis of Euclidean geometry may be gained from the concept of distance.

We start from the equality of distances (axiom of the equality of distances). Suppose that of two unequal distances one is always greater than the other. The same axioms are to hold for the inequality of distances as hold for the inequality of numbers.

*A hint of this is contained in the theorem: "the straight line is the shortest connection between two points." This theorem served well as a definition of the straight line, although the definition played no part in the logical texture of the deductions.

Three distances AB1, BC1, CA1 may, if CA1 be suitably chosen, have their marks BB1, CC1, AA1 superposed on one another in such a way that a triangle ABC results. The distance CA1 has an upper limit for which this construction is still just possible. The points A, (BB') and C then lie in a "straight line" (definition). This leads to the concepts: producing a distance by an amount equal to itself; dividing a distance into equal parts; expressing a distance in terms of a number by means of a measuring-rod (definition of the space-interval between two points).

When the concept of the interval between two points or the length of a distance has been gained in this way we require only the following axiom (Pythagoras' theorem) in order to arrive at Euclidean geometry analytically.

To every point of space (body of reference) three numbers (co-ordinates) x, y, z may be assigned--and conversely-in such a way that for each pair of points A (x1, y1, z1) and B (x2, y2, z2) the theorem holds:

measure-number

$$AB = \{ sqroot (x2 - x1)2 + (y2 - y1)2 + (z2 - z1)2 \}$$

All further concepts and propositions of Euclidean geometry can then be built up purely logically on this basis, in particular also the propositions about the straight line and the plane.

These remarks are not, of course, intended to replace the strictly axiomatic construction of Euclidean geometry. We merely wish to indicate plausibly how all conceptions of geometry may be traced back to that of distance. We might equally well have epitomised the whole basis of Euclidean geometry in the last theorem above. The relation to the foundations of experience would then be finished by means of a supplementary theorem.

The co-ordinate may and *must* be chosen so that two pairs of points separated by equal intervals, as calculated by the help of Pythagoras' theorem, may be made to coincide with one and the same suitably chosen distance (on a solid).

The concepts and propositions of Euclidean geometry may be derived from Pythagoras' proposition without the introduction of rigid bodies; but these concepts and propositions would not then have contents that could be tested. They are not "true" propositions but only logically correct propositions of purely formal content.

Difficulties.--A serious difficulty is encountered in the above represented interpretation of geometry in that the rigid body of experience does not correspond *exactly* with the geometrical body. In stating this I am thinking less of the fact that there are no absolutely definite marks than that temperature, pressure and other circumstances modify the laws relating to position. It is also to be recollected that the structural constituents of matter (such as atom and electron, *q. v.*) assumed by physics are not in principle commensurate with rigid bodies, but that nevertheless the concepts of geometry are applied to them and to their parts. For this reason consistent thinkers have been disinclined to allow real contents of facts (*reale Tatsachenbestände*) to correspond to geometry alone. They considered it preferable to allow the content of experience (*Erfahrungsbestände*) to correspond to geometry and physics conjointly.

This view is certainly less open to attack than the one represented above; as opposed to the atomic theory it is the only one that can be consistently carried through. Nevertheless, in the opinion of the author it would not be advisable to give up the first view, from which geometry derives its origin. This connection is essentially founded on the belief that the ideal rigid body is an abstraction that is well rooted in the laws of nature.

Foundations of Geometry.--We come now to the question: what is a priori certain or necessary, respectively in geometry (doctrine of space) or its foundations? Formerly we thought everything--yes, everything; nowadays we think-nothing. Already the distance-concept is logically arbitrary; there need be no things that correspond to it, even approximately. Something similar may be said of the concepts straight line, plane, of three-dimensionality and of the validity of Pythagoras' theorem. Nay, even the continuum-doctrine is in no wise given with the nature of human thought, so that from the epistemological point of view no greater authority attaches to the purely topological relations than to the others.

I>Earlier Physical Concepts.--We have yet to deal with those modifications in the space-concept, which have accompanied the advent of the theory of relativity. For this purpose we must consider the space-concept of the earlier physics from a point of view different from that above. If we apply the theorem of Pythagoras to infinitely near points, it reads

$$ds2 = dx2 + dy2 + dz2$$

where ds denotes the measurable interval between them. For an empirically-given ds the co-ordinate system is not yet fully determined for every combination of points by this equation. Besides being translated, a co-ordinate system may also be rotated.*This signifies analytically: the relations of Euclidean geometry are covariant with respect to linear orthogonal transformations of the co-ordinates.

In applying Euclidean geometry to pre-relativistic mechanics a further indeterminateness enters through the choice of the co-ordinate system: the state of motion of the co-ordinate system is arbitrary to a certain degree, namely, in that substitutions of the co-ordinates of the form

$$x' = x - vt$$

$$y' = y$$

$$z' = z$$

also appear possible. On the other hand, earlier mechanics did not allow co-ordinate systems to be applied of which the states of motion were different from those expressed in these equations. In this sense we speak of "inertial systems." In these favoured-inertial systems we are confronted with a new property of space so far as geometrical relations are concerned. Regarded more accurately, this is not a property of space alone but of the four-dimensional continuum consisting of time and space conjointly.

Appearance of Time.--At this point time enters explicitly into our discussion for the first time. In their applications space (place) and time always occur together. Every event that happens in the world is determined by the space-co-ordinates x, y, z, and the time-co-ordinate t. Thus the physical description was four-dimensional right from the beginning. But this four-dimensional continuum seemed to resolve itself into the three-dimensional continuum of space and the one-dimensional continuum of time. This apparent resolution owed its origin to the illusion that the meaning of the concept "simultaneity" is self-evident, and this illusion arises from the fact that we receive news of near events almost instantaneously owing to the agency of light.

This faith in the absolute significance of simultaneity was destroyed by the law regulating the propagation of light in empty space or, respectively, by the Maxwell-Lorentz electrodynamics. Two infinitely near points can be connected by means of a light-signal if the relation

^{*}Change of direction of the co-ordinate axes while their orthogonality is preserved.

$$ds2 = c2dt2 - dx2 - dy2 - dz2 = 0$$

holds for them. It further follows that ds has a value which, for arbitrarily chosen infinitely near space-time points, is independent of the particular inertial system selected. In agreement with this we find that for passing from one inertial system to another, linear equations of transformation hold which do not in general leave the time-values of the events unchanged. It thus became manifest that the four-dimensional continuum of space cannot be split up into a time-continuum and a space-continuum except in an arbitrary way. This invariant quantity ds may be measured by means of measuring-rods and clocks.

Four-Dimensional Geometry.--On the invariant ds a four-dimensional geometry may be built up which is in a large measure analogous to Euclidean geometry in three dimensions. In this way physics becomes a sort of statics in a four-dimensional continuum. Apart from the difference in the number of dimensions the latter continuum is distinguished from that of Euclidean geometry in that ds2 may be greater or less than zero. Corresponding to this we differentiate between time-like and space-like line-elements. The boundary between them is marked out by the element of the "light-cone" ds2 = 0 which starts out from every point. If we consider only elements which belong to the same time-value, we have

$$-ds2 = dx2 + dy2 + dz2$$

These elements ds may have real counterparts in distances at rest and, as before, Euclidean geometry holds for these elements.

Effect of Relativity, Special and General.--This is the modification which the doctrine of space and time has undergone through the restricted theory of relativity. The doctrine of space has been still further modified by the general theory of relativity, because this theory denies that the three-dimensional spatial section of the space-time continuum is Euclidean in character. Therefore it asserts that Euclidean geometry does not hold for the relative positions of bodies that are continuously in contact.

For the empirical law of the equality of inertial and gravitational mass led us to interpret the state of the continuum, in so far as it manifests itself with reference to a non-inertial system, as a gravitational field and to treat non-inertial systems as equivalent to inertial systems. Referred to such a system, which is connected with the inertial system by a non-linear transformation of the co-ordinates, the metrical invariant ds2 assumes the general form:--

$$ds2 = \bullet \mu vg\mu vdx\mu dxv$$

where the $g\mu\nu$'s are functions of the co-ordinates and where the sum is to be taken over the indices for all combinations 11, 12, . . .44. The variability of the $g\mu\nu$'s is equivalent to the existence of a gravitational field. If the gravitational field is sufficiently general it is not possible at all to find an inertial system, that is, a co-ordinate system with reference to which ds2 may be expressed in the simple form given above:--

$$ds2 = c2dt2 - dx2 - dy2 - dz2$$

But in this case, too, there is in the infinitesimal neighbourhood of a space-time point a local system of reference for which the last-mentioned simple form for ds holds.

This state of the facts leads to a type of geometry which Riemann's genius created more than half a century before the advent of the general theory of relativity of which Riemann divined the high importance for physics.

∴ 169. Time & Space

Riemann's Geometry.—Riemann's geometry of an n-dimensional space bears the same relation to Euclidean geometry of an n-dimensional space as the general geometry of curved surfaces bears to the geometry of the plane. For the infinitesimal neighbourhood of a point on a curved surface there is a local co-ordinate system in which the distance ds between two infinitely near points is given by the equation

$$ds2 = dx2 + dy2$$

For any arbitrary (Gaussian) co-ordinate-system, however, an expression of the form

$$ds2 = g11dx2 + 2g12dx1dx2 + g22dx22$$

holds in a finite region of the curved surface. If the g $\mu\nu$'s are given as functions of x1 and x2 the surface is then fully determined geometrically. For from this formula we can calculate for every combination of two infinitely near points on the surface the length ds of the minute rod connecting them; and with the help of this formula all networks that can be constructed on the surface with these little rods can be calculated. In particular, the "curvature" at every point of the surface can be calculated; this is the quantity that expresses to what extent and in what way the laws regulating the positions of the minute rods in the immediate vicinity of the point under consideration deviate from those of the geometry of the plane.

This theory of surfaces by Gauss has been extended by Riemann to continua of any arbitrary number of dimensions and has thus paved the way for the general theory of relativity. For it was shown above that corresponding to two infinitely near space-time points there is a number ds which can be obtained by measurement with rigid measuring-rods and clocks (in the case of time-like elements, indeed, with a clock alone). This quantity occurs in the mathematical theory in place of the length of the minute rods in three-dimensional geometry. The curves for which •ds h as stationary values determine the paths of material points and rays of light in the gravitational field, and the "curvature" of space is dependent on the matter distributed over space.

Just as in Euclidean geometry the space-concept refers to the position-possibilities of rigid bodies, so in the general theory of relativity the space-time-concept refers to the behaviour of rigid bodies and clocks. But the space-time-continuum differs from the space-continuum in that the laws regulating the behaviour of these objects (clocks and measuring-rods) depend on where they happen to be. The continuum (or the quantities that describe it) enters explicitly into the laws of nature, and conversely these properties of the continuum are determined by physical factors. The relations that connect space and time can no longer be kept distinct from physics proper.

Nothing certain is known of what the properties of the space-time-continuum may be as a whole. Through the general theory of relativity, however, the view that the continuum is infinite in its time-like extent but finite in its space-like extent has gained in probability.

The physical time-concept answers to the time-concept of the extra-scientific mind. Now, the latter has its root in the time-order of the experiences of the individual, and this order we must accept as something primarily given.

I experience the moment "now," or, expressed more accurately, the present sense-experience (*Sinnen-Erlebnis*) combined with the recollection of (earlier) sense-experiences. That is why the sense-experiences seem to form a series, namely the time-series indicated by "earlier" and "later." The experience-series is thought of as a one-dimensional continuum. Experience-series can repeat themselves and can then be recognised. They can also be repeated inexactly, wherein some events are replaced by others without the character of the repetition becoming lost for us. In this way we form the time-concept as a one-dimensional frame which can be filled in by experiences in various ways. The same series of experiences answer to the same subjective time-intervals.

∴ 169. Time & Space

The transition from this "subjective" time (*Ich-Zeit*) to the time-concept of pre-scientific thought is connected with the formation of the idea that there is a real external world independent of the subject. In this sense the (objective) event is made to correspond with the subjective experience. In the same sense there is attributed to the "subjective" time of the experience a "time" of the corresponding "objective" event. In contrast with experiences external events and their order in time claim validity for all subjects.

This process of objectification would encounter no difficulties were the time-order of the experiences corresponding to a series of external events the same for all individuals. In the case of the immediate visual perceptions of our daily lives, this correspondence is exact. That is why the idea that there is an objective time-order became established to an extraordinary extent. In working out the idea of an objective world of external events in greater detail, it was found necessary to make events and experiences depend on each other in a more complicated way. This was at first done by means of rules and modes of thought instinctively gained, in which the conception of space plays a particularly prominent part. This process of refinement leads ultimately to natural science.

The measurement of time is effected by means of clocks. A clock is a thing which automatically passes in succession through a (practically) equal series of events (period). The number of periods (clock-time) elapsed serves as a measure of time. The meaning of this definition is at once clear if the event occurs in the immediate vicinity of the clock in space; for all observers then observe the same clock-time simultaneously with the event (by means of the eye) independently of their position. Until the theory of relativity was propounded it was assumed that the conception of simultaneity had an absolute objective meaning also for events separated in space.

This assumption was demolished by the discovery of the law of propagation of light. For if the velocity of light in empty space is to be a quantity that is independent of the choice (or, respectively, of the state of motion) of the inertial system to which it is referred, no absolute meaning can be assigned to the conception of the simultaneity of events that occur at points separated by a distance in space. Rather, a special time must be allocated to every inertial system. If no co-ordinate system (inertial system) is used as a basis of reference there is no sense in asserting that events at different points in space occur simultaneously. It is in consequence of this that space and time are welded together into a uniform four-dimensional continuum.

-A. Einstein

55 170. Truth – Reality 55

Franklin Jones states:

There is *no* religion, *no* Way of God, *no* Way of Divine Realization, *no* Way of Enlightenment, and *no* Way of Liberation that is Higher or Greater than Truth Itself, Indeed, there is *no* religion, *no* science, *no* man or woman, *no* conditionally manifested being of any kind, *no* world (any where), and *no* "God" (or "God" - Idea) that is Higher or greater than Truth Itself.

Therefore, *no* ego-"I" (or presume separate, and, necessary, actively separative, and, at best, only Truth-*seeking*, being or "thing") is (*itself*) Higher or Greater than Truth Itself. And *no* ego-"I" is (*itself*) even Equal to Truth Itself. And no ego-"I" is (*itself*) even (now, or ever) *Able* to Realize Truth Itself – because, necessarily, Truth (Itself) Inherently Transcends (or *Is* That Which *Is* Higher and Greater than) *every* one (himself or herself) and *every* "thing" (*itself*). Therefore it is *only* in the transcending (or the "radical" Process of going Beyond the root, the cause, and the act) of egoity *itself* (or of presumed separateness, and of performed separateness, and of even *all* ego-based seeking for Truth Itself) that Truth (Itself) *Is* Realized (*As* It *Is*, Utterly Beyond the ego-"I"*itself*).

Truth (itself) *Is* That Which Is Always Already The Case. That Which *Is* The Case (Always, and Always Already) *Is*(necessarily) Reality. Therefore, Reality (Itself) *Is* Truth and Reality (Itself) Is the *Only* Truth.

Reality (itself) *Is* the *Only*, and (necessarily) Non-Separate (or All-and-all-Including, *and* All-and-all-transcending) One and "What that *Is*. Because It *Is* All and all, and because It *Is* (also) *That* Which Transcends (or *Is* Higher and Greater than) All and all, Reality (Itself) – Which *Is* Truth (Itself), or That Which Is The Case (Always, and Always Already) – *Is* the One and Only *Real* God. Therefore, Reality (Itself) Is (necessarily) the One and Great Subject of true religion, and Reality (*Itself*) *Is* (necessarily) the One and Great Way of *Real* God, *Real* (and True) Divine Realization, *Real* (and, necessarily, Divine) En-Light-enment, and *Real* (and, necessarily, Divine) Liberation (from all egoity, all separateness, all separateness, all fear, and all heartlessness).

The *only* true religion is the religion that *Realizes* Truth. The *only* true science is the science that *Knows* Truth. The *only* true man or woman (or being of any kind) is one that *Surrenders* to Truth. The only true world is one that *Embodies* Truth. And the only true (and *Real*) God Is the One Reality (or Condition of Being) That *Is* Truth. Therefore, *Reality* (Itself) – Which *Is* the One and Only Truth, and (therefore, necessarily) the One and Only Real God – *must* become (or be made) the constantly applied Measure of religion, and of science, and of the world itself, and of even *all* of the life (and *all* of the mind) of man – or else religion, and science, and the world itself, and even any and every sign of Man *inevitably* (all, and together) become a pattern of illusions, a mere (and even terrible) "problem", the very (and even principal) cause of human seeking, and the perpetual cause of contentious human strife. Indeed, if religion, and science, and the world itself, and the total life (and the total mind) of Man are not Surrendered and Aligned to Reality (Itself), and (Thus) Submitted to be Measured (or made Lawful) by Truth (Itself), and (Thus) Given to the truly devotional (and, thereby, truly ego-transcending) Realization of *That* Which Is the *Only Real* God – then, in the presumed "knowledge" of mankind, Reality (Itself), and Truth (itself), and *Real* God (or the One and Only Existence, or Being, or Person that *Is*) *ceases to exist*.

End - Franklin Jones

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Reality (Itself) is most prior to the act of self-contraction into the space-time "point-of-view". Therefore, Reality (Itself) is Realizable only by transcending mind (and the egoic – or self-contracting, and separative, and presumed-to-be-separate – "point of view" of body-mind). And, therefore, Reality (itself) is Realizable only by transcending the total psycho-physical act that "objectifies" conditionally apparent reality. Reality itself (or Truth, or Real God) is Realizable only by transcending the ego-effort of *interpretation* (or of convention "knowing") – or all of the ego-based mind, itself.

That is to say, Reality, Truth, and Real God is Realizable only by *transcending* the two fundamental operative ideas (and thus, the fundamental common fault) associated with *both* scientific materialism and conventional God-religion. And, by transcending the two fundamental operative ideas (at their transcending the root-which is egoity, or self-contraction, itself), even the entire process of discursive mental activity is transcended – such that Reality, Truth, and Real God may be Found (and, by Grace of True Divine Self-Revelation, Realized) *As* the Obvious.

True religion and true science are a Great, and single, and necessarily esoteric (or ego-transcending, rather than ego-active) Process. True religion and true science – Combined in a true, and truly single, and rightly esoteric (or non-conventional, and Always Already Reality-Based, Truth-Based, and Real-God-Based) Wisdom-Way – are thee ego-transcending Great Process that directly transcends all exercises of interpretation (or of conventional "knowing". Or of discursive mind). Only the esoteric Great Process of Realizing (and, on that Basis, Demonstrating) Reality Itself (Which Is Truth, and Which Is Real God) by directly (and, in due course, Most Perfectly) transcending the psychophysical (and space-time) "point of view" is both true religion and true science.

-Franklin Jones

Truth is the ancient name for Reality what is Reality? The first, primary unchanging unmoving reality is the universal SELF, or God, the secondary Reality is the moving, always changing realm of creation.

God-self-realization, or TRUTH is also called: At-one-ment, Satori, Nirvana, Samadhi, Heaven, Eden, kingdom of God, Baptism in Spirit, Tao, The Way. The Law, The covenant, The Integral Way, Enlightenment, Christ-Consciousness, etc., etc., etc.

The I-Ching is called the book of changes and the UNCHANGING TRUTH, the state and condition of TRUTH (as consciousness) does not, and cannot change.

The SELF or TRUTH (living truth) is the only thing that is true in each human because of its unchanging nature or condition of spirit. All else is changeable and changing and is therefore untrue or not true.

-Chung Tzu (teacher)

Truth or reality (God-self-realization) cannot be proven or discussed, it can only be EXPERIENCED and LIVED.

Truth, Reality, Spirit, Holy Spirit and Consciousness are one and the same.

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Secular Science, Conventional God-Religion, and The Non-Objective Self-Revelation of

Reality, Truth, and Real God

Conventional (or merely exoteric) God-religion is, fundamentally, not about God-but it is about Man. And, most fundamentally, conventional (or merely exoteric) God-religion is not about Real-God-Realization (or the Real-"Knowing" of Real God), but it is about the egoic dilemma of Man, and the search to preserve human psycho-physical egoity.

The credibility (or root-persuasiveness) of conventional (or merely exoteric) God-religion has been deeply threatened (and, effectively, even mostly destroyed) by the progressively developing culture of modern secular science (which, although it is promoted as a species of free enquiry, is merely a modern variation on the ancient false philosophy of materialism). This is a curious fact, because both modern secular science (or scientific materialism) and conventional (or merely exoteric) God-religion are based upon the *same* fundamentals.

These two fundamentals upon which both scientific materialism and conventional God-religion are based. These two fundamentals are the idea of egoity (or the naive experiential presumption of an utterly independent, utterly personal, utterly *subjective*, psycho-physical "point of view") and the idea of "objective reality" (or the naive experiential presumption of an egoically psycho-physically observed - and *thereby* presumed to be utterly independent, utterly impersonal, utterly *separate*, and utterly *non-subjective*, or utterly objective - world of conditionally perceived and conceived conditions). And these two fundamental ideas (or naive experiential presumptions) are, also, the principal constructs (or generally uninspected conventions) of the human mind.

The two fundamental human ideas (of ego-"I" and "objective reality") are a natural pair - conceived, in accordance with convention, to be always and irreducibly the polar opposites of one another (always utterly different from one another, and always standing over against one another), and to be of such a nature that one or the other may (in any moment, or in the context of one or another human activity, or in the context of one or another historical mode of human culture) be assumed to be the dominant (or even more "real") half of the pair. And, because both scientific materialism and conventional God-religion are *based* upon these two fundamental human ideas (of ego-"I" and "objective reality"), scientific materialism and conventional God-religion differ *only* with respect to their *interpretation* (or interpretive idea) of *what* is egoically and "objectively" *observed*. Thus, scientific materialism interprets "objective reality" to "be" merely "what" it (from the "point of view" of the human observer) "appears" to be (and, thus, to suggest, or point to, "itself" only). And conventional God-religion interprets "objective reality" to "mean" (or, otherwise, to suggest, or point to) "God" (As objective "Other"). But neither scientific materialism nor conventional God-religion critically "considers" - and, as a pre-condition for (or, otherwise, as a result of) either scientific or religious discourse, transcends - the two naive experiential presumptions (of ego-"I" itself, and "objective reality" itself) that are the basis for the characteristic interpretation otherwise presumed to be the case (either scientifically or religiously).

As a result of their separate (and different, and inherently conflicting, or mutually opposite) interpretations of "objective reality," scientific materialism and conventional God-religion are, traditionally, engaged in a (mostly verbal, and, yet, deep cultural, social, and political) wa with one another. That war is mostly one of argumentation and propaganda, in which each, in turn, proposes and addresses the other as a mere "straw man" (in order to make mere argumentation and propaganda appear to be inherently and dramatically convincing to the crowd of fascinated human onlookers). And, in the course of several hundred years of this popular struggle to capture the mind (and even the entire cultural, social, and political circumstance) of Man for either scientific materialism or conventional God-religion, scientific materialism has, of late, convincingly achieved the status of the dormant cultural, social, and political world-entity (or world-cult), while conventional God-religion has fallen from its previous status (as the culturally, socially, and politically dominant half of the pair) to become the (everywhere) relatively subordinate (or defensive) cultural, social, and political entity (or universal sub-cult).

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In any case - and regardless of how the balance may alternate in the future course of this popular (and rather absurd) struggle of mere interpretations - the entire drama of "science versus religion" is a mere play of conventionally "objectified" opposites, animated within a human (and merely exoteric, and egoic) mummery that (logically) can *never* reduce the "two" to "one" (just as the two primary conventions - of ego-"I" and "objective reality" - cannot, as such, be, logically, reduced from "two" to "one"). Therefore, the only traditionally *presumed* possibility is that either "science" or "religion" must *win* (as if *either* ego-"I" or "objective reality" must be declared, or, otherwise, proved, to be the one "reality," to the exclusion of the other half of the conventional pair).

Some people argue *for* belief in conventional God-religion, based on an exoteric religious interpretation of the concepts (or existing interpretations of "objective reality") otherwise associated with scientific materialism. Other people argue *against* belief in conventional God-religion, based on the technique of simple affirmation of the concepts (or existing interpretations of "objective reality") associated with scientific materialism - and, thus, without adding any other (especially, exoteric religious) interpretations. However, the entire conflict (between scientific materialism and conventional God-religion) is a rather mechanical (or pre-patterned, and predictable) exercise of the dualistic (or inherently self-divided and pair-patterned) ego-mind. Indeed, this apparent conflict is mere cultural, social, and political "show business" - an absurd mummery of self-important players, whose argumentative flourishes merely distract the mind of Man from the truly great "consideration" of Reality, Truth, and *Real* God.

Reality does not think. The naturally (and conditionally) existing world does not think. Naturally (and conditionally) existing beings do not think - unless they are, by reactive self-contraction, self-stimulated (or egoically self-bound) to think (and, thus, to "objectify" what, by the mind of separate and separative ego-"I," is defined as "not-self").

Reality *Is* What *Is* - rather than what is thought to be. Reality merely (and Always Already) *Is* - before time, and space, and thinker, and thought, and knower and known, and subject, and object, and ego-"I," and "other" are (by means of - necessarily, time-consuming - conceptual and perceptual acts of "point of view," or body-mind) separated and specified (in mentally and bodily "objectified" space and time). That is to say, Reality Always Already *Is* - before mind and body act or react in relation to what*appears* to be. Therefore, if *any* thought (itself) or perception (itself) occupies attention, Reality has (necessarily) already been ignored (and is, in that moment, being ignored). And, therefore, Truth (Which - necessarily, and inherently - is Identical to Reality, Itself) *Is* That Perfectly Subjective (or Perfectly non-objective) Self-Condition (or inherent Real Condition) That *Is* the Case (Always and Already), and That is (necessarily, and inherently) *non-conditional*, and (necessarily, and inherently) *egoless* (or Most Perfectly without limited, or conditional, "point-of-view"). And, therefore, Real God (Which - necessarily, and inherently - *Is* Reality and Truth) is (necessarily, and inherently) egoless, non-conditional, and non-objective - or Perfectly Subjective, non-"different," and Beyond (or Most Prior to) *all* thought and, thus, *all* separateness, *all* otherness, and *all* conditional relatedness).

The arguments of *both* scientific materialism *and* conventional God-religion are mind-based, body-based, and (most basically) ego-based. *All* such arguments are mere conventions of the mind, inherently associated with a space-time-bound "point of view" - which is to say that they are inherently space-time-defined, inherently dualistic and inherently separate (or separated, and separative). Therefore, *all* such arguments are inherently and actively, and strategically) separate from (and separative in relation to) Reality, Truth, and Real God. Indeed, *all* such arguments are inherently "Narcissistic" (or egoically self-bound). Therefore, the separate (or space-time-bound) "point of view" (which "point of view" *is* the ego-"I") always either argues that "objective reality" is merely *as* it *appears* (which is the interpretation embraced by scientific materialism) or *as* it may otherwise be presumed to *mean* (which is the interpretation embraced by conventional God-religion). However, in either case, Reality (and, therefore, Truth, and Real God) is not *Realized* - but Reality (and, therefore, Truth, and Real God) is merely *interpreted* (or mentally - and, thus, conventionally and dualistically - conceived, and reduced to the scale of "point of view," and to the status of "objectified otherness").

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Reality *Itself* (Which *Is* Truth, and the *only Real God*) is (necessarily, and inherently) All-and-all-inclusive and, therefore, One and non-dual. Therefore, Reality (Itself) *inherently* Transcends any and every space-time "point of view" (and the totality, or All, of space-time itself). And, thus, Reality (Itself) *inherently* Transcends any and every ego-"I," or body-mind-self - and every dualistic convention of "object," "other," or "thing." Truth (or Real God) *Is*, simply, the inherent (and inherently egoless) Nature (or unqualified Condition) of Reality *Itself*.

Reality (Itself) *Is* the unqualified Condition of *all* conditions (or apparent qualifications, or limitations) of Reality. Therefore, Reality (Itself) *Is* the unqualified (or Most Prior) Condition of any and every apparent individual (or apparent thing, or apparent condition). Indeed, Reality (Itself) *Is* the unqualified (or Most Prior), and, thus, Perfectly non-objective, or Perfectly non-objectified (and, thus, Perfectly Subjective, or Merely-*Being*) Condition of *all* apparent space-time conditions.

Reality (Itself) *Is* (necessarily, and inherently) the *unqualified* (or Most Prior) Condition of any and every ego-"I." Therefore, Reality (Itself) is Realized only in the case of the inherent (and inherently Most Perfect) *transcending* of the ego-"I" (or the conditional, separate, and actively separative, self-position itself). Reality (Itself) is Realizable only *As* the *unqualified* Self-condition of the individual ego-"I" - *Prior* to the ego-act (or separative act) of dissociation from Reality, Truth, and Real God.

Reality (Itself) is Most Prior to the act of self-contraction into the space-time "point of view". Therefore, Reality (Itself) is Realizable only by transcending mind (and the egoic - or self-contracting, and separative, and presumed-to-be-separate - "point of view" of body-mind). And, therefore, Reality (Itself) is Realizable only by transcending the total psycho-physical act that "objectifies" conditionally apparent reality.

Reality Itself (or Truth, or Real God) is Realizable only by transcending the ego-effort of *interpretation* (or of conventional "knowing") - or all of the ego-based mind, itself. That is to say, Reality, Truth, and Real God is Realizable only by *transcending* the two fundamental operative ideas (and, thus, the fundamental common fault) associated with *both* scientific materialism and conventional God-religion. And, by transcending the two fundamental operative ideas (at their common root - which is egoity, or self-contraction, itself), even the entire process of discursive mental activity is transcended - such that Reality, Truth, and Real God may he Found (and, by Grace of True Divine Self-Revelation, Realized) *As* the Obvious.

True religion and *true* science are a Great, and single, and necessarily esoteric (or ego-transcending, rather than ego-active) Process. True religion and true science - Combined in a true, and truly single, and rightly esoteric (or non-conventional, and Always Already Reality-Based, Truth-Based, and Real-God-Based) Wisdom-Way - are the ego-transcending Great Process that directly transcends all exercises of interpretation (or of conventional "knowing," or of discursive mind). *Only* the esoteric Great Process of *Realizing* (and, on That Basis, *Demonstrating*) Reality Itself (Which *Is* Truth, and Which *Is* Real God) by directly (and, in due course, Most Perfectly) transcending the psychophysical (and space-time) "point of view" is *both* true religion and true science.

If Real Happiness and Real Freedom are to be Realized (and, on That Basis, Demonstrated) in human-time, the esoteric Great Process *must* be engaged by the individual human being - but That Great Process is not an *exclusively* human capability. Rather, It is a capability *in Reality Itself* - and, therefore, Its fundamental exercise must (necessarily) be one that can be enacted by *all* non-human beings as well as by *all* human beings. Thus, the esoteric Great Process (of Realizing Reality, Truth, or Real God) is a *responsive* exercise of the *universally* evident principal faculties that are common to *all* naturally (and conditionally) existing beings. And, in order to Realize Reality, Truth, or Real God, that responsive exercise must (necessarily, and inherently) transcend the limiting force (or ego-binding implication) of the faculties themselves - by virtue of the tacit recognition (of Reality, Truth, or Real God) that must be the basis of the response (itself).

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Nature does not think. Reality is not (Itself) a thought-process. Therefore, the esoteric Great Process (of Realizing Reality, Truth, or Real God) is *not* an exercise of discursive (or egoic, and conceptual, or dualistically interpreting) mind - which "thinking mind" is a characteristic rather exclusively (or most elaborately) associated with human beings (or, at least, a characteristic that is*not* common to *all* naturally, and conditionally, existing beings). Rather, the esoteric Great Process is, for human beings, a responsive Reality-recognizing (or Truth-recognizing, or Real-God-recognizing) exercise of the four principal human faculties (of attention, emotional feeling, bodily sensation, and breath) - which four principal human faculties correspond to the four principal human faculties associated, universally, with *all* naturally (and conditionally) existing beings (and which are, in all non-human cases of naturally, and conditionally, existing beings, demonstrated in at least primitive, or rudimentary, functions - such as responsive directionality, responsiveness to energy, responsiveness to sensation, and the responsive "conductivity," or total psycho-physical circulation, of both energy and physical substance).

The Great (esoteric, and truly religious, and truly scientific, or freely enquiring) Process is That of ego-surrendering, and ego-forgetting, and ego-transcending Attunement to - or ego-transcending (and, thus, "point-of-view"-transcending, and thought-transcending, or "difference"-transcending) Communion with (and, Ultimately, Most Perfect, and Perfectly Subjective, Identification with) - What *Is.* What *Is*, *Is* Reality Itself (and Truth Itself, and the *only* Real God). And That Great Process (of Realizing What *Is*) necessarily requires the recognition-responsive surrender, forgetting, and transcending of the four principal (and universally displayed) life-faculties.

Only the Perfectly Subjective (or Inherent, and Acausal, or Non-causing) "Point of View" (or space-time-Transcending Self-condition) *Is* Divine and True. Only *That* "Point of View" (or Divine Self-Condition, inherently Transcending all "points of view" in space-time) *Is* (*Itself*) Reality, Truth, and Real God. And only the *Realization* of *That* Reality, Truth, and Real God Liberates all (to Demonstrate Reality, Truth, and Real God), by Setting the heart (or essential pattern, or apparent entity, or apparently separate self-condition, of psycho-physical being) *Free* from all separateness, "difference," and conditional relatedness.

The ego-"I" is *always* (and inherently) seeking and arguing-because it is inherently (and actively, and always self-contractively) dissociated (or apparently separated) from Reality, Truth, and Real God. The ego-"I" is *inherently* dissociated, dissatisfied, self-deluded, and un-Free. Whether the ego-"I" argues for scientific materialism, or conventional God-religion, or anything at all - its argument is merely mummer's talk (or the "talking" form of what is, traditionally, called "sin," or "the missing of the mark," and which is best described simply as egoity, or the self-contracted, separate, and separative ego-"I" itself).

Reality, Truth, and Real God is not evident in "objective reality" (or from the egoic "point of view" of "out-side"). Nor is Reality, Truth, and Real God Realized merely by going "within" (or by, in any manner, merely exercising) the ego-"I" itself. Rather, Reality, Truth, and Real God is Realized only by *transcending the ego-"I"* (or the separate and separative "point of view" of self-contraction) *in What Is*.

Some conventional God-religionists argue for the "God-interpretation" of scientifically observed "objective reality" by emphasizing the irreducible complexity of natural patterns (such as the living cells that compose the human body). Such conventional God-religionists call for positive (or hopeful) belief in "God," based on the observable designs (or complex patterns) in the natural world. They argue for positive (or hopeful) "God-belief," based on their assumption that "design" *requires* a "designer." But "design" is not limited in kind - such that a positively definable "designer" is universally indicated. That is to say, patterns are *everywhere* in evidence - in both positive and negative forms. Not only are living human cells irreducibly complex - but so are the patterns of self-delusion, disease, decay, universal destruction, and death. Therefore *what* "God" is to be hopefully affirmed (or, otherwise, hopelessly denied) on the basis of mere "objectively" (and egoically) observed patterning?

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The only Real and True God *Is* the One Reality That Merely *Is*, and That *Is* Always Already The Case, and That (inherently, and simultaneously) Includes *and* Transcends All and all. That One Real God is not the "Creator"-Cause for either ego-based hope or ego-based hopelessness - but That One Real God *Is* the inherently egoless (or Perfectly Subjective, and Perfectly non-objective, and Self-Evidently Divine) Source and Person (or Self-Conscious Self-Condition) of the inherently egoless Love-Bliss-Light That *Is*the Single (and non-dual) Substance of *all* arising conditions.

Those who argue *for* belief in conventional God-religion, based on hopeful interpretations of "objective reality," are (necessarily) *egos* - already (and inherently) turned away from (or self-contracted within) Reality, Truth, and Real God. And, likewise, those who argue *against* belief in conventional God-religion, based on hopeless (or, otherwise, neutral) interpretations of "objective reality," are (necessarily) *egos* - already (and inherently) turned away from (or self-contracted within) Reality, Truth, and Real God. I Say this in Love - not with any intention to mock *any* one, or merely to argue with or against *any* one, but only in order to Serve the Awakening of *every* one to Real-God-Realization and Real-God-Demonstration.

The arguments (either *for* or *against* "God") that are based on the externalized (or egoically "objectifying") "point of view" are *not* arguments for the *Realization* of Reality, Truth, or Real God. Rather, *all* such arguments are merely *the mental and cultural symptoms of egoity itself*.

The arguments for conventional (or merely exoteric) God-religion (whether pro-scientific or anti-scientific) are merely ego-based (and self-deluded) efforts to console and preserve the presumed human ego-"I" itself, in the face of the obvious and irreducible mortal bleakness of the presumed "objective reality" itself. The arguments for conventional (or merely exoteric) God-religion are *not* arguments for the practice of the (necessarily, esoteric) Wisdom-Way of (necessarily, ego-transcending) Realization and Demonstration of Reality, Truth, or Real God. Inevitably, the arguments for conventional (or merely exoteric) God-religion (and even the arguments for *ostensibly* esoteric religion, that - via the idealization of such techniques as strategic "non-violence," "active compassion," or "unconditional love" - make overmuch of interpersonal, social, and political issues and concerns, and that, as a result, make little of the true esotericism of the practice of the Wisdom-Way of actual ego-transcending Realization of Reality Itself, or of Truth Itself, or of That Which Is Real God) are merely the conceptual foundation for exoteric religious propaganda. supporting naive (and merely ego-serving) religious views (which, themselves, typically, are intended merely to support mostly narrow-minded, and, generally, rather puritanical and moralistic, programs for the cultural, social, and political enforcement of conventional ideals of "social morality" - or, really, "civilized" egoity). And the naive (and merely ego-serving) religious views that characterize most of conventional (or merely exoteric) God-religion are also characteristically associated, at best, with nonsensical utopian idealism (or an absurdly hopeful cultural, social, and political worldliness), and, at worst, with moralistically self-righteous (and, necessarily, hypocritical), and, often, intolerant (and even, potentially, oppressive), social and political intentions (even, at last, in the "fundamentalist" mode). And, in any case, scientific materialism (which, like conventional God-religion, always seeks to achieve total cultural, social, and political power to limit and control the minds and lives all of human-kind) manipulates, and progressively dominates, human-kind in very much the same manner (and with the same mixed, and even devastating, results) as conventional God-religion has done, and would do - for such is the nature of egoity (whether individual or collective).

Both secular science and conventional (or merely exoteric) God-religion are based upon the two common faults of humankind-egoity and the non-Recognition of the Real Nature (or One-Reality-Condition - or Perfectly Subjective, and Perfectly non-objective, Nature) of phenomenal experience (and of conditional existence, itself). Likewise, both secular science and conventional God-religion also (and equally) support and serve the *illusions* of humankind, rather than the need for humankind to *Realize* (and to *Demonstrate*) Reality, Truth, and Real God.

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The principal illusion supported and served by secular science is epitomized by the idea of "materialism" (or of Reality as *thing*- without Being, or Consciousness). And the principal illusion supported and served by conventional God-religion is epitomized by the idea of "utopia" (or of Reality as the *fulfillment* of egoity). Secular science opposes conventional God-religion, and conventional God-religion opposes secular science - each, in turn, proposing that its propositions are, by contrast to the propositions of the other, the correct means for *interpreting* (and the correct "point of view" relative to) "Reality" and "Truth" and "God." However, neither secular science nor conventional God-religion is a correct (or right and true) means for *Realizing* (and *Demonstrating*) Reality (Itself), or Truth (Itself), or Real God. Indeed, "point of view" (of *any* conditional, or space-time, kind) is precisely the fault that self-separates one and all from the *inherent* Realization of Reality, Truth, and Real God.

Reality, Truth, and Real God *Is* the Condition of conditions - the inherently egoless (or Perfectly Subjective, and Perfectly non-objective) Self-Condition of one and all.

The pattern of "objective reality" is (in and of itself) "known" only from the egoic position (or a space-time "point of view").

If there is *no* ego-act (or self-contraction), there is *no* object defined (or separated from Perfect Subjectivity, or Consciousness Itself - which is Always Already Conscious *As* Reality Itself).

The apparent pattern that is patterning as *all* conditions is not merely patterning (or happening, or evolving) in and by means of the apparently "objective" (or "outer," or superficial) domain of gross conditional exchanges (or transactions). Rather, the apparent pattern that is patterning as *all* conditions is originating at the *comprehensive* depthlevel - always "inside," and prior to, the grossly apparent (or subsequent, and relatively superficial, and, necessarily, non-comprehensive) level.

The Ultimate Source-Condition of the apparent pattern that is patterning as *all* conditions *Is* (Itself) the Noncausative (or Most Prior) Self-Condition of *all* apparent conditional patterns.

That Ultimate Source-Condition, Which *Is* the Most Prior Self-Condition of All and all, is not the "First Cause" (or "Creator" - God) of conventional God-religion - but It *Is* the inherently egoless (or Perfectly Subjective, Perfectly non-objective and Self-Evidently Divine) Reality (*Itself*).

Reality (Itself) *Is* the only Real God. Reality (Itself) *Is* the One and non-dual Source-Person. Reality (Itself) - non-dual, and inherently Free - *Is* the *only* Person (of All and all).

The inherently egoless, non-dual, and Perfectly Subjective Person of Reality *Is* Always Already The Case. And That One Who *Is* Always Already The Case *Is* Self-Existing Consciousness (*Itself*) - Which is Self-Radiant, "Bright," All-and-all-Including, All-and-all-Transcending, and All-and-all Pervading *As* the Indefinable and Indestructible and Unqualifiedly Conscious Love-Bliss-Light That *Is* the Single (and Perfectly non-dual) Substance (and the inherently egoless Self-Condition) of *all* conditionally arising beings, things, and conditions.

The inherently egoless (or Perfectly Subjective, Perfectly non-objective, and Self-Evidently Divine) Person of Reality *must* (by Means of Avataric Divine Descent into Conjunction with the conditionally manifested All-an-all) *Realize Itself* (Most Perfectly, *As*Such) in human-time, *and* the inherently egoless (or Perfectly Subjective, Perfectly non-objective, and Self-Evidently Divine) Person of Reality *must* (by means of Avataric Divine Self-"Emergence," forever, in inherent, and inherently Most Perfect, Coincidence with the conditionally manifested All-and-all) *Reveal Itself* (Most Perfectly, *As* Such) in human-time - or else Real God *cannot* be Mostly Perfectly Found (and, Thus, Most Perfectly Realized, and Most Perfectly Demonstrated) in human-time by *any* one at all.

-Franklin Jones

ONE OR THE "OTHER"

Egolessness Is A Transcendental Spiritual State.

Egolessness Is The (One and Only) Self-Existing, Self-Radiant, Acausal, Nonconditional, Indivisible, Non-"different", timeless, and spaceless Transcendental Spiritual Self-State of Reality Itself.

Ego-"I" (or egoity itself) is a merely apparent (and, thus, intrinsically illusory and non-necessary, or non-Real) psycho-physical state—conditional, limited, "self"-contracting, "self"-bound, separative, always seeking, never-satisfied, and mortal.

Ego-"I" (both as itself and as all it "knows") is the individual and universal not-"self"—or the psychophysical illusion of separateness, relatedness, otherness, "difference", and space-time-"locatedness" (or "point of view"). Egolessness Is Always Already (or Intrinsically) As Is (or As The "Perfect Knowledge" That Is The Self-State of Reality Itself).

Ego-"I" (and all it "knows") is always already (or intrinsically) "other" (or not-As-Is, or not The Intrinsically egoless Self-State of Reality Itself). These "two"—The Intrinsically egoless, Self-Existing, and Self-Radiant Self- State of Reality Itself "and" the illusion (and the "knowledge"-illusions) of separate psychophysical "self"-existence, or ego-"I", or ego-"self"—are "mutually exclusive", or intrinsically incompatible with one another.

Choose one, and the other is (thereupon) non-existent.

Choose one.

ALWAYS BE- WHAT IS NOT-"self" (the sensation as a seperate being)

1. The ego-"I", or psycho-physically presumed separate and actively separative "self"-identity, is intrinsically "different" from What and all that is egoically identified (and actively differentiated and "objectified") as not-"self". Characteristically, the ego-"I" strategically and "self"-defensively or "self"-protectively clings to the bodily persona and the personal and collectively "tribalized" mind of the conditionally-patterned "self"-identity—and, on that basis, the ego-"I" actively, constantly, and as a psycho-physical totality differentiates itself from What and all that the egoic "self"-identity intrinsically and actively presumes to be not-"self".

As a result of all of this ego-based strategizing (in both the personal and the collective domains of life), human beings are caught in a constant "self"-made struggle—always characterized by a fundamental disability, which is the fundamental inability to actively identify with What and all that the egoic "self"-identity identifies (and actively differentiates and "objectifies") as not-"self".

2. The What and the all that is egoically identified (and actively differentiated and "objectified") as not-"self" always consists of two fundamental modes of not-"self".

The first mode of egoically identified (and actively differentiated and "objectified") not-"self" Is What Intrinsically Transcends the ego-"I" (or the psychophysically "self"-presumed separate "self"-identity).

The second mode of egoically identified (and actively differentiated and "objectified") not-"self" is all that is egoically identified (and actively differentiated and "objectified") as "other" than the ego-"I" (or the psycho-physically-active separative "self"-identity).

3. The What That Intrinsically Transcends the psycho-physically "self"-presumed separate ego-"I" Is Reality Itself—or The One and Only and Indivisible Self-Nature, Self-Condition, and Self-State of What Is. Reality Itself Is The Universal Transcendental Self-Nature, Self-Condition, and Self-State of all-and-All.

Reality Itself Is Intrinsically egoless, Indivisible, Acausally and Transcendentally Spiritually Self-Present (both Universally and At The "Root" of all-and-All), and Self-Evidently Divine.

Reality Itself—or That Which Is (Itself) Divine—Is Transcendentally Spiritually, Universally, Uniformly, Perfectly egolessly, and In-Everywhere-of-space and In-every-mode-and-instant-of-time-and-form-and-person Simultaneously Self- Transmitted and Self-Evidently Self-Revealed As and Via the total cosmic continuum of space-time, which is The conditionally apparent Self-Evidence of Intrinsically Acausal Reality Itself As The Transcendental Spiritual Energy and The Always Prior Unity of Conscious Light.

4. The all that is (apparently) "other" than the psycho-physically actively separative (or psycho-physically actively "self"-differentiating) ego-"I" is all-andevery- one and each-and-all-of-every-"thing" that is identified (or, always mistakenly, "self"-presumed) by the ego-"I" to be "other" than itself.

Every psycho-physical action (whether of body, emotion, or mind) of ego-"I" and of all-and-every-one and every instant and mode of change of form, or place, or orientation of each-and-all-of-every-"thing" is a happening of conditionally apparent cosmic space-time-energy (or natural and otherwise conditional energy) that is always and inevitably psycho-physically "self"-transmitted into, via, and throughout all time and all space as active "effective causes" and "causative effects".

The ego-"I" and all that is "self"-presumed by the ego-"I" to be "other" than the ego-"I" is a seamless pattern of cosmic (or natural and otherwise conditional) energy, always actively functioning as "effective causes" and "causative effects"—and always happening in an always priorly and systematically unified universal cosmic context of conditionally apparent events.

5. The fact and the active "effective causes" and "causative effects" of the separate and separative psychophysical ego-"I", or conditionally presumed "self"-identity—and, thus, the totality of the conditionally active "effective causes" and "causative effects" of the "self"-differentiating activities of all human persons, cultures, and societies—is the principal illusion, error, and fault of humankind.

Therefore, the always principal necessity for humankind is to establish and perpetually enact personal, cultural, and social understanding, means, obligation, and accountability for the personal and the universal collective transcending of the psycho-physical ego-"I", or the otherwise inevitable universal personal, cultural, and social habit and distress of ego-bound and ego-binding action and system-chaos.

- 6. The universal personal, cultural, and social means for the transcending of the psycho-physical ego-"I", or the psycho-physical activity of separate "self"-identification and actively separative "self"-differentiation, is the "self"-discipline of always tacitly and whole-bodily-actively (as a unified psychophysical totality) identifying with What and all that would otherwise be egoically identified (and actively differentiated and "objectified") as not-"self".
- 7. The universal personal, cultural, and social "self"-discipline of always tacitly and whole-bodily-actively (as a unified psycho-physical totality) identifying with What and all that would otherwise be egoically identified (and actively differentiated and "objectified") as not-"self" is intrinsically ecstatic—or a process of always immediately transcending the psycho-physical presumption of separate "self"-identity (or ego-"I") and the ego-based psycho-physical activity of not- "self"-differentiation and "other-objectifying" separativeness.
- 8. The universal personal, cultural, and social practice of intrinsically ego-transcending ecstasy by means of always tacitly and whole-bodily-actively (as a unified psycho-physical totality) identifying with What and all that would otherwise be egoically identified (and actively differentiated and "objectified") as not-"self" is always two-fold, because there are always two fundamental modes of otherwise would-be-egoically-identified (and otherwise would-be-actively egoically-differentiated-and-"objectified") not-"self": The What and the all.
- 9. The always first mode of the practice of intrinsically ego-transcending ecstasy is the practice of tacit, Prior, and constant "Root"-Identification with What Intrinsically Transcends the ego-"I"—or the, necessarily, esoteric practice of tacitly, Intrinsically, Always Priorly, and Always At The "Root" of the whole (or total unified psycho-physical) body Self-Identifying with The Intrinsically egoless, Indivisible, Acausal, Transcendental Spiritual, and Self-Evidently Divine Self-Nature, Self-Condition, and Self-State of Reality Itself.

- 10. The always second mode of the practice of intrinsically ego-transcending ecstasy—which always follows consequentially and subordinately upon the tacit, Prior, and constant "Root"-demonstration of the first—is the intrinsically (and Always Priorly) ego-transcending personal, cultural, and social practice of tacit and whole-bodily-active (or unified and total psycho-physical) sympathetic (or compassionate), participatory, and cooperative identification with all-and-everyone and each-and-all-of-every-"thing".
- 11. Therefore, the universal personal, cultural, and social discipline of intrinsically ego-transcending ecstasy is of The Nature of A Two-Fold Universal Reality- Law and Reality-Based Imperative: Always Be What and all That Is Not-"self".
- 12. True ecstasy Is The Intrinsic Self-Realization of egolessness itself and of The Indivisible Acausal Self-State of The Transcendental Spiritual Conscious Light That Is Reality Itself.
- 13. To Be What Is (in Reality Itself) Not-"self" (or What Intrinsically Transcends the ego-"I") Is to tacitly and whole bodily (or as a unified psycho-physical totality) Stand (Intrinsically, Always Priorly, and At "Root") As egolessness itself and As The Indivisible, Acausal, and Self-Evidently Divine Self-State of The Transcendental Spiritual Conscious Light That Is Reality Itself.
- 14. To Be all That (in Reality Itself) Is Not-"self" (or all that is otherwise "self"- presumed to be intrinsically "other" than the psycho-physically-presumed ego- "I") is to always tacitly and whole-bodily-actively (as a unified psycho-physical totality) sympathetically (or compassionately) identify with and to always tacitly and whole-bodily-actively (as a unified psycho-physical totality) cooperatively participate in indivisible prior unity with all-and-every-one and each-and-all-ofevery-"thing".
- 15. Always ecstatically Be What (in Reality Itself) Is Not-"self"—by always tacitly and At The "Root" of the whole body (or At The "Root" of the intrinsically unified psycho-physical totality of your person) Self-Identifying with The Intrinsically egoless, Indivisible, Acausal, Transcendental Spiritual, and Self-Evidently Divine Self-Nature, Self-Condition, and Self-State of Reality Itself and (on That tacit, or Always Prior, and Intrinsically body-and-mind-Transcending "Root"-Basis) always whole-bodily-actively (as a unified psycho-physical totality) and Intrinsically egolessly identifying with all That (in Reality Itself) Is Not-"self" by always sympathetically (or compassionately) and (in a fully participatory manner) cooperatively being all-and-every-one and each-and-all-of-every-"thing".

∞ 172. Unenlightenment ∞

THE PERFECT KNOWLEDGE OF CONSCIOUS LIGHT

Un-Enlightened human beings are characteristically involved in trying to find out if there is "Something Greater" in life, so that they can "feel better" about conditionally apparent existence. Such people are always looking to the body-mind-complex and the physical universe to provide "proof" that there is "Something Greater". Neither the body-mind-complex nor the entire realm of conditionally manifested appearances will ever provide such "proof"—because neither the body-mind-complex nor the realm of conditionally manifested appearances is the Source-Position in Which you, in Reality, Stand. In Reality, you Stand in the Position of Consciousness Itself, not in the position of the body-mind-complex or the position of the conditionally apparent cosmos. If you are established profoundly in the Position of Consciousness Itself, you will Realize Its True Status—and, therefore, the True Status of all conditionally apparent beings, things, and events.

In the Most Perfect Stand of Consciousness Itself, there is no "me", no "someone" egoically "self"-identified with the body, no "subjective" awareness "somewhere inside" (being confronted by the "outside world" of apparently "objective" conditional manifestation). In the Most Perfect Stand of Consciousness Itself, you Realize (Directly and Intrinsically, by Means of My Divine Avataric Transcendental Spiritual Grace) that you Stand in the Indivisible Domain of Infinite Energy—and you Realize that every conditionally apparent being, thing, and event is simply an apparent modification of Infinite Energy. In the Most Perfect Stand of Conscious-ness Itself, you do not even encounter the body—except as an apparent modification of Infinite Energy.

In contrast, from the egoic "point of view" of the first three stages of life, the body is encountered as solid "stuff", solid "me". From that "point of view", the body is not encountered as an apparent modification of Infinite Energy. Rather, in the "disposition" of the first three stages of life, the body is the "point of view" from which even Consciousness Itself is examined. From that "disposition", all references that are made to Consciousness Itself are made from the "point of view" of egoic "self"-identification with the body. All of that is, itself, an intrinsically false view of conditionally apparent existence.

You must have a right understanding of conditionally apparent existence. In the Position of Self-Existing Consciousness Itself, everything that arises to Consciousness Itself is "Perfectly Known" to be a merely apparent, non-necessary, and intrinsically non-binding modification of the Self-Radiant Energy of Self96 Existing Consciousness (or of the One and Indivisible Conscious Light That Is Reality Itself). Even the most solid forms are only apparent modifications of Self-Existing and Self-Radiant Energy (or Conscious Light). From the Position of Consciousness Itself, This Is intrinsically Self-Evident.

In contrast, from the "point of view" of the body-mind-complex, it is not at all Self-Evident What the Status of individual conscious awareness Is, or What the Status of any thing, or any conditionally apparent state of being, Is. From the "point of view" of the body-mind-complex, everything is just "stuff", "thingness", "separateness"—or all of mere "self" and "not-self". Apart from Most Perfect Divine Self-Realization, the Divine Status of conditionally apparent existence is not intuited or presumed.

∞ 172. Unenlightenment ∞

In the Position of Consciousness Itself, It Is Intrinsically Self-Evident That There Is Only Consciousness Itself In and As the Indivisible Domain of Infinite Energy. All kinds of beings, things, and events are arising conditionally, but they are only apparent modifications of the Self-Radiant Energy of Self-Existing Consciousness—or Divine and One and Indivisible and Perfectly egoless and Perfectly Acausal Conscious Light.

This Is "Perfect Knowledge".

This Is the "Knowledge" That Is Most Perfect Divine Enlightenment.

∴ 173. Virtue

Virtue, from Latin, Virtus, Virtutis. – Worth, excellence, moral goodness, any good quality, merit or accomplishment.

SPIRITUAL VIRTUE is also known as spiritual enlightenment. Nirvana, Samadhi, at-one-ment, Satori, Tao, etc, etc, etc. SPIRITUAL VIRTUE is the pure state of consciousness prior to the body-brain and its self-creation of the psychological-person-ality, the ego-I condition and it's space-time subject object mentality.

A virtuous person is one who is with out fault. To return to one's original state and condition of eternal SELF and God-self-realization is to be perfect in spirit-consciousness as God is perfect in spirit consciousness, i.e., with out identification or association, but prior to all conditions of creation and life, (in the ETERNAL NOW moment, at rest).

"VIRTUE" is the term Socrates used to represent the state of SPIRITUAL-SELF-REALIZATION.

Plato expressed it as, "THE FORM OF THE GOOD."

∴ 174. Wi – Wu – Wi

Action Without Action

This means the "action" of consciousness (SELF awareness) without the "action" of the "psychological mentality" (egoic state of mind).

"Action without action" is practiced in meditation, and maintained in the state of SPIRITUAL-SELF-REALIZATION. The psychological mind becomes subordinate to the universal mind and intuition.

As one grows in SELF-awareness, one's being evolves (actually returns) from the gross to the subtle, from heavy to light. The mysterious discipline of subtle energy refinement is the boundless treasure of the immortal beings.

-Lao Tzu, (Hua Hu Ching Text)*

One should not formulate any kind of expectation or anxiety to cause the loss of wholeness of the mind. The pure mind is exquisite energy in an individual life. It is one's capital with which to cultivate immortality. There is no virtue which is not already contained within one's own nature.

-Hua Hu Ching, Chapter 72

Those who speak (still seeking and arguing) do not yet know. Those who know, do not speak (one cannot describe God, one can only experience God).

-Lao Tzu

i.e., Those who know do not speak intellectually just to impress others – But they speak in order to transmit and teach the immortal-spiritual-way.

They do not speak in order to gratify others. They speak to save souls.

*The Hua Hu Ching Book (second book of Lao Tzu) is available...Sevenstar Books, Los Angeles, California U.S.A.

(Free Will, Choice)

E. Cayce, A.R.E. States:

... there is no urge in the astrological, in the vocational, in the hereditary or the environmental which surpasses the will or determination of an entity . . . it is true (that) there is nothing in heaven or hell that may separate the entity from the knowledge or from the love of the Creative Force called God, but self (egoic self, false self, psychological self).

Know that there is only one Spirit, and that thou possesses thy measure of same. Thy *will* is given thee to use or abuse that Spirit. For, the Spirit is of the Creator, and thy body is the temple of that Spirit manifested in the earth to defend or to use in thine own glory, *or* unto the glory of Him who gave thee life and immortality – if ye preserve that life, that spirit in Him.

For, when the will to do is ever present and not faltered by doubts and fears that may arise in the experience of all, then does it build, then does it attract that which builds and builds and is the constructive force in the experience of all.

While will is the ruling factor and is beyond any environmental, hereditary or innate experience, the entity or individual may allow self to be so governed by mental urges as to become subject to them. For, there is not the same application by the entity in this direction as to its own qualifications and its own abilities in relationships to that which it might have accomplished, as is felt innate in the mental abilities of the self. For *here* the entity comes to depend upon, or is inclined to blame circumstance for the very things that come into the experience; yet if the entity would declare itself as respecting those things that are as innate qualifications or abilities in these directions, *much* might be accomplished.

As to whether circumstance or environ is to rule an entity's being or experience, or *will*, depends then – the most – upon what the entity or soul sets as its standard qualifications to meet or measure up to, within its *own* self; or as to how well self may be guided by its standard in making decisions in those directions.

For, would that all souls could know that He, the Giver of good and perfect gifts, is ever ready and willing to assist, even in the minutest details of a human experience, or in those things that deal with the activities of a soul with its fellow man, if the trust will but be put in Him . . .

Ask self in the own conscious self, "Shall I do this or not?" The voice will answer within. Then meditate, ask the same, Yes or No. You may be very sure if thine own conscious self and the divine self is in accord, you are truly in that activity indicated, "My spirit beareth witness with thy spirit." You can't get far wrong in following the Word, as ye call the word of God.

What, then is *will*? That which makes for the dividing line between the finite and the infinite, the divine and the wholly human, the carnal and the spiritual. For the *will* may be made one *with* HIM, or for self alone. With the Will, then, does man destine in the activities of a material experience how he shall make for the relationships with Truth. End

-End of statement

∞ 176. Will Of God ∞

(Law or Dharma)

THE "ONLY" WILL OF GOD IS THAT NO SOUL SHALL STAY separated (OR APART) FOREVER. And that *all* shall find their way back. This is God's, *only* will, there is no other; it is called "Dharma" in Hinduism and Buddhism. i.e., The law to remain in at-onement.

To connect with the universal self (God) which is prior to creation, you must connect with your *inner* Self first. For no person can connect with the outside Father unless they connect with the inside "Son." The outside Father "Self" is the same as your inside true "Self" (both are consciousness, also known as spirit).

Pain and sufferings are the wordless "prods" of God, so that the soul will try to seek a way out.

God does not abandon people. It is people who abandon God. -Hau Ching Ni (i.e., A person identifies with the physical consciousness instead of the universal consciousness.)

When people identify with the psychological ego, they lose God realization. (Ye cannot serve two masters at the same time.)

The will of God is also the "law" of God, i.e., that no soul shall stay separated from Him.

Kind prince, does Tao (eternal self, God) exist as something separate from one's own being? No, my venerable teacher, Tao is not something separate and external to one's own being; however, the human beings of the future will perceive it as such.

-Hua Hu Ching, Chap. 79

When one is sick of one's sickness (the egoic state of mind) then one can become unsick by the practice of meditation

-Lao Tzu

As many as I love, I rebuke and chasten, therefore be zealous and repent.

-Jesus, Revelation 3:19

Remember, therefore, from where you have fallen: repent (disconnect and separate from your psychological ego) and do the first works, or else I will come to you quickly and remove your lamp stand from its place (light or awareness of consciousness, self awareness) unless you repent.

-Jesus, Revelation 2:5

God is spiritual (consciousness, as eternal self) and those who worship Him (seek *union* in meditation) must worship him *in* spirit and truth (in the condition of spirit and the condition of truth), i.e. During meditation one tries to dissociate from the physical body-brain in order to be pure consciousness and vibrate, or resonate at the same spiritual vibration as the universal spiritual vibrations.

If one becomes as pure as God, (in one's consciousness) one becomes the SAME as God (in consciousness).

God is the source of all, to know Him is to know all things.

-Bhagavadgita

"For the things which men, to judge by their own actions, deem the highest good are riches, fame, or sensual pleasure. Of these, the last is followed by satiety and repentance. The other two are never satiated; the more we have, the more we want; while the love of fame compels us to order our lives by the opinions of others. But if a thing is not loved, no quarrels will arise concerning it, no sadness will be felt if it perishes, no envy if an other has it. In short, no disturbances of the mind. All these spring from the love of that which passes away. But the love of a thing eternal and infinite fills the mind wholly with joy, and is unmingled with sadness. Therefore, it is greatly to be desired, and to be sought with all our strength.

-Spinoza

Wisdom is a condition in a being at rest (God-self-realization, i.e., without the psychological egoic mentality, or fear).

-Plonius

The highest wisdom is Gold-self-realization.

"Wisdom is the accumulation of natural spiritual insights, not the memorization of intellectual knowledge."

"Wisdom is the sum total of insights."

Insights and wisdom are received from the *inside* of one's own being. Knowledge or artificial intelligence is received from *outside* of one's own being.

Wisdom comes from within. Intelligence comes from without.

Two or more thoughts (from memory) which produce a third thought is *not* insight or wisdom, it is only a new concept of the mind.

≈ 178. Wisdom (Intuition) ≈

Perfect Wisdom

"Knowing" no "answers" Is the Intrinsically egoless and Self-Evidently Divine State of Perfect Freedom.

"Knowing" no "questions" Is the Intrinsically egoless and Self-Evidently Divine State of Perfect Peace.

"Knowing" no "other" and no "difference" Is the Intrinsically egoless and Self-Evidently Divine State of Reality Itself.

Perfect Non-"Knowing" Is the Intrinsically egoless and Self-Evidently Divine State of Perfect Ignorance.

Perfect Ignorance Is the Intrinsically egoless and Self-Evidently Divine State of Perfect Truth-Fullness.

Perfect Truth-Fullness Is "Aletheon"—or "Perfect Knowledge" of the Intrinsically egoless, Indivisible, Acausal, and Self-Evidently Divine Self-Nature, Transcendental Spiritual Self-Condition, and Perfect Self-State of Reality Itself.

"Perfect Knowledge" (Which Is Perfect Ignorance) Is Perfect Philosophy—or the Only Right and True Basis for all right and true understanding of "self", "world", "other", all-of-"not-self", and "What" Is Divine.

When there is ego-"I" (or the active presumption of separate "self"), there is (always simultaneously) the "world" (or all of actively presumed "other" and "not-self")—and ideas of a "Creator-God" (that is actively presumed to be the "Divine Cause" and the "Presiding Deity" of ego-"I", "other", "world", and all of "not-self") also tend to arise.

When there is no ego-"I" (and, therefore, no active presumption of separate "self"), there is (always coincidently) no active presumption of separate "other", "world", or "not-self"—but, rather, There Is Only Real God (or the Self-Evidently Divine and Acausal Indivisibility, Self-Nature, Self-Condition, and Self-State That Is Intrinsically egoless, Self-Existing, and Self-Radiant Reality Itself).

Perfect (or Intrinsically Right and True) Philosophy does not begin with either the active (and, necessarily, merely mentally, conditionally, provisionally, and conventionally constructed) presumption or "problem" of ego-"I" (or separate "self"), or of "world" (or of "other", or of any "not-self"), or of "Creator-God" (or of "Divine Cause" and "Presiding Deity").

Perfect (or Intrinsically Right and True) Philosophy necessarily begins with Intrinsic (and, Thus, Always Perfectly Prior, Non-conditional, Non-provisional, and Non-conventional) Self-Apprehension (or Intrinsically ego-Transcending and Intrinsically body-mind-Transcending Self-Apperception) of the Self-Evident Self-Nature, Self-Condition, and Self-State of Reality Itself.

Reality Itself Is Always Already Self-Evident, Intrinsically egoless, Indivisible, Acausal, and Self-Evidently Divine.

52 178. Wisdom (Intuition)

Reality Itself Is The One, Only, Intrinsically egoless, Indivisible, Acausal, and Self-Evidently Divine Context of any apparent "self", "world", "other", "not-self", or "God"—or of any "appearance", or any "problem", of any kind—that is actively proposed to the exercise of understanding.

Reality Itself Transcends everything and everyone.

Reality Itself Is everything and everyone.

That Which Both Transcends everything and everyone and Is everything and everyone (Always Priorly and Always Already) cannot (and need not) "Cause" anything and anyone conditionally—but, rather, "It" Is The One and Indivisible Context (and not the conditional "Cause") of all conditionally arising appearances (whether of "self" or "other" or "difference" or "world", or any "not-self" at all).

Reality Itself Is "Perfect Knowledge" and Perfect Philosophy—and, Thus (As Such), Reality Itself Is Perfect (and Self-Evidently Divine) Ignorance.

∴ 179. Worship

All man made religions are based on worship, because they still believe that God is outside and separate from one's own being. As long as you are in the psychological egoic state, does God, Tao, Allah, Brahma appear to be separate from one's self.

True love seeks union, in order to attain love union, a sacrifice is required. Sacrifice or give-up the identification to the physical-body-brain (a divine animal), this sacrifice makes one pure in consciousness (spirit) and reconnects one to the pure universal consciousness-God. True worship creates a spiritual union false worship creates two separate beings, (the "I" *and* God).

∞ 180. Yin & Yang ∞

Conscious Light

"Conscious Light" is the indivisibility of Consciousness (or Being) and Light (or Energy), which is directly obvious when the ultimate nature of Reality is Realized.

Consciousness is living eternal energy – energy is eternal universal consciousness, confusion arises because there are two words to describe one "condition" or "state" of eternal existence.

On the one hand, it is obvious that human beings are, in some sense, "material". Therefore, there is an obvious legitimacy to the investigation (or rational examination) of the "material" nature of the human being (as a pattern of form). On the other hand, every conditionally manifested form is Always Already in the Condition of Inherent Unity with Fundamental Light – and, therefore, every conditionally manifested form is, simply, a modification of Fundamental Light. This Greater Truth is the Basis for the true religious and Spiritual approach to the investigation of conditional existence.

- F. Jones

The ancient Taoist "cosmic scientists" discovered through their highly developed insight that there is essentially one primal cosmic energy. In the stillness of the unmanifest aspect of the universe, the primal cosmic energy expresses a state of oneness. As it extends itself in the process of creation, its movement causes the polarization of the one primal energy, giving birth to duality. The polar aspects of the effects thus created were designated as yin and yang. Yin and yang have many translations, such as the two sides of positive and negative, expansion and contraction, construction and destruction, masculine and feminine. Yin and yang are not two separate energies or activities. The activity of one is inherently contained within and created by the other. For example, a symphony is composed not only of musical sounds, but the silent pauses between the sounds are also intrinsic aspects of the composition. In the English language, the contradictory sense of positive and negative is strong. But in the Chinese way of thinking, yin and yang unite themselves, and through this union the existence of all things is made possible. If one side is excessive, its state of balance is lost, thereby creating the possibility of destruction.

In modern thinking, positive and negative must fight each other on opposite sides. But the Chinese concept of yin and yang shows us that the great harmony of universal development is based on the cooperation and union of apparent opposites. The I-Ching* shows that the universe is one whole, but with two wings, like man with two legs. In order to function effectively, the two legs do not fight each other, but they work together to help each other. For example, in movement, when you produce one kind of force to push yourself up and forward, at the same time you also produce a kind of rejecting force.

This principle can be applied to everything with yin and yang united as a tai chi. The tai chi then evolves into three levels of existence: physical existence, spiritual existence, and the combination of the two, which is mental existence. Human beings are one manifestation of mental existence, and are a good example of the unification of the physical and the spiritual. Through the study of the I-Ching, one may come to know and experience the subtle universal energy and the mysterious generating origin of the universe. One may also learn how to achieve integral development and keep pace with the universal evolution.

Yin and Yang do not represent good and evil.



Yin and Yang are two ASPECTS of the single wholeness of spirit.

Yin and Yang are the same as "light" and "consciousness." (Both are non-reducable.)

In the Tai-Chi symbol, note that the yin and yang expressions are INSIDE of the circle, the outer circle around them represents their oneness and unity.

The trinity of the Tai-Chi is the same as the Christian expression of the trinity of God. Yang is the father aspect, yin is the reflection of the father or son when they combine to create a human being, the essence of each human being is yang, or holy spirit, the inner true self.

The Tai-Chi symbol can also represent the attainment of God-self-realization, to know thy self as eternal spirit.

And the deep of the darkness is as great as the habitation of the light; and they stand not one distant from the other, but together in one another and neither of them hath beginning nor end.

-Boehme

Yin and Yang are the "personality" and "impersonality" of God as described in the Bhagavad-Gita.

YIN YANG: This is the whole force of the Universe. The Yin, which is passive and female and negative, and the male (the Yang), which is positive and continually assertive.

It is ridiculous to say which is the most important, the male or the female; they complement each other, they contrast with each other, they are absolutely dependent upon each other.

We cannot have a battery unless one end is negative and the other end is positive; we cannot use a battery which has a positive terminal only, it is an absolute impossibility. Thus, a woman is quite as important as a man, and a man is quite as important as a woman. The "battle of the sexes" is a ridiculous thing which should be ended by an explanation of the dependence of each upon the other.

- T.L. Rampa

YIN AND YANG: The original energy of the universe is fathomless and incomprehensible. It is beyond time and beyond space. Contained within it is all existence and non-existence. Yet it is neither existence nor non-existence. The ancient sages in one region of the world named it Tao. Tao, as the Subtle Origin of the universe, brings forth all things, nurtures and sustains them, and then draws them back to return to their subtle

source. The ancient achieved ones revealed the subtle truth that the universe has two apparent aspects. One is the unmanifest aspect - the undivided oneness or ultimate nothingness, said to exist "before Heaven and Earth were born." In this aspect, the primal energy of the universe is undifferentiated, absolutely whole and complete. The other aspect is the manifest, perceptible world of multiplicity which is "after Heaven and Earth were born." Although these aspects appear as two, the manifest and the unmanifest are in fact one.

G.O.D. manifests itself through an active process of self-expression. Creation may be viewed as the process in which the organization of the undifferentiated primal energy occurs. This organization brings about a polarization of the primal energy into two distinct categories called yin and yang. Although the active aspect (yang) occurs first, its presence implies the possibility of a relatively static perspective (yin) from which the action may be perceived. It is impossible to directly experience or absolutely define the quality of an action (yang) in space. It can be perceived only in relation to a solidified perspective (yin) which coincides and corresponds with it.

The Hua Hu Ching states: (1.)

"Kind prince, long before the inception of written language, the mystical knowledge of the development of the universe was revealed to the very ancient sages whose minds were one with the Universal Mind. It was revealed that the universe has a Subtle Origin which is unnamable and beyond description. This Origin does not exist sometime or somewhere else. It exists everywhere and at all times now. The first divisions of manifestation from the Subtle Origin were called yin and yang. The physical manifestation of the universe is an express of yin, symbolized by a broken line (− −), while the subtle energy manifestation of the universe is yang, symbolized by an unbroken line (− −) The integation of yin and yang was called tai chi (②). A human being is a model of the integration of yin and yang, with the physical energy manifesting as his body and the subtle energy manifesting as his mind and spirit. The ancients referred to the three spheres of the universe as Heaven, symbolized by three solid lines (■), which is yang; Earth, symbolized by three broken lines (■), which is yin, and Mankind, symbolized as a tai chi (③), which is the integration of yin and yang.

The ancient sages also expressed the development of the universe numerically. One represented the Subtle Origin. Two represented the duality of yin and yang. Three represented the trinity of yin and yang and their integration, tai chi, which brings forth life. These are considered the Three Treasures of the universe. Four represents the four basic forces of the universe, which are variations of yin and yang. The strong force of the universe was referred to as 'old yang' (==); the weak force of the universe was called 'old yin' (==). The heavy force was called 'young yang' (==); and the light force was called 'young yin' (==). For a force to be strong does not necessarily indicate that it is heavy; nor does a weak force necessarily indicate that it is light. It is possible for a force to be both light and strong, weak and heavy. * The harmonization of the four forces creates a fifth united force, a tai chi. The fifth united force is the harmonizing force of the universe, a common field.

* NOTE: The four forces may be considered parallel to what modern physics terms 'strong nuclear force' (==), 'gravity' (==), 'weak nuclear force' (==), and 'electromagnetism' (===). Chapter 61 of the Hua Hu Ching by Ni, Hua Ching.

∞ 180. Yin & Yang ∞

(1.) The first book of Lao Tzu was the "Tao Teh Ching", the second book of his teachings was the "Hua Hu Ching" (Seven Star Book, Los Angeles, CA.)

∞ 181. Zen ∞

Zen: (Chinese Ch'an) A form of very ancient Taoism which traveled to India and then back to China and then spread to Japan.

The word means "meditation." Zen (and true Taoism not folk Taoism) differ markedly from traditional Buddhism, abhorring images and rituals, scriptures and metaphysics. There are two sects in Japan. Rinzai Zen uses "Koan's" (a paradoxical riddle) to shock one into sudden enlightenment; Soto Zen stresses contemplation.

Zen has only one purpose: God-self-realization.

God-self-realization or spiritual enlightenment does not belong to, and was not created by any religion, group or individual person.

True meditation is the natural inclination of the soul (the real you) to return to its normal state and condition of eternal life and stillness.

Zodiac, imaginary belt in the celestial sphere, extending about 8/ on either side of the ecliptic, the apparent path of the Sun among the stars. The width of the zodiac was determined originally so as to include the orbits of the Sun and Moon and of the five planets (Mercury, Venus, Mars, Jupiter, and Saturn) that were known to the people of ancient times. The zodiac is divided into 12 sections of 30/ each, which are called the signs of the zodiac. Starting with the vernal equinox and then proceeding eastward along the ecliptic, each of the divisions is named for the constellation situated within its limits in the 2nd century B.C. The names of the zodiacal signs are Aries, the Ram; Taurus, the Bull; Gemini, the Twins; Cancer, the Crab; Leo, the Lion; Virgo, the Virgin; Libra, the Balance; Scorpio, the Scorpion; Sagittarius, the Archer; Capricorn, the Goat; Aquarius, the Water Bearer; and Pisces, the Fishes. Because of the precession of the equinoxes about the ecliptic, a 26,000-year cycle, the first point of Aries retrogrades about 1/ in 70 years, so that the sign Aries today lies in the constellation Pisces. In about 24,000 years, when the retrogression will have completed the entire circuit of 360/, the zodiacal signs and constellations will again coincide.

It is believed that the zodiacal signs originated in Mesopotamia as early as 2000 B.C. The Greeks adopted the symbols from the Babylonians and passed them on to the other ancient civilizations. The Egyptians assigned other names and symbols to the zodiacal divisions. The Chinese also adopted the 12-fold division, but called the signs rat, ox, tiger, hare, dragon, serpent, horse, sheep, monkey, hen, dog, and pig. Independently, the Aztec people devised a similar system.

≈ 183. Acknowledgements and Books ≈

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2. Krishnamurti Foundation of America

P. O. Box 1560 Ojai, CA 93024 http://www.kfa.org

3. Ram Dass

Celestial Arts
P. O. Box 73327
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http://www.ramdass.org

Ram Dass Lectures (Tapes) Hanuman Tape Library Box 2320 Daytona Beach, FL 33447

 Self-Realization Fellowship (Paramahansa Yogananda)
 3880 San Rafael Ave.
 Los Angeles, CA 90065
 http://www.yogananda-srf.org

Seven Star Communications
 1314 Second Street Santa Monica, CA 90401

Authentic and accurate copies of the Tao-Teh-Ching, Hua-Hu-Ching, and I-Ching can be obtained from http://www.taostar.com (Los Angeles, CA, USA)

Vision Mound Ceremony
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- 13. Vipassana Meditation http://www.dhamma.org
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