

FROM  
THE ANCIENT GREEKS  
**KNOW-THY-SELF**

AS

ETERNAL SPIRIT

The Esoteric Teachings

On

TRUTH • REALITY • REAL GOD • ETERNAL LIFE

• Research – Not – Religion •

**KNOW-THY-SELF**

AND THOU SHALL KNOW ALL THE MYSTERIES OF  
THE GODS AND OF THE UNIVERSE

September 2011

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

# ΕΛΕΥΘΕΡΙΟΣ

( 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.

Contact: Spiriteye  
[guardiantext@yahoo.com](mailto:guardiantext@yahoo.com)  
or  
[spiriteye@nethere.com](mailto:spiriteye@nethere.com)

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 existence.

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 everyone.

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 "individualized 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**

## Foreward

'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.*

*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.*

## Foreward

*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

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.

## Foreward

## 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 Earth-world, 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.

## 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.

**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".

## Foreward

**"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 separateness.

**"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").

**"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.

## Foreward

**"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.



## TABLE OF CONTENTS

UPDATED

*Key Chapters are marked with this symbol: >*

X. Foreward . . . . .	September 2011
1. Acupuncture	
2. Achievement	
> 3. Adam & Eve	
> 4. Alchemy	
5. Alpha-Omega	
6. Amen (A.U.M., Om)	
7. American Indians (Nature Spirits)	
8. Ancient Civilizations	
> 9. Animal Sacrifice . . . . .	Feb. 2008
> 10. Anti-Christ	
11. Anxiety, Depression	
12. Astral Planes	
13. Astrology . . . . .	June 2010
14. Atom	
> 15. At-One-ment	
16. Avatar	
17. Bhagavad Gita	
18. Big Bang of Creation	
> 19. Brotherhood	
20. Brother's Keeper	
21. Buddhism	
22. Ceremonies	
23. Chakra's Spiritual Centers	
> 24. Chosen People (Species)	
> 25. Christ (Not Jesus)	
26. Christianity . . . . .	Feb. 2008
27. Co-Creators	
> 28. Consciousness (Two Forms) . . . . .	September 2011
> 29. Creation	
> 30. Death	
> 31. Devil	
32. Diet	
33. Disease – Dis-ease	
> 34. Drugs, Social	
35. E=MC2	
> 36. East-West, Concepts	
> 37. Ego-I	
38. Einstein, Albert (Ether)	
> 39. Enlightenment	
40. Eternal Life	
41. Evil	
42. Evolution	

## TABLE OF CONTENTS

UPDATED

*Key Chapters are marked with this symbol: ›*

- › 43. Eye For An Eye
- 44. Faith
- 45. False Images
- 46. False Prophets
- 47. Fate & Destiny
- 48. Fear
- 49. Freedom
- › 50. G.O.D. - - - Trinity
- › 51. Garden Of Eden
- 52. Greed
- 53. Hatred & Violence
- 54. Heart
- › 55. Heaven
- 56. Heaven Above
- › 57. Hell
- › 58. Here & Now
- 59. Hinduism
- › 60. Holy Spirit
- › 61. Holy War (Spirit Over Matter)
- 62. Human Being
- 63. I-Ching
- 64. Immortal Medicine
- 65. Intuition
- 66. Intelligence
- 67. Islam ..... Feb. 2008
- › 68. Jesus or Christ ..... Jan. 2009
- 69. Karma (Judgements)
- 70. Knowledge (Big Bang of Creation)
- › 71. Kundalini
- 72. Life
- 73. Light. .... June 2008
- 74. Lord
- 75. Love
- › 76. Man & Womb-Man
- 77. Manna
- 78. Mantra
- › 79. Martyr ..... Feb. 2008
- 80. Maturity
- › 81. Meditation
- › 82. Metaphysics
- › 83. Music, Mystic Revelation (Ancient - Classic Rock)
- › 84. Mystery Schools, Greek
- › 85. Mysticism (inner sky & sun) ..... Feb. 2008
- 86. Nature
- 87. Pain & Suffering

## TABLE OF CONTENTS

UPDATED

*Key Chapters are marked with this symbol: ›*

88. Pandora's Box	
89. Peace Of Mind	
90. Perfection	
› 91. Philosophy – Greek . . . . .	August 2010
92. Prayer	
93. Prophets Of Old	
› 94. Psychology	
› 95. Purpose Of Life	
› 96. Reborn	
97. Reincarnation	
› 98. Religions-(Cults) . . . . .	January 2009
99. Repent	
› 100. Revelation – Know thy Self	
101. Salvation	
102. Sanity	
103. Science	
› 104. Second Coming (Christ, not Jesus)	
105. Secret Teaching	
106. Seeking	
107. Self, Not The Ego	
108. Sex	
› 109. Sin	
110. Sleep	
111. Spirit	
112. Spiritual Experience	
› 113. Suicide	
114. Taoism – The Way	
115. Teachers, Spiritual	
116. Technology	
117. Terminology	
› 118. The 'Way' (The Law)	
› 119. Thoughts (The State of Duality)	
120. Time & Space . . . . .	June 2008
› 121. Truth – Reality	
› 122. Virtue	
123. Wi – Wu – Wi	
124. Will	
› 125. Will Of God	
126. Wisdom	
127. Worship	
128. Yin & Yang . . . . .	June 2010
129. Zen	
130. Zodiac	
› 131. Acknowledgements and Books -	

Free books on Vipassana and Kriya meditation

## ∞ 1. 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.

## ∞ 1. 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.

# ∞ 1. 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.

## ∞ 1. 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 qualitatively 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.

## ∞ 1. Acupuncture ∞

If the formula  $E=MC^2$  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.



## ∞ 2. Achievement ∞

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

### ∞ 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

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 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

### ∞ 3. Adam & Eve ∞

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.

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.

### ∞ 3. Adam & Eve ∞

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."

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.

### ∞ 3. Adam & Eve ∞

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 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 bio-computer personality. The secret process of separation - the pure (spirit) from the impure (material).

## ∞ 5. 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

∞ 6. 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.



## ∞ 7. 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 plasma 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).

## ∞ 8. 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.

## ∞ 9. 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 meaningful (or patently acceptable as exoteric reality, or historic fact) now that various ancient and "primitive" 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).

## ∞ 9. Animal Sacrifice ∞

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 "breath-energy." 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 it 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.

## ∞ 9. 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.

## ∞ 10. 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-Christis 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.

## ∞ 11. Anxiety, Depression ∞

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!

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



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.

## ∞ 12. 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

## ∞ 13. 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 world 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.

## 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.

\*For a detailed description of the basic four forces, consult the book of Change and Un-Changing Truth or "I-Ching" (most accurate is from Seven Star Books, Los Angeles, CA).

## ∞ 14. Atom ∞

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 "vaissesika" 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 "vaissesika" 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!

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???

∞ 15. 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 God-union.

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).

## ∞ 16. 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."



## ∞ 17. Bhagavad Gita ∞

"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 body-mind 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.

∞ 18. 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 of Pi (3.1416, the ratio of the circumference to the diameter of a circle).

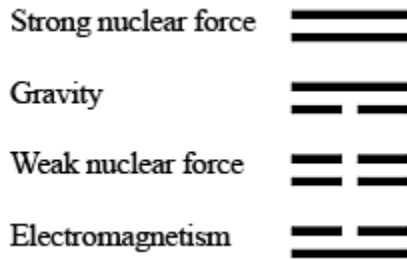
The life span of the whole universe, according to ancient seers, is 314,159,000,000,000 solar years or one age of "Brahma" (God).

The Hindu scriptures and other declare that 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.



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.

∞ 19. 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 *thesame* 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

∞ 20. 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.

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., *munī*- "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 ascetic 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)

## ∞ 21. 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

## ∞ 22. 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.

The non-eating state attained by Giri Bala is a yogic power mentioned in Patanjali'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 Giri 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 Lazzeri, Blessed Angela of Foligno and 19th century Louise Lateau. St. Nicholas of Flüe (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).



## ∞ 24. 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!

∞ 25. 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

∞ 25. 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

∞ 25. 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 increased infinite. The outward manifestation of the omnipresent Christ consciousness, its 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 meditation 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.

## ∞ 25. 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

∞ 25. 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

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 than 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).

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.



## ∞ 28. 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" are. "Things" exist only 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" as they are, and you transcend "things" in That Which they Are.

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 are 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 Are Consciousness Itself. You cannot find Consciousness Itself by searching among or within the "things". You cannot find 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 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

## ∞ 28. Consciousness (Two Forms) ∞

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 it 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 transcends 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.

## ∞ 28. Consciousness (Two Forms) ∞

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 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". When conditions arise, and change, and pass away, consciousness itself remains always as the same.

-Franklin Jones

## ∞ 28. Consciousness (Two Forms) ∞

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 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 and 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. etc. is to be AWAKE. To be IDENTIFIED with the SELF-CONSCIOUSNESS and the psychological-personality the EGO-I is 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.

∞ 29. 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,  $E=MC^2$ .

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.

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 seven star communications in Los Angeles, CA, USA is the most accurate).

Creation, the secondary reality, has an inaudible "hum" but can be perceived in deep meditation. 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



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

## ∞ 29. 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

∞ 30. 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).



(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 states. 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 murderer, 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).

∞ 32. Diet ∞

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.

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 do 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 it, 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 doses 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  $E = mc^2$  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  $E = mc^2$ , 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.



∞ 36. 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.

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 it as a whole – not in compartments, not 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 reality, 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 sublimation, 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, fear, 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.

∞ 37. Ego-I ∞

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).

-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)

∞ 37. Ego-I ∞

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.

∞ 37. Ego-I ∞

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)

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 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,

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.

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 unacceptable.

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 may 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

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 modern 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.

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 Aufklärer 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 Kant, 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                              |  |

∞ 39. Enlightenment ∞

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)

∞ 39. Enlightenment ∞

- 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 personality.)
- 60.Divine Grace (Nostradamus)

∞ 39. Enlightenment ∞

- 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 perception, i.e. Hell)
- 73.Perfection (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)

∞ 39. Enlightenment ∞

- 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.)

## ∞ 39. Enlightenment ∞

95. 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 Know-Thy-Self as eternal spirit.)
97. Philosophers Stone A metaphor for eternal life. i.e., one's name is carved in 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 knowledge, but knowing by actual experience the nature of reality which is consciousness-spirit, same as spiritual enlightenment, nirvana, kingdom of God, heaven, at-onement, etc.
99. The Secret Place of the Most High Psalms 91:1, nirvana, heaven, spiritual enlightenment, true knowledge, etc.
100. Anamnesis Plato, the recollection or "remembrance" (actual experience) of one's own true and natural divine state of being.
101. Final Surrender From Islam, the final stage when one becomes firmly established in God-union - not the intellectual acceptance - 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 exist...until one becomes 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 intuit) 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

(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.



∞ 39. Enlightenment ∞

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 personality, the ego-I of the body which opposes the soul (the real you) from remaining in its true divine state, the anti-self (ego) not a real person - but a living condition.
13. NARCISSUS             The separate one, the self made psychological person-ality. 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 affects 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 being 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 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 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-ality. -Romans 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. AHH-HA!

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 knowledge). Obsessive compulsive?

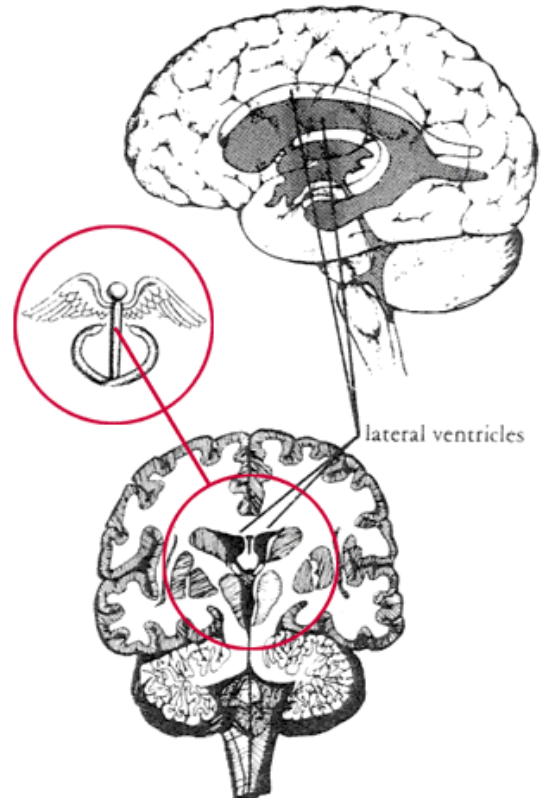
30. IGNORANCE

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 brain-mind. The cross-section of the brain viewed from the side reveals 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 reveals 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 revealed. 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.

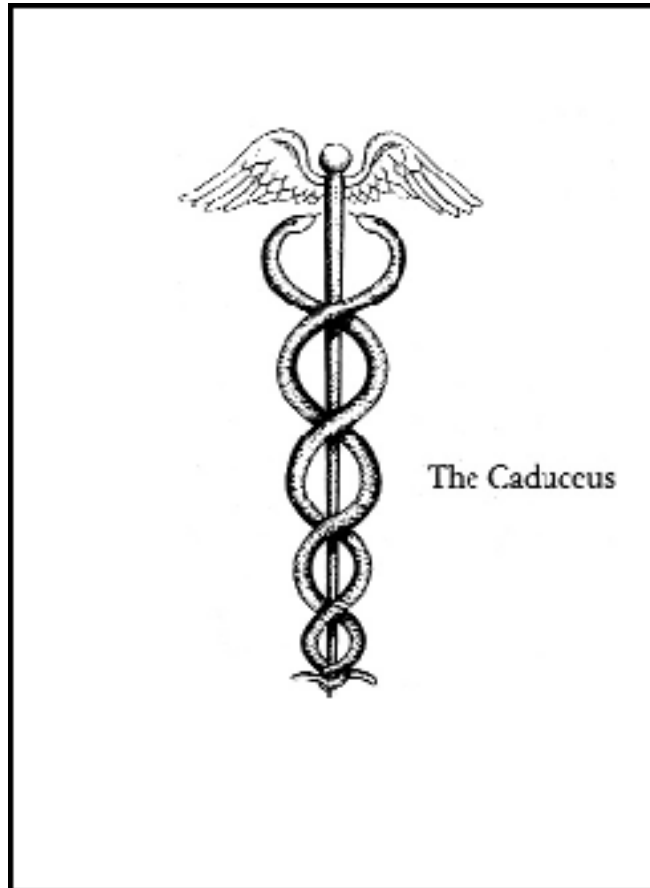
This Method involves the raising of attention into the brain core, the ajna chakra, below the crown of the body, via the Life-Current, or the Breath of Life, in the spinal line of the body. Attention is not directly yielded at the heart, but it remains active as the subtle mind, analogous to the consciousness 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.

\*The *Bhagavata Purana* (also commonly referred to as the *Srimad Bhagavatam*) is rightly esteemed as the most complete and 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 "sahastar," 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 than 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



## ∞ 39. Enlightenment ∞

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 whether 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 intuitively knows 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 its end is the way of death.

-PROVERBS 14:12

∞ 39. Enlightenment ∞

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 anything, 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.

## ∞ 39. Enlightenment ∞

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, Niruata, 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.

∞ 40. Eternal Life ∞

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.

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 bio-computer (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.

∞ 41. Evil ∞

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 (Tao Yin), 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



"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 its "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, ye 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.

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

∞ 42. 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).

∞ 43. 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.

∞ 44. Faith ∞

"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??

∞ 45. False Images ∞

Worshipping 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.

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 worshipping, 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.



∞ 46. 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?

∞ 47. 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.

∞ 48. 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.

∞ 49. 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.

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:

	<i>Human:</i>	<i>Universe:</i>
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).

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

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.

∞ 51. 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.).



## ∞ 52. Greed ∞

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 *food* or *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

∞ 54. Heart ∞

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.

## ∞ 61. Holy War (Spirit Over Matter) ∞

The only holy war is the inner struggle within each person to become unidentifed 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-thought-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"???

∞ 62. 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.

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.

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 its cycles and patterns.

∞ 64. 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.

"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.

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 a 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.

∞ 66. Intelligence ∞

"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.

*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. Mohammed'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 Hira, 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 alone 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, "*Iqra!*" ("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, 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 its 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 Mohammed 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 (*shathiut*), 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 physical 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.

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 "Hazes."

-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 re-edited 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 personality.

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 (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 (God-self-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 *oneis* 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 seen).

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 in 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 quit 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 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 personality 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 ravaging 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 SELF and experience your SELF as eternal spirit, when you KNOW THY SELF, (as spirit) then you will be known (recognized by God) and you will understand (the REVELATION) that you are the children of the living father. But if you do not know your selves (as eternal spirit) then you live in poverty (spiritual poverty) and are the poverty. (Becoming identified with the non spiritual condition of the psychological-person-ality) and if you see one who is not born of woman (born again into spiritual enlightenment and God-self-realization) fall on your face and worship. That one is your father (a person who has attained, or returned to God-self-realization, and is one and the same as God as I am one and the same as God), also be passers by, remain inward, (inner witness) disassociated and unidentified with the secondary reality of the world (creation) and also that of the outer physical body which you experience life from . . . . .  
 . . . . .

∞ 68. Jesus or Christ ∞

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.

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:

1. You don't have to belong to, or follow any religion in order to enter the kingdom of God (heaven).
2. 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)\*
3. 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).
4. You must attain (return to) your true and original state (called Heaven, Nirvana, Samadhi, Tao, etc., etc.) before the death of the physical body.
5. Do not put your eternal soul in the hands of another person, no matter how "whitewashed" they are.
6. 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 Delphi, Greece, KNOW-THY-SELF (as eternal spirit). You can only know (experience) your TRUE SELF by yourself.
7. 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 disciple 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., 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 *Is* God). 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, ego-transcending (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.)



∞ 69. Karma (Judgements) ∞

The equilibrating 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 possess 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

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 health 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!



*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.

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.

∞ 69. 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.

∞ 70. 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

## ∞ 70. 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.

## ∞ 70. 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 thought 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 cell division in the womb. Questions about what came before the first cell 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.

∞ 70. 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).

## ∞ 71. 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.



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

## ∞ 73. Light ∞

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

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

∞ 75. Love ∞

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 resentment, 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 can 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)

∞ 76. Man & Womb-Man ∞

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.



"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 at 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

∞ 78. Mantra ∞

A mantra or sacred chant. The potencies 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.

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.)

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?

∞ 80. 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

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 person-ality, 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.

∞ 81. Meditation ∞

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.

-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.

∞ 81. Meditation ∞

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.



∞ 81. Meditation ∞

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 "*non-use*." 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 Kabbalists, 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.

Gnostics, 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")

1. 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
2. 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
3. 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
4. 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.
5. 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
6. 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.
7. 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

8. 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
9. 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
10. 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
11. 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
12. 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
13. 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
14. I am situated in the heart of all beings (as the heart consciousness in all beings). -15:15
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 "eternal activity," the "universal life-energy." As if the soul were fastened helplessly to a perpetual motion machine. -18:61
16. 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).
17. 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

## ∞ 81. Meditation ∞

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.

∞ 81. Meditation ∞

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.



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, its 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 fifteen-minute 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 self-centered 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 pursuing 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. Though 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 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.

## ∞ 81. Meditation ∞

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 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 Body

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			Pineal	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 and faith	Debt (Karmic)	2	Black Horse	Lion	Fire	Adrenal	Mars	Yellow
Smyrna	Blasphemy Works Have Endured	Temptation	3	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 verse 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 from 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 altar, 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, where 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 meditation 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

∞ 81. Meditation ∞

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

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 out 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 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 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' re-entry 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  $5\frac{2}{3}$  by  $3\frac{1}{3}$  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."

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.

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 *Metaphysica*.

"There is another realm that is non-contiguous (not connected) with the material reality, a realm of form (state) which actually accounted for the form in which material reality manifested (materialized)."

-Plato

(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, 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 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)

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).



From  
the temple of Apollo at Delphi, Greece

**KNOW-THY-SELF**

AS

ETERNAL SPIRIT

∞ 85. Mysticism (inner sky & sun) ∞

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 "Summa 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.

∞ 85. Mysticism (inner sky & sun) ∞

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 "monognotic" 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.

\*Inner Sun - ancient sun worship

\*\*In the Hindu Trinity, Brahma is the Creator aspect, Vishnu is the Sustainer aspect, and Siva is the Destroyer aspect of the One Divine Person. Who is the Transcendental Consciousness and Eternal Life in which all things and beings arise and change and pass away.

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 re-cognized, 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 monognotic 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). \*\**

\*Inner sky - the original ancient worship of the "sky and sun." (or son)

\*\*Heaven on earth - thy kingdom come. The sanctuary, the upper room, etc.



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 "Kingdom-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, or 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 of 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, re-cognition 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. 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 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

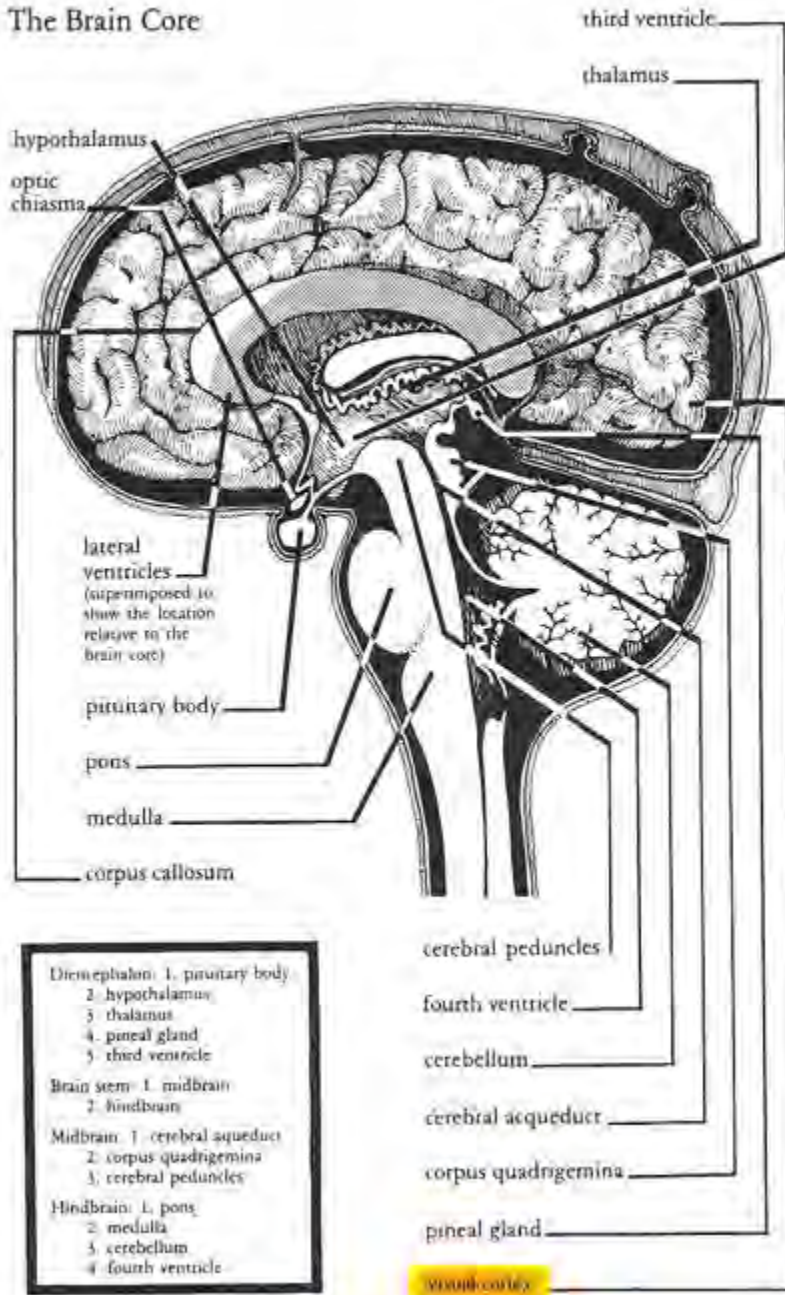
Worship is sacrifice. Worship in "Truth" is sacrifice of mind, or all knowledge, into the intuition of Divine Ignorance. The sacrifice of self-possessed knowledge ultimately becomes selfless Wisdom.

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.

The Brain Core



∞ 86. 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.

## 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.

∞ 88. 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.



∞ 89. Peace Of Mind ∞

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.

∞ 90. Perfection ∞

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."

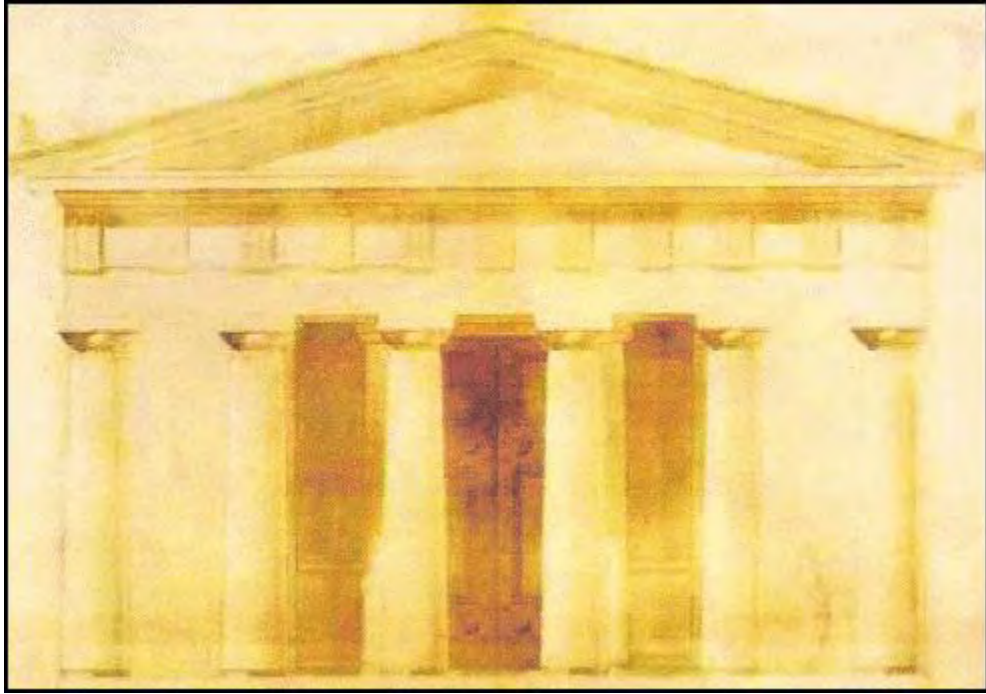
-Jesus, Matthew 5:48

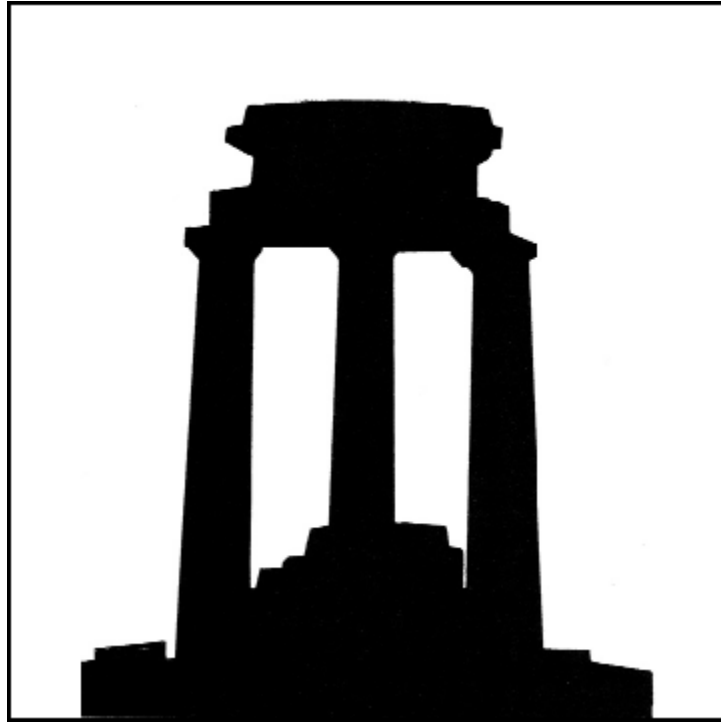
God is pure consciousness or spirit, perfect SELF AWARENESS without movement. For anyone to achieve (actually return to) perfection, one has to worship God in spirit or become like God in spirit, that is, during meditation one becomes disassociated with the physical body-brain and its self created psychological 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.

# ΕΣΟΤΕΡΙΚΟΣ

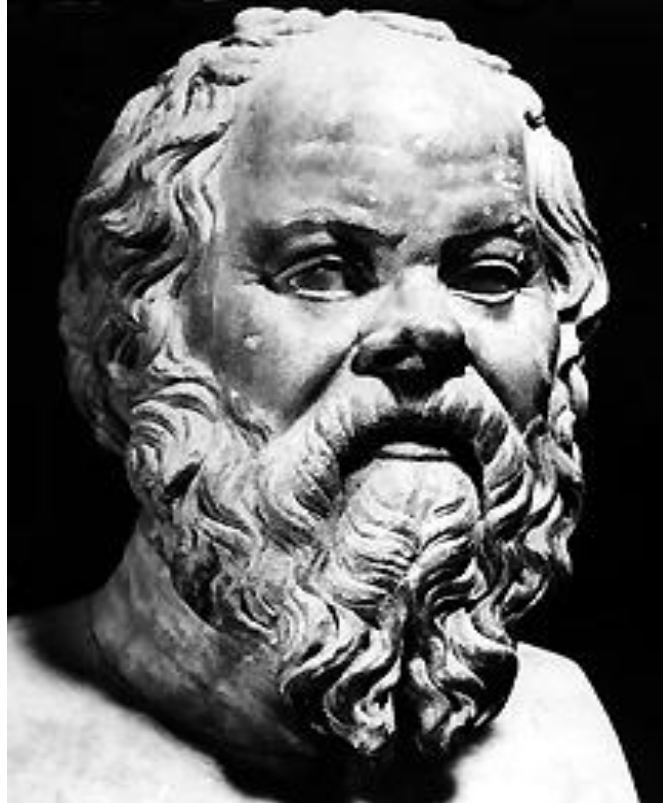
- ESOTERIKOS -





## 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: \* Academy = 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."

# ARETE

(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"

\*Knowledge as understood here is TRUE KNOWLEDGE, the knowledge or UNDERSTANDING through *ACTUALEXP*ERIENCE that the inner SELF is consciousness or Eternal Spirit, it is eternal, therefore it is the only TRUTH (state) and only *PRIOR* Eternal Reality. Everything else (creation, including formed and unformed levels or frequencies of energy are a "secondary reality," i.e., a reflection of and in spirit-consciousness or G.O.D.).

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 phenomena 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 BE-ing 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

Notes:

\*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. Be a light and show it forth for all to follow.

-Matthew 5:16

\*\*The teaching that the physical world (and universe) is not the most prior or ultimate "REALITY" and that it must be transcended ("subdue the earth") is the essential teaching of all the great world teachers, including: The Buddha, Emerson, Jesus, Krishnamurti, Lao Tzo, Lord Krishna, Nostradamus ("The Eternal Now"), Ram Dass, W. Shakespeare, Yogananda, and many others.

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)

\*In this statement, "knowledge" is spiritual understanding, the ACTUAL EXPERIENCE and attainment, not intellectual knowledge.

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

"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 ever-changing).

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 withdrawal 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 "dialectics" is the same as the "dharma combat" of an enlightened zen master. The true purpose of "dialectics" 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, electromagnetism and gravity).



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.

\*Both Jesus and Socrates, as well as many others, have all taught the *same teaching*.

### 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, 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 the 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 in 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, myth-laden, 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, 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 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 its 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 integrality. 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 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 withdrawal 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 worldly 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).\*

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.

\*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.

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 *allexperience*. 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 un-necessary, 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*).\*

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*).

\*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.



*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.

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.

\*"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, 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 psycho-physical "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.

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 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).

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

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*.

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."

\*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.)

\*\*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.

-Yogananda



∞ 92. Prayer ∞

"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.

∞ 93. Prophets Of Old ∞

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.

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 coils 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

"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.

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 in 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. Sri 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 possession 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 whether 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 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 hearing 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

∞ 95. 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

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 body-physical, 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



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, ye 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 in *whatever* 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.

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 thy *neighbor* 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 more *abundantly* – 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.

∞ 95. Purpose Of Life ∞

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?

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.

"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 incarnate 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.

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 swam 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.

\*\* John 1:21.

† II Kings 2:9-14.

‡ Matthew 17:3.

§§ Matthew 27:46-49.

## "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

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 —Husion 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 aight 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 —bsolute way”, i.e. the practice of stillness to —aturn” 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 —pssession”).

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).



∞ 98. Religions-(Cults) ∞

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!

∞ 99. Repent ∞

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 unidentifed 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.

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 Apokalypso, 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 Hellenistic 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.

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 THE 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 QUIET 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.

∞ 100. 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.

∞ 101. Salvation ∞

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.



$E=MC^2$  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" *anda* "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 idiotous 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 Vasishtha

"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 is 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 *in* 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" body-mind) were standing *outside* of space-time – but it does not. Egoity (and all of psychophysical self, or body-mind) 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 of 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

(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 transcendently, 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 evolutionary 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.

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.

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).

#### FORTH 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 perish, 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 *OUTERBODY*, 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.

∞ 105. Secret Teaching ∞

The secret teaching *is* meditation. The secret teaching was also called the "way."

True "seeking" is practiced during silence, as in meditation-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.



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.

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, Kabbalhistes, 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?

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 at-onement 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.

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

∞ 111. 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.

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, though 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 psycho-physical 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 enter 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.



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 body-mind 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.

**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 vain & 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).

∞ 113. Suicide ∞

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

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 Islam 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).

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.

Tao-ism could also be called God-ism.

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 he 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.

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



Lao Tzu

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



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

Ram Dass States:

Ultimately each person finds his or her lineage 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 lineage. 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 lineage, not because it's the hip thing to do, not because our intellect tells us how it's 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 lineage, 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 lineage. A lineage which is pure is one that catapults us ultimately out the other end; it isn't designed to make us followers of the lineage. It is designed to take us through itself and free us at the other end. A less pure teaching of a lineage traps us in the lineage, 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 lineage 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 lineage after lineage, 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 lineage. 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 eclecticism, at the end is universality, and in the middle is the lineage.

In ancient texts lineage was referred to as the family of or, the house of, example, the house of Abraham. The family or house of David, spiritual lineage is different than biological lineage or family lineage.\*

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.

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.

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.

∞ 116. 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

**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.

**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 "prophecy."

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, Kierkegaard, 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., at-onement), 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.

**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.

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 psycho-sensual, 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. Differance 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 deity, 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. "The *worst* 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 known 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 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-and-let-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 tapped into one can do quite a lot of difficult things, like telepathy, clairvoyance, psychometry, astral travel, etc.

**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 studies 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.

**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 Greek 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 life-energy 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 out 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 "self-possessed," 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, Aitareya, 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.



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, at-onement,) 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.



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)

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.

(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 experient, 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 pursuing 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 experient? 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 thing 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 greedy, 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.

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 body-mind 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 pre-scientific 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 pre-scientific 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, geometers 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 AB<sub>1</sub>, BC<sub>1</sub>, CA<sub>1</sub> may, if CA<sub>1</sub> be suitably chosen, have their marks BB<sub>1</sub>, CC<sub>1</sub>, AA<sub>1</sub> superposed on one another in such a way that a triangle ABC results. The distance CA<sub>1</sub> 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 (x<sub>1</sub>, y<sub>1</sub>, z<sub>1</sub>) and B (x<sub>2</sub>, y<sub>2</sub>, z<sub>2</sub>) the theorem holds:

measure-number

$$AB = \{\sqrt{(x_2 - x_1)^2 + (y_2 - y_1)^2 + (z_2 - z_1)^2}\}$$

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

$$ds^2 = dx^2 + dy^2 + dz^2$$

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.

$$ds^2 = c^2 dt^2 - dx^2 - dy^2 - dz^2 = 0$$

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  $ds^2$  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"  $ds^2 = 0$  which starts out from every point. If we consider only elements which belong to the same time-value, we have

$$-ds^2 = dx^2 + dy^2 + dz^2$$

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  $ds^2$  assumes the general form:--

$$ds^2 = \sum_{\mu\nu} g_{\mu\nu} dx^\mu dx^\nu$$

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  $ds^2$  may be expressed in the simple form given above:--

$$ds^2 = c^2 dt^2 - dx^2 - dy^2 - dz^2$$

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.



*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

$$ds^2 = dx^2 + dy^2$$

For any arbitrary (Gaussian) co-ordinate-system, however, an expression of the form

$$ds^2 = g_{11}dx^2 + 2g_{12}dx_1dx_2 + g_{22}dx_2^2$$

holds in a finite region of the curved surface. If the  $g_{\mu\nu}$ 's are given as functions of  $x_1$  and  $x_2$  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  $ds$  has 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.

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

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

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 psycho-physical (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.

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.

There are *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 *separate*, and 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) war 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).

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). 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").

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 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 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 psycho-physical (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).

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 *isnot* 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 correspond to the four principal 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?



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.

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* depth-level - 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 Non-causative (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-and-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

∞ 122. 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."

## 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

∞ 125. 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 God-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.

∞ 127. 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).



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-reducible.)

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



\*Seven Star Communications, 1314 Second Street, Santa Monica, CA 90401 USA, For the Most Accurate *I-Ching* text.

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 integration of yin and yang was called tai chi (☯). 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 (☯), 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.

(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.)

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  $8^\circ$  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  $30^\circ$  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  $1^\circ$  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  $360^\circ$ , 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.

1. . Association for Research and Enlightenment (A.R.E.)  
67th Street and Atlantic Avenue P. O. Box 595  
Virginia Beach, VA 23451-0595  
<http://www.edgarcayce.org>

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  
Berkeley, CA 94707  
<http://www.ramdass.org>

Ram Dass Lectures (Tapes)  
Hanuman Tape Library  
Box 2320  
Daytona Beach, FL 33447

4. Self-Realization Fellowship  
(Paramahansa Yogananda)  
3880 San Rafael Ave.  
Los Angeles, CA 90065  
<http://www.selfrealization.org>

5. Seven Star Communications  
1314 Second Street Santa Monica, CA 90401  
<http://www.sevenstarcom.com>

6. Vision Mound Ceremony  
(Franklin Jones)  
P. O. Box 3680  
Clearlake Highlands, CA 95422  
<http://www.adidam.org>

Dawnhorse Books  
10336 Loch Lomond Rd.  
Middletown, CA 95461  
<http://www.dawnhorsepress.com>

7. Shambhala Publications, Inc  
Ramana Maharshi  
Sri Ramanasramam, Tiruvanamalai, India

Horticultural Hall  
300 Massachusetts Ave.  
Boston, MA 02115

8. Richard Bach  
(Jonathan Livingston Seagull)  
MacMillan Co.  
866 Third Ave.  
New York, NY 10022
  
9. Lobsang Rampa  
c/o Bantam Books, Inc.  
666 Fifth Ave.  
New York, NY 10019
  
10. Tholos photograph courtesy of  
Douglas Anderson, Associate Professor  
Department of Mathematics  
Concordia College  
Moorhead, MN 56562 USA
  
10. Flag translation images courtesy of [Flaggr.com](http://Flaggr.com)

Free Instructions and Books

11. Kriya Yoga - <http://www.yoganiketan.net>
12. Vipassana Meditation - <http://www.dhamma.org>