

MT's Reply:

The Big Spin

First of all, Drummond (and all readers): an "overswelling ego" would take its own limit of comprehension as sole evaluative standard, assuming automatically that what the writer wrote was just unintelligible. An "overswelling ego" wouldn't write in further questions but rather a declaration of dismissal, then roll over under the covers with a volume of *Seth* (blanketed by the conceit that such material is somehow "easier to understand"). An overswelling ego doesn't creatively review the principal points so as to ask intelligent questions developed from the balance of present comprehension. Thus an "overswelling ego" would *never* find what it sought nor even extract whatever potential might exist within the framework of some such idea as "you create your own reality". But the one for whom it's all a creative Riddle, who pursues it diligently and like Jacob grabs on to the leg of the Angel declaring "I will not let go until you bless me", that one *shall* understand.

So we will answer that one, and *that* one only at this late date; for as we've written in privately printed materials, the current minuscule numbers of spiritual adepts are performing a service of *spiritual triage* at this time, i.e. as in emergency hospital practice working through an urgent economy on those still able to breathe, so as to register encouraging life-signs. The rest must be let go. (As was expressed in another *Ra* source—not that of Rueckert, McCarty and Elkins, but Gladys Rodehaver, the beings of this earth dimension are unique in their presumptuousness to the degree that, *even in the afterlife states* they carry forward the attitude they already know it all, already "have it down" so that inner plane adepts who *do* approach in order to wean them from their insular/self-created [astral] environs and take them toward further instruction, are stopped by a barrier of arrogance and must leave such souls to languish.)

Let's back up a little then, Drummond. I haven't *dismissed* technique, merely tried to point up the *limitation* of technique with respect to ultimate Transformation. And after all, you *did* ask the \$64,000 question. Technique (i.e., decreeing, positive thinking, confident imagining) works *to the limit we've discussed*. And in our several essays we've merely tried to show *why* there's an inbuilt barrier to the degree one may receive the purely positive benefit and uninterrupted continuity of confirmatory manifestation. (As you'll see, there's also a limit to the extent mere oscillatory "backlash" recommends—or produces—the "spiritual", through the vehicle of material accomplishment.)

We've tried to show it's not just because you're failing to understand the "you create your own reality" principle completely enough. The principle *itself is* defective, and not only with respect to the situational context of embodied spacetime beings of 3rd density. Our argument has consistently been that the "YCYOR" counsel comes from transdimensional states and planes which necessitate an *oblique intersection* into our shared domain on the part of any "disembodied" or higher-density consciousness wishing to be helpful. There's something *about* our shared situation such consciousness can't clearly perceive or comprehend, and couldn't unless it were embodied here as well: thus the unique value of *incarnate* spiritual adepts, i.e. those who *do* share this plane

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of manifestation with you but from whom the Veil has been lifted (which is to say, lifted from *this* level up).

Our description of the creative process (in the "Motto In The Lotto" essay of last issue and the "Why You Don't...etc." of Dec. '89) which maps the actual *genesis* of thought from desire to manifestation, if studied may be seen to trace the trellis on which one can graft a *concentrated* hybrid or hardier species of thought-development conceived in *conscious* consideration of the very principles involved. If *ordinary* thought—drawn off from the ruminative hodge-podge of the interior monologue—may in the course of things so capture a threshold measure in the intensity of self-reflective Identification as to quicken with the coherence of that central value, impressing its character in qualities of the magnetic field to the degree of seeding, nurturing and generating coordinates successively modeling all its global implications, how much more powerfully and unambiguously may we produce an effect through *informed* selection of a seed-idea, enriched with deliberate detail and weeded of incompatible associations, preventive counter-considerations?

It's not that you *can't* "get what you want". You can! And everyone is an unwitting demonstration of the principle, one way or the other. It's just that the principle does *not* belong beneath the rubric "you create your own reality". Such a rubric falsifies the truth of the principle, *displacing* it from the context of understanding in which it *can* be functionally valuable. As long as you believe that, by manifesting effect in the phenomenal field through "blood-doping" your thought-process (so to speak) you're *creating* reality rather than modelling a perspectival *version* of reality against the presiding Standard of the Whole, you'll never be able to account for the way in which the obverse of your positive thought, the unexpected, unanticipated and often personally-unwanted comes around despite your affirmation and kicks you in those pants you managed to obtain by confident decreeing.

Yes, you may consciously locate and weed out all the counterproductive thoughts, the negative habits, the conditioned "fears of success" or anticipations of failure (although to do it thoroughly in such prescribed, piecemeal fashion is beyond almost everyone's capacity as a *practical* matter, a real Herculean work of cleaning the Augean stables). Yet even if for the sake of argument you could do that perfectly, the balance of reality *does not* just reside in the "unconscious" clutter or personal basement of subconscious contents you've cleaned out!

Remember we said (in "Motto In The Lotto") that those zones of life relative to which you may bear a perfect indifference are nonetheless valid, possess a potential reality through the whole-value of your being and so comprise a source of authentic *pressure*. You don't need to have an attitude of identity toward them of either "positive" or "negative" valence.

The Princess And The Principle

As a simplified model for purposes of understanding, let's take our proverbial Princess. *Born* to nobility and insular wealth, an heiress of few obligations and a universe of luxury to indulge, she *perceives* the potential of "poverty" through the tasseled window of her coach; yet she bears no real (that is psychic) relation to it. You may here object: isn't "poverty" exactly that obverse of the wealth with which she's identified, so inextricably entwined with the "positive" value that it inevitably comes up on the Wheel as a function of the "coinherence of opposites"? If our heiress is to experience "poverty", eventually, and so round her soul-experience a bit more thoroughly, wouldn't such circumstance always be understandable in the conventionally accepted context of

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"personal reality-creation", as an inevitable reflex of the psychic values and characteristic thought-structures to which she clings?

Not really; the strictly personal stamp which seals the signature of the soul in the patterning coordinates of experience, belongs to the indeterminate power of *the free will variable* and so isn't structurally obliged to process any *particular* content from conventional sets of opposites. Though "poverty" exists as an objective potential for her, she's *not* obliged to be psychically involved with it.

Here we see the early "triumph" of the "YCYOR" proponents. As far as *the psychic* obligations of the personality are concerned with respect to the "free will variable", the value of poverty does *not have to be admitted* as a component of one's active, generating thought-structure. It *doesn't* have to be endowed with sufficient strength or intensity of contemplation to be entered as a patterning element generated by the conscious purview of the ego-soul. Nor does it enter by *negative* reflection as the "secret" or subconscious concern, the substrate of anxiety underlying a conscious preoccupation with wealth—we've deliberately chosen a *Princess*, the ideally insulated *heiress* who never has to worry about wealth, property or possession from *day one*. Thus "poverty" doesn't shadow her thought-structure like a haunting, tailored anti-value (as it might in one whose wealth in the given lifetime was fought for like a ferret).

Because of her estrangement from it, of course, "poverty" certainly comprises an unknown for her; and we've previously shown how the metastable walls of ego-identity are manufactured in *fear of one's innate void-being*, translated conceptually as the "unknown". But the "unknown" which personally harrows the ego-soul, possesses a different face in every instance. It conforms by inverse reflection to those things that are deeply valued by the ego, with which it is intimately *identified ia* terms of the ultimate justification of its being.

Certainly, as an alien concept altogether "poverty" represents an unknown to the Princess; but it's an *indifferent* unknown. It's vague, of marginal note only; for our heiress isn't fundamentally identified with her wealth in an anxious, acquisitive manner. It's taken for granted. *Her* identity is formulated *within* this context of wealth which is thoroughly taken for granted. Thus "poverty" is never seriously involved, directly *or* by the mirror-obverse of an underlying anxiety, in the catalogue of concerns that in fact formulate her functional identity. To our ideal Princess (determining the focus of her concern, her identification and the characteristic contour of her corresponding stress-lines through the "free will variable"), dismaying contingencies of life have much more to do with the possible damage to her manicure or mussing of her coif.

Though it's true that the personality's *fundamentelfinitude* and thus mortality is always at bottom the basis of fear upon which the bastions of ego-identity are built, the free-will variable allows for that condition to be sponsored by whatever the soul sees fit. In this way, "cuticles" and "perms" may serve as the focus of deepest concern; they function as representative agencies of mortality itself, and the viability of the identification-pattern rests upon the stability and consistency of their care! You create your own reality.

To the poor, eviction and repossession is harrowing. To the Princess, a broken nail is world's end. Have you not noticed the insane disproportion in the values assigned respective factors by different people, or by the same person at different times and in variant contexts?

Surely even our Princess is haunted by the general potential for "lack" or "absence"; "absence" is subtext of an *ontological* condition, not simply a remediable contingency of certain circumstances. Yet what concerns the Princess in terms of potential "absence", is necessarily a

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function of the things with which she's truly identified on a day-to-day basis. She's anxious over the forsaking of a lover, the misplacing of an heirloom. "Lack" as an abstract value is only filled in according to the characteristic stress-marks of her own identity profile. "Poverty" doesn't flood into the abstract breach as an infilling offer of the form her finitude may take, because it isn't personally meaningful to her. Since it's excluded as either positive or negative content to any critical degree, we may concur with the YCYOR proponents that it's overborne as a personal factor in the production of experiential effect.

So why does poverty come to visit our Princess anyway?

Wait a minute; *foul!* we hear our YCYOR proponents exclaim! Now MT's inventing an arbitrary universe! Indeed according to the principles of YCYOR, poverty *cannot* come visit like the uninvited guest in "Masque of the Red Death"; according to our ideal scenario, the Princess has done nothing of a personal nature (through the free-will variable) to invite the Specter in!

Here however is where we may distinguish YCYOR from Reality. Now we may take into consideration the obvious fact that all our Princess' personal wishing, desiring, decreeing (*imperious* decreeing, in her case) occur through a conditioned plenum of overflow contents sponsoring *essential ontological values* in exhaustless mirror-overlap of correlated states and qualities. The force of Identity flows through *all* potential, whether it sticks to any given combination of factors as "personally suitable". Thus the stresses generated through her "personal self-estimates" (i.e. her identity-profile) ripple across the *total contents* comprising the complex field of a given Whole-being focus. There's a fluctuating boundary of pressure produced between the personal contents (and their mirror obverse) of a given world-view, and the indeterminately extensive "remainder" that, in fact, alone descriptively completes the Whole.

In this way we may see that, although the *contents* may be personal and therefore limited to the defining power of their effect, the *values* represented through those contents *aren't* personal in the least. The value of "lack" or "absence", for example, which as subtext of an *ontological category* haunts the condition of finitude, may be described concretely through certain contents such as "despair over loss of a lover", the "misplacing of a precious heirloom"; but those private contents don't exhaust the abstract value, or account for all the possibilities as which it may impersonate itself.

Just as the "positive" thought, dream or desire with which we're personally identified *represents—end* borrows against—the value of Absolute Identity or the Limitless Self-consistency of Being in order to provisionally fulfill itself, so the haunting anti-value that accompanies, informs and eventually dismantles it represents (through the Persona of "lack" or *negating subtraction*) the whole-value Identity of *Void*, unencumbered by finite form. The Being of our "Princess" isn't limited to her personal identity-content; it's constituted by the abstract-indeterminate Values *informing* her personal identity content. "Lack" may be represented, in the concerned psyche, by "worry over a misplaced heirloom"; but its saturation-presence spontaneously surpasses the arbitrary, cut-out dimensions corresponding to some limited imagistic "hole" in the head.

Poverty may have no correspondence in the personal *content* of the Princess' pouty thought-structure; but it certainly has a massive reference of meaning with respect to the implicit *context* in which the Princess holds court over her retinue of self-descriptive thoughts. Indeed her precious, private concerns over "loss of an heirloom", the "abandonment of a lover", hardly measure against the formidable demands such an abstract value as Lack ultimately makes on the entire context of finite identity-investment, or mortal limitation. An "occasion" such as wholesale

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impoverishment responds in proportion, on a commensurate scale of correspondence, to the blanket proposition put forward by the value of "lack" (i.e. "absence", "cancellation" etc.). If it should upsurge within her experiential framework as effect of "random catalyst" (cf. the *Rα* material: "r. c." is by definition independent of karmic background, acts of personal will or magnetizing currents of intent), it nonetheless depends for its meaning on the interpretive powers by which the Princess represents "lack" through formal context; the effect of "random catalyst" is never *arbitrary*, therefore, but bears a relation to the underlying terms of existence that invited it in—terms which are already *accommodated* in the thought-structure of the personality, but not exhaustively *defined* and *accounted for* in the thought structure of the personality.

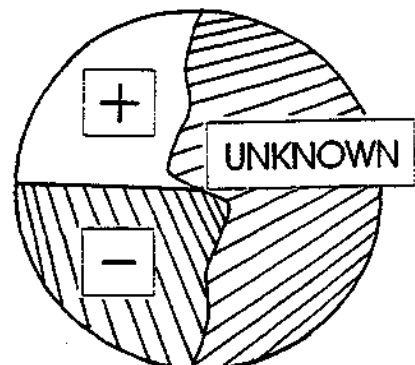
Thus again, "you" *do not create* your own reality but generate self-estimates of reality, through its informing terms, that are continuously measured and tested against the Standard of the Whole. "Indifference" toward something, utter unconcern for it does *not* automatically screen it from the format of "your" reality. After all, the "indifference" toward poverty of our Princess was not a *sublime* indifference, but the petty indifference of an insular ego concerned with other things. Such "indifference" is part and parcel, then, of a total identity-outline of preferential stresses; it contributes its "weight" along with every other factor since it serves to insulate against a *real field*. Indeed, although it doesn't generate reflections of the ego's personal affinities and aversions (and so doesn't participate in the processes that loan themselves to the erroneous observation re YCYOR) it contributes to the overall curve of the egoic profile; it produces its own internal stress on the inevitable whole-being value of the soul since it's an effect of ego-negligence—rather than the expression of an Identity at rest equidistantly from all potential attachments—and so serves to *bend* the lines of reality along precisely those points of vacancy, as in the creation of a suction. In the pattern of such implicit imbalance, a vacuum is created at one pole into which the ignored or neglected contents are certain, sooner or later, to come charging.

Pi In The Sky

Let's look at it graphically. The active, "positive/negative" reality-shaping scenario can be viewed on the left side of the pie. This is the *whole* field on which the YCYOR proponents focus. All the "unknowns" in this framework belong to the concrete contents buried in the "subconscious" or *bottom* quarter of the pie-half (marked with the -). They are mirror reflections, obverse images of the top portion of the pie-half marked with the +, i.e. those active thoughts, desires and expectations of the ego-identity. The minus or bottom portion of this pie half, represents the value of "unknown" as the negative potential belonging inevitably to those "positive" thoughts above, i.e. the fear, dread, anxiety or implicit *negation* to every affirmative dream or hope.

In the YCYOR scenario, this bottom or subconscious portion of the pie half *comprises* the unknown. It defines the unknown *only* by those values that specifically mirror and negate the positive values belonging to the "daylight" terms of ego-identity. If those specific, haunting "anti-values" can be *brought up* to daylight or conscious consideration and dissuaded of their force, the preferred thought will have no secret, subversive competition.

Even if the irrational element of fear can be identified as a formerly unexamined psychological component, however (i.e. in childhood Mom always declared "you don't deserve to have



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that") the negating factor has not been fully accounted for but only perceived in the shape it assumes through the "personal" development of ego-identity. Note that the identity-profile of the personality as a whole (the entire left side of the pie with its positive/negative contents) exists in relation to, and contrasts with, the darkened right-hand half of the pie marked "unknown". Just as the bottom left portion of the pie contained specific values of the "unknown", the right half of the pie represents the unknown in general. It's that phase of the indeterminate Whole which *hasn't* been adapted to the structure of meaning bearing critical magnitudes of concern to the identity-profile. It's that deep region-of-Being put aside as "unexplorable territory", to which is assigned everything of apparent indifference to the conscious cross-section or perspectival "slice" of psychic focus locked into a field of experience. Yet it possesses a patterning potential as pressurized and importunate as that belonging to the narrow band of concern on which the ego fixes.

Indeed, the region of Unknown belonging to the indeterminate Whole (represented by the right-hand section of pie) is *sculpted* in broad outline against the distinct—content specific—pattern exhibited by the contour of the left-hand boundary, or "identity-profile". Thus the *pressure* through which the potential patterns of the Unknown region exist relative to the identity profile, is directly proportional to the rigidity or inflexible tension produced by exclusive investment of Whole-value identity *in* that personal profile or stylized contour-boundary. The more rigidly and completely the whole-value of Identity (equal to the Zero-circle of the entire "pie") is invested in that outlined *half* of the ego-inventory represented in the upper left-hand quarter and mirrored in the lower, the more powerfully a complementary *vacuum* is created through which the potential patterning contents of the right-hand portion of pie are irresistibly drawn.

The contents of the Unknown which come flooding in, bear an obvious relation to the contour of the identity-profile. The ego-identity didn't *create* those contents, but it formulated the conditions through which they would be drawn; and to that extent it determined the "angle" of entry by which those contents would have to be accommodated. It didn't *create* the contents but it styled the occasion of their appearance, and at the same time patterned the terms through which those contents would be received and interpreted.

In this way we may apprehend the "Whence" and "Wherefore" of the High Strangeness belonging to the matter of this month's feature article, and mark the principles through which such events of nonordinary reality occur on a progressively universal scale. We do not "create" the current virtual invasion of beings, Fortean phenomena, transdimensional experiences etc. But we may understand how we've irresistibly *drawn* the whole menagerie through concerted fixation on the exclusive focus of the physical field, our prolonged insistence on the unique verity of "material", masked or strategically screened existence. Our millennial overstay at that insistent, focal lockin has produced precisely the cumulative pressure which purses a provocative vacuum, and sucks into the Gap the phantasmagoria of all we've failed to confront or even consider.

"Aha!" we hear Drummond interject at this point, ever-keen to the tenor of the teaching: "Doesn't this then serve to bring about the very circumstance suggested as an inevitable effect in the first, Riddled epistle to MT? to wit, the Law of Polarity (i.e. hermetical identity of opposites) 'would—indicate that the ability to produce *materially* might act upon the individual as an elevating spiritual force...as an accelerating superfusion in which enlightenment would be endowed as automatic process?'" That is, couldn't we take this pie-graph as Algorithm for a personal—and by extension collective—emphasis on "materiality" so monomaniac that, for example, it brooks no quarter in its avid pursuit, so focused on the power proceeding from physical effect and its possible

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causes that like Soviet Marxism it refuses to let mere doctrine or idealism get in the way, turning (in the spirit of experimental impartiality) even to conventionally belittled "esoteric" concepts so as not to "miss a trick"? And wouldn't, then, this overbalanced emphasis on "materiality" serve as precisely the means, in the form of its exhaustive pursuit, for introducing surreptitiously the themes and powers of its "polar opposite", the hidden or esoteric wellsprings of existence carrying *spiritual* value inevitably on their characteristic current? Wouldn't such unfettered pursuit in developing the most powerful possible means of coercing physical conformance to an ideal of obedience, pushed to such logical extreme necessarily flip-flop over into its qualitative opposite, or induce that contrastive Spirit to crumple the walls of material insularity like atmospheric pressure on an artificial vacuum?

The question, of course, answers itself by the examples it brings to mind. Where the cumulative intent along a given path plots a particular profile, the complementary qualities that may gather at the interface of that profile adhere to the spirit of the outlining curve, conform to *its* originating values by inverse reflection—so that, for example, should "material subjugation" describe the basic intent, all non-ordinary or "esoteric" means that may be discovered thronging at the definitional border seem to suggest themselves as finer forms of realizing the same. Their "spiritual" (i.e. non-material) factors are conformably drawn in service to physical ideals. No automatic change in basic orientation takes place. One might object that the option for *conscious* or willed change is magnified; but that depends on an *inference* which need not be made, and which is not in itself compelled by expansion of the general data-base through mirror-reversal (i.e., "eloptic" energies become just another means of giving your enemy a headache).

What You See Is What You Get; What You Don't See, Gets You

Let's return to our first example. We've seen how preponderant preoccupation with the "material" (i.e. the activity we ascribe to willed focus and conscious identity on the "left-hand" side of the pie), gives our "YCYOR" proponents data to chew on in the form of corresponding physical effects positively or negatively mirroring the character of the input; this nonetheless results in so gross an imbalance against the standard of the Whole (the entire pie) that the compensatory portion of that whole—the ignored Unknown or "right-half of the pie"—rushes in to fill the gap with features specifically characterizing the quality of neglect or studied indifference belonging to the ego-profile. At this point Drummond asks whether we don't "create our own reality" out of a larger mechanism that takes this major pendulum-shift into account, incorporating it as it were in an organic enlargement of our focus so that "our own" self-centered (materialistic) activity has furnished precisely the occasion for acquainting us with the heretofore hidden Whole-value of our being; in this way it might be said we manage to create a progress toward that greater Reality of our own Being about which we *aren't consciously aware*. Thus Drummond would append a helpful corollary to the theorems of YCYOR, ingeniously generating an inevitable *dialectic* that common reality-creators aren't equipped to consider.

Clever as such a corollary is, however, we have to hold its model up to the Light of Reality; and in so doing we find no greater comfort in the theoretical "inevitability" or juggernaut implacability of the Dialectic than we did with Hegel. Just as Perfection fails to "materialize" down

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the Omega-line with either dialectic idealism or dialectic materialism, so our resolving out-of-time Samadhi fails to result from oscillating historical Syntheses.

So what *does* happen when that compensatory pressure from the Unknown, from the "spiritual" dimension of our collective neglect comes crushing in? All we need do to understand the whole Principle involved, is ask where the preponderant force of our Identity is located when this inrush from the Other Side occurs. Where are we collectively looking? Where have we *trained* ourselves to look?

If our Identity has been collectively invested in a virtually exclusive "material" fixation and control, then the face of the Unknown when it manifests will surely—by and large—mirror that filtering pattern of our identification-processes. Yet since it upsurges as a "spiritual" power with unaccustomed values and unfamiliar cosines of energy, force and property, it manifests the "familiar" intent through Means that are immediately *unidentifiable* to us, which by definition occur past the bounds of our rigid acceptability-margin. When it "breaks into" our reality by oscillatory reversal it is not *experienced as* a product of our will, and thus as something belonging to our active participation or creative powers of coping; when it breaks in it does so as a burglar, a "thief in the night" of a most peculiar kind, and we bear a necessarily *passive*, contingent relation to its presence regardless how its features show identifiable correspondence to our long-term Intent (i.e., domination or regulatory control of the keys of physical reality).

Because this Intent to dominate and control physical reality proceeds from the "internal" strata of subtle or esoteric perspective, it possesses from the start an inherently superior position with respect to the Archimedes fulcrum; all of our exclusively physical focus and activity has succeeded in rendering us *passive to it*.

Where is the *balance of our Identity* when this extradimensional Incursion takes place? That is the *only* question we need ask. No, our force and whole-value of identity is *not* automatically free to swing over to the "spiritual" dimension of things as it may be encountered in its own right, or on its own ground. The whole-value of our identity is, of course, quite committed and firmly attached to those very finite, mole-molded parameters that have come to thoroughly characterize our physical focus. If by that *half-measure* we "Create our own Reality", *that* is the reality we've "created"; and the only way in which one *ever* polarizes out any such consistent, identifiable pattern is through application and committed investment *of the force of Identity*.

Because that left-hand half of the pie is where the force of our identity remains glued (both top and bottom, conscious and subconscious subdivisions), we bear a specific *interpretive* relation to the face of the Unknown that shows itself from the unexpected "right-hand" direction. The character of our long-term, committed identity-investment determines the contours of our interpretation. So we tend to interpret the inrushing Value in terms of contingency and estrangement; we interpret it by deep tendency as something *over-against* our volitional prerogative, and all its "unknown" elements tend to be translated into the inadequate verbal language of our knowledge-structure. This very inadequacy (whether drawing on "secular" or "spiritual" diction of our collective, 3rd-stage type) seems to emphasize the extreme *porosity* of the linguistic net in which we attempt to catch and restrain the incoming "data"; and that demonstrable deficiency only serves to reinforce the essentially "passive" interpretation further.

Of course the *manifestations* of the Unknown generously accommodate, amplify and expand on that interpretation. We're kidnapped, abducted, operated on, irradiated and otherwise vulnerably exposed to that new, unanticipated and intensely peregrine Reality. This then is obviously

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not the ideal position from which to assay the real dimensions of "our" spiritual nature. As we will see in the feature article re such matters as "The Andreasson Affair", when the corpus of our "spiritual knowledge" has been preponderantly hearsay of the religious-postponement type, filtered through so devoted a physical focus as to make the very *subject* of the Spiritual dimension-of-existence a perennial *question* or matter for mental doubt, we must expect we've cultivated an aggravated passivity in relation to that subject. Practiced *indifference* to the presence and spiritual Magnitude of our Whole-being, leaves us with a molded vulnerability or horizontal passivity relative to that field when it inevitably makes itself known; and our experience generally conforms to that cultivated configuration, "confirming" and underscoring it.

Even, then, when certain "beneficial" values may evidentially spring from such lopsided exposure (as in the case of Betty-Luca-Andreasson, see feature article) we can hardly say that this is the ideal or even the *only* way in which our innate Spiritual magnitude should come to us. Our ongoing *belief* in our position as "reality-creators" (this is *not* a New Age attitude, just modern labelling on an ancient egoic conceit) indeed places us in the position of deep unfamiliarity with the Whole-value of our beings through which the patterns of existence actually spring, so that *when* the holistic dimensions of our greater Being do begin to sift through the widening pores of our crude reality-filter they come to us literally as an *alien event*. We've invited It in that way. And it's not just that we now *misinterpret* the influx of "spiritual" or "esoteric" properties as something over-against, antagonistic toward or incompatible with the fullest values of our particular pattern of development; in large part they're *actually* so, in conformance with the Shape *as* which we've implicitly invited them in. It's not that, Strieber-like, we should chide ourselves for *misperceiving* in those insect-eyes the "actually" benign intent of "our" spiritual forbears; it is more accurate to say, along with John Lear as interviewed in the book *Matrix II*, that we should "run like hell" when chancing upon that gaze. Yes, it's a *gaze we've invited*, selectively attuned by our preoccupation with control and corporeal manipulation; but it's wise not to own this one, simply because we've had a hand in calling it. We ought not to adopt it just because it bears our imprint!

Nor is MT being "alarmist" when he underscores Lear's advice; though literally "running" is no solution (just as "running" isn't really advice to give the sloth with respect to the cheetah), the meaning here is that we should *not* be eager to embrace this "version" of Spirit nor accept it as tutor to our own interior development but rather should wait on diplomatic relations with even the more manifestly "positive" variety of Visitor until we *have* shifted the focus of value, through *will* or active intent, in whole-being transference of Identity to the Spiritual dimension of our natures thereby assaying such ground through something much more akin to "equal footing". Otherwise, we're at best wild rustics negotiating our rights away to seasoned horse-traders for a handful of beads (indeed, we'll find—in our feature article—that this largely characterizes our own military already, thereby demonstrating to an extent the karmic repercussions devolving upon our ancestral means of obtaining Manhattan from the native-American Indians. "The sins of the founding fathers" etc.).

Let's take one more example, this time that from the "good-guys" of the current scenario, i.e. the "Pleiadeans". There are of course several sources calling themselves "Pleiadeans"; but let's take our final illustration from one we feel to be a particularly good representation of what our "Pleiadean allies" ought to be.

The Medium's Message-From-The-Pleiades

A student recently brought us a collection of tapes identified as a channeled Pleiadean contact; she felt they were of interest since the teachings given the particular group by the Pleiades-channel were in many respects strikingly similar to our own (though we'd never heard these instructions till the moment she'd brought them); thus here was evidence of an independent convergence amongst Teachings at this time re such requirements as "power-breathing" certain specific or "initiated" forms of meditative practice etc. Indeed this was the first "extradimensional" source we'd heard actually admitting the present existence, strategic placement and activation of incarnate "avatars" and "masters" (though it's been well known to us they'd been more-or-less helping from their "vantage" behind the scenes for some time now).

This said, there was one particular instruction given by this Pleiadean source clearly speaking for the "angle" at which such a contact intersects our physical reality; characteristically, when it came to advice as to the means of generating material effect or "obtaining objects closer to the heart's desire", the instruction invoked the very-valid principle of "intent" yet framed it in a context all-too-identifiable from the incarnate perspective as *glib*.

As with so much "other-worldly" instruction, the advice was that one simply *intendihe* object of one's desire, step back, forget it and confidently allow the universe to act on the intent by manifesting it. The chief disclaimer was that one mustn't "worry", indeed our "Pleiadean" went on quite cogently as to how earth beings were virtual masters at "worry", and were workins on their Ph.D.'s in that field!

So what's wrong with this? you ask. Try it. Pick your object-of-desire, *intend* it into being and then forget about it, confident in the expectation of its full and positive materialization. Every once in a while, of course, "by accident", some identifiable version of such an effect may arise to your field of experience. But not often, nor nearly consistently enough to warrant our acceptance of it as a reliable principle.

Why not? Don't these "Pleiadeans" whom MT otherwise identifies as having relatively "valuable" advice on certain subjects, know what they're talking about when it comes to this stickily problematic theme?

No they don't from "our" perspective. And here's precisely where the value of having available the *incarnate* spiritual adept may be most immediately perceived. What indeed can the Pleiadeans mean by "intend, and then don't worry"? By "don't worry" they can only mean "don't brood over the intended object, obsessively look for its materialization or aggravatedly think upon its absence *etc.*" And *this* can only mean *don't identify* with it! This can only mean *withdraw* the force of your identity upon accomplishing your formal act of intent. But *where*, then, does the *value* of identity go?

The answer is significantly different for the "Pleiadean" (or a Being already aligned with and functioning *through* 4th density spiritual reality) and for a 3rd-stage earth mentality. To the Pleiadean, the value of *intent* summoned to concentrate upon an object, merely *borrow*s against a *manifestly* Whole-value of Identity which is immediately returned to its restful equipoise in conscious continuity with Whole-being reality. The consciousness of the "Pleiadean", in other words, is by definition (being a 4th density being) aligned in basic self-aware Identity with whole-being continuity.

Indeed the awareness of the Pleiadean is that *of a social-memory-complex*, not simply that of an isolated ego-subject. The very force of identity the "Pleiadean" summons to invest in an

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"object of intent" is collectively reinforced. It has the uniform/concerted energy of the *group* at its disposal. In contradistinction the masked, fatefully reduced-down and locked-in 3rd density consciousness summons energy-potential belonging to *a. private* focus of identity; moreover, the *value* of that identity has a specific configuration for 3rd density consciousness that doesn't characterize 4th density: i.e. the object of desire commandeers a very exclusive and devotedly *invested* quality of identity.

When 3rd stage consciousness desires a car, a date etc., it is *very* identified with that object; this deep personal identification in fact accounts for the "wanting" of such an object in the first place. *Impersonal* wanting or intending is virtually *unknown* at this level. Such one-to-one commitment of the force of identity in the desired object, is corollary of the fact that Identity is *not* automatically equated in the "background" with whole-being awareness and continuity. If that measure of strong identification is arbitrarily "withdrawn" from the object-of-desire after a period of "formal intending" as per instruction, it doesn't spring spontaneously back like stretched elastic into conformance with whole-being value!

Indeed, if it's thus withdrawn in obedience to the instruction so that its possible, lingering attachment to the "object" or "fruits of intent" won't produce the counterproductive command of *worry*, it simply becomes a provisionally *free-floating* magnitude of identity. It is *not* automatically anchored in identified continuity with whole-being value, but abstractly continues as an in-flight potential cruising for *forms of attachment*. Its habit at the 3rd-stage level is compulsive object commitment. Thus, if the force of identity doesn't spring back instantly upon the object of intent it will nonetheless move, through the unassuaged hunger of its empty value, toward alternate attachment to *some other* form, item or object out of the compulsively-churning "interior monologue". Is this not so? Don't you recognize this as being true, in practice?

Well, the "Pleiadean", intersecting this 3rd-density field to instruct at an oblique angle, does *not* so recognize this. He may "see" the formal difficulties patterned as energy-configurations in the human aura; but, not directly *living* the collective quality of consciousness characterizing 3rd-density reality he is *not* in the best position to realize the practical difficulty circulating about the provisionally *attached* state of identity-investment. He does not fully appreciate, at his level, the implications of the value of Identity *failing* to conform spontaneously to whole-being value in the context of a unified and thus exponentially magnified "social-memory-complex" reality.

He expects, of course, that the "object of intent" will be evoked according to internal *priority*, so the thing commanding the largest magnitude of attached identity will possess the greatest potential for concentrated/coherent energy investment (and, therefore, for follow-through materialization); but our Pleiadean doesn't realize, from that "angle", how even objects within a priority-hierarchy are chaotically interchangeable and virtually equivalent through the incessant churning of the "interior monologue" where momentous matters and minuscule matters are subconsciously "equalized", commandeering commensurate values of alternating identity-investment as a function of the "fast frame" turnover holding the compound ego-image in place.

Thus at the *3rd-stage* level, simply *intending* a thing in cavalier manner and then "forgetting about it" results in a rapid, subliminal attachment of the force of identity either to compulsive features of that desired thing or to other things of randomly large-or-small moment so that the initial energy-investment is transferred, diluted or effectually *cancelled*. And *this* is why the things we "intend", no matter whether we subsequently "worry" over them or not, don't necessarily manifest as we'd like over the course of time.

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This is also why *indigenous* occult or esoteric instructions, where they've proceeded from the validity of a real Mystery School, have always taught formal means of *compensating* that low-level integration which dilutes the force of intent and practically *fragments* attention into monologous pieces of equivalent, weak "charge". They've taught the means of effectually *intensifying* the overall integrative value of the mind-body complex through *willed visualization*, protracted "magical" concentration, harmonization of related desires and thoughts, consolidating the *imagination-side* of the senses etc. Thus real schools of *indigenous* esoteric instruction have always taught from the conditions of incarnate 3rd-stage consciousness, and have used such "magical" instruction as means of actually getting the practitioner to *build* a preliminary vehicle of *potential spiritual capacity* through deeper and more potent keys of mind-body integration. Indeed as we've previously suggested, the two available Southern Crown tapes on *Primary Creative Visualization* and *Full Visualization Empowerment* teach the most effective, rapid and powerful of all possible means for "magnetizing what you want" through utilization of the *correct occult centers* and their corresponding techniques—an awakening and energizing practice which itself swiftly opens such centers as the *indispensable preliminary condition* of any spiritual insight or enlightened Realization.

And how *would* such Realization come about (we hear Drummond ask) if it doesn't come about as *automatic* reflex of the "ability to produce materially"? Why, the same way we would counsel someone in "creative visualization" who could not just "stop worrying" about the desired object in the manner suggested by our friends from the Pleiades: rather than "relax", "forget about it" and let the universe perform the burden of your "unfolding", you should on the contrary become *very* involved in your "object of desire", whether it's a car or "spiritual realization" you have in your sights; you should engage that object as *wholly* as possible, and therefore in a highly *creative* manner.

You'll notice that when you're deeply involved in a subject *creatively* (i.e. investigating it, testing it, imagining it, analyzing it, studying it, operating it etc.) you are *taking up the slack* in the energy of your identity so you're not *worrying* about that object. "Creativity" and "worry" are polar opposites. By doing the one, you absorb and nullify the other, *whichever* one you're doing. Thus *spiritual* aspiration has to be directly and creatively engaged as well.

Uniquely with *this* subject of your whole-being value, you must diametrically *shift* the axis of your will from its characteristic "ego intent", to a completely different value of *spiritual intent*. This can *only* really happen when the merit of *spiritual awakening* impresses itself upon you with such persuasive force that you're willing to make so dramatic and decisive an exchange of fundamental intentions. It is only *then* that you put the balance of your being on a whole other basis. From such deeply assumed Spiritual Intent you must will and actively engage a *total* creative involvement, with as much drive as people ordinarily put into sex and as much heart as they *ought* to put into love.

There's never anything automatic or casually inevitable about it; nor are you, as some have deductively declared from the logic of the YCYOR premise, "enlightened if you think you are

Two Schools Of Perfect Peace Have It Out

Of course here, we run into the basic "schools" of spiritual realization which, despite their internally diverse features separate out into two historical types, i.e. the "gradual" and the

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"sudden" proponents of enlightenment. There is the traditional teaching belonging to the "yogas" whether Hindu, Buddhist or Taoist: that of will, effort, progressive achievement in clarification and harmonizing of the systems producing a linear and mechanical *culmination* taken to be the equivalent of Awakening—usually accompanied by signals, sensations or instrumental phenomena. And there's the classic tradition belonging to the Cha'an, Zen or Gyana "corrective" to the Volitional school, whether of Buddhist, Hindu or Taoist character: such tradition insists that the conventional methodology of preparatory "polish" is innately interminable and misleading, since it *distracts* from the present Wholeness in which all such effort is embedded.

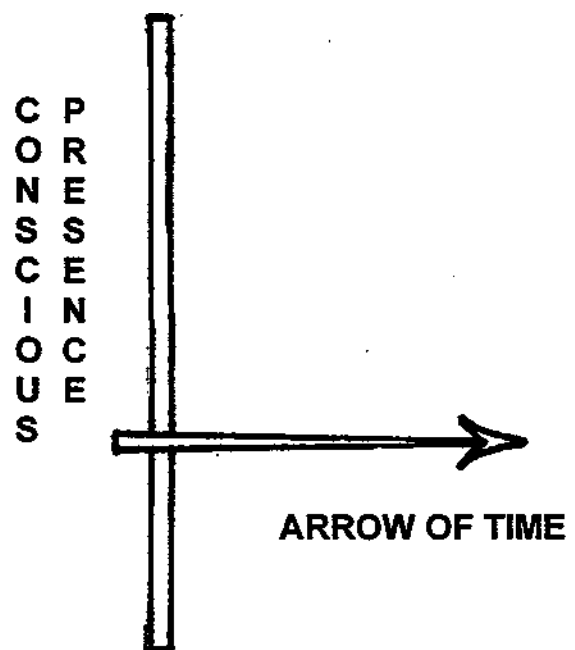
It proposes (if we can read its implicit, bottom-line message) that the schools of effort and teachings of will produce "effects" from the input of their various "causes" all in keeping with linear and mechanical etiologies—thus they're viable "magicks", means of occult activation; but the truly Mystic as opposed to "magickal" forms of realization on the contrary stand proof against effort, belie the conventional presumption of "effect" derived from "cause" in the manner of phenomenal agencies and (in the end, as their ultimate Word) purport that real Awakening consists of precisely "giving up", abandoning the project of achievement or spiritual acquisition altogether.

The "sudden" school of enlightenment seems to eschew precisely what we've recommended as the sine qua non for any true Realization, i.e. effort, practice, concentration, commitment, breath, creative experimentation, life. In contrast it would ask "isn't the ultimate Rule of enlightenment the abrupt discontinuous drop, that definitive pause *between* beats, the gap in the silent middle of metronome swings"?

This thesis of course, to be properly implemented, requires *a. practiced* cessation; as the proponent of "easefulness" discovers, thought and the ordinary inertia of thinking belie the buoyancy of "bare attention". In practice, a silent struggle tends to upsurge in the instant of "just stopping", so that counter-methodologies are *inevitably* introduced regardless the uncompromising tone struck up in theory. In this context, any entertainment of Truth as some relative of the "charm of making" is summarily sacrificed into the fire that searches *omnivorously* for the fuel to keep the pot-bellied boiler of attention steadily burning.

The whole logic of the "sudden" school of realization can be summed in an image. If we allow a straight-and-narrow vertical line to represent not only our own cerebrospinal channel but the common convergence-axis of the totalizing Present (through which all properties polarize for contrastive articulation, and in which all properties coinhere as ultimate identities) then an arrow drawn horizontally *from* that axis can serve to represent the apparent logic of will, effort, projected achievement or "ideal completion" as a *chronic displacement*, drawing the whole-value of the conscious axis "offside" as it were toward a phantom target belonging to the befuddling emptiness of the *tenses*.

Thus the Present of that axis isn't itself a conjugation of the tenses; but it is the point of



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departure from which the movement of effort and will *falsifies* its Eternality as a modulation in the temporalized ecstasis of complementary zeros belonging to the (mutually negating) poles of "past" and "future".

In this way, the various "zens" and "gyanas" would show us that the horizontal linearity in the directional and purposive character of Will participates in and activates the falsifying structure of *time*, in effect indefinitely *postponing* realization of the constitutive Ground of Present Wholeness in favor of a negatory tense modelling some "ideal" of *synthesized* unity. The internal logic of this characterization would require that we quit compulsively sighting along the decoratively fledged *arrow* (the time line) and draw our attention back into simple spontaneous congruence with its own axis. This "simple" and "natural" instruction is then gradually supplemented by myriad means of enforcing the *continuity* of that discontinuous glimpse, that serendipitous drop-in on the effortless Present of Whole-being value.

Thus arise the great "paradoxes" re the "method of no-method" etc. Modern teachers and commentators run into the same internal contradictions, and by labelling contradiction "paradox" they seek to cover up a glaring discrepancy between theory and practice—a discrepancy that inheres in the very model summarizing the thought of the "sudden" system of enlightenment.

The *apparent* contradiction that warranted formulation of the "sudden" schools of enlightenment in the first place (thus producing *practical* contradiction out of the "resolving" theory) is that of the seeming discrepancy between will and Being, action and existence. Existence itself was identified as the totality-of-being implicitly constituting and supporting all the activities of its combinative patterns; no matter what the activity generated through a given pattern, it could never *produce* as its result a value equivalent to its *precedent* totality.

This "insight" represents the upshot of a particular historical juncture in the meeting between left-brain and right-brain values, the functions of linear-abstract or consecutive/verbal cognitions and the holism of "gestalt" cognitions. The entire theory related to the "sudden" school is simply product of a particular *way* in which the manifest contrast between (what we now call in biomedical terminology) "left-brain" and "right-brain" grasps itself. Such an apprehension, perceiving a *contradiction*, proposes to force the holism of the one into the function of the other (i.e. the Koan etc.) until the very—left-brain—apparatus that *discerns* contradiction is no longer able to support the identity of antinomies and *breaks down*, implicitly yielding (a la "satori") to the unific operative that remains standing.

What then is the problem? Why does this "natural" and "easeful", "sudden" and "spontaneous" principle surreptitiously generate its own version of work? Is that just a natural function of its "paradoxical" character? or does it betray an interpretive problem that ultimately helps to account for the facultative "short-change" regularly resulting from the enforced poise practiced upon the point of the present?

Let's return to the summary model of the "sudden" school. Since the axial Presence of Whole-being value is itself without condition, available beneath each moment of effort as the spontaneous totality in which all focal subdivision occurs, it may be realized "any time". A shift of orientation, in recognition of the displacing-temporal effect of volitional "targeting", is sufficient. At the same time, such discontinuous insight *doesn't stick*. The spontaneous totality of one's own being, is not enough! It manifestly requires repetition, reinforcement, a kind of quiet and furtive (even embarrassed) introduction *of labor*.

The Trouble With Ease

The "problem" may be located precisely where we found the difficulty related to the self-starter kits of the YCYOR proponents. Whereas the axis of Whole-being Value stands eternally and unconditionally present, the operative force of Identity is *not aligned with it*. Indeed this is the very reason why "will" formulates that directional and displacing arrow to begin with.

Ordinarily, as we've come to see, the force of identity is culturally committed to patterns of low-level mind/body integral harmony; it functions through highly anisometric focal grid-networks based on low-intensity, reduced-down circuits of filtrate polarization. The whole-value of Identity is very deeply invested in such reductive patterns, locked into committed identification with their cognitive terms. Therefore the force of identity is hypnotically equated with conditioned coordinates of perception and sensory-motor behaviors. It is not *used to* identified continuity with the Whole through which all its activity takes place. It is used to taking the unconditional totality-of-Being for granted as the *implicit* integrity, the subliminally reliable unity informing its activities and quietly underwriting the continua of all its conditional syntheses.

Thus when (as it always may, owing to the innately unconditional character of its Whole-being Ground) the force of identity glimpses the Totality of which it's constituted and with which its actual value is equivalent, it fails to be fully fortified in the wisdom of simple "cessation"; it inevitably lapses back into conformance with the term of its *junctional* familiarity. It is compulsively drawn off-side of even its *conscious* coordination with innate/whole-being value. It has powerfully invested the whole-being character of its principle in lopsided, conditional forms, delimited patterns and processes which derive the automatic strength of their pull from habitually *implicit* acceptance of the background holism of Being, i.e. *without* direct identification relative to that spontaneous Support. Such tacit acceptance or subliminal "taking-for-granted" without direct awareness re the Wholeness of Being, *characterizes the functional quality* of the personality's identity-investment; and this is *why* the force of Identity doesn't just spontaneously retire into the effortless Tao when that Value is made manifest to it.

Therefore there's no advantage at all to taking the *description* of enlightenment (i.e. fluid, effortless, spontaneous, easeful) for a *prescription* as to the means of realizing it. The mandate of "effortlessness" and "easefulness" directed—as it must inevitably be—to the quality of low-level mind/body integral harmony and lopsided, polarized identity-investment characteristic of 3rd stage consciousness (i.e. your practical starting-point) must inevitably translate out as inertia, sloth, neglect, insouciance and *unconsciousness*. The mandate to be Realized in effortless recognition, is equivalent to the authorization for *sleep* as far as 3rd-density fractionated consciousness is concerned; for, rather than settling into non-oscillatory alignment with manifest Whole-being Value, the force of 3rd density consciousness simply relinquishes *any effort whatsoever* to hold it and, like molasses, flows compulsively back into ordinary forms of its regular, unbalanced and highly inertial identity-commitments.

Is this not self-evident? Isn't this how it always actually works in practice? Have you ever known those "non-followers" of Krishnamurthi who, following the master's advice, "cease all effort", assume their eternally underwritten enlightenment and lapse without further reflection into the ordinary unconsciousness of their daily identity-commitments?

It should be equally as evident, then, that the low-level of mind/body integral harmony effectually *capturing the* whole-value of identity and preventing its exhaustive/spontaneous alignment in restored coincidence with the Conscious Axis, must be *transformed*. That *low-level* of

mind/body integral harmony must be drawn to a *high* level, i.e. one which functions at an optimized economy of processing patterns compatible with the directly perceivable *holism* of the value of Identity itself.

Doing Time (In The Universal Mind)

The bud of identity practically droops forward, as it were, leaning away from congruence with its own axis and fascinatedly entwined through fibers and filaments with the "frontal" axis, sighting along the trajectories of concern associated with the flat field of various organic plexuses and vital-autonomic circuits. It must be made to blossom and grow upright, straightening its posture 'til it's disentangled from the nerve forest of dichotomous identity-commitments based on distractive vital drives, and resolved to its innate/unific form in congruence with the conscious channel.

Yet any such proposal of necessary transformation implies that *work* must be done. "Work" is more than a serendipitous *glimpse*, more than a modest borrowing which a "virtual particle" may make against the inbuilt allowance of the Heisenberg Indeterminacy Principle; work done to transform the "virtual" into "actual" must produce an effort sufficiently extended to have to "pay" for the energy it borrows.

The "free glimpse" we may get at any time into—and *owing* to—the unconditional character of our Whole-being, is no guarantor of the unbroken Awareness which alone, in Its indefinite *extension*, would *make a difference* so that our Realization would possess some practical merit, bearing relevance to the patterns of our Being. Such Whole-Being isn't just the "reward" of a technical reorientation, regardless how it's been represented to us by various commentators. It's the true functional basis of our peace and productiveness, the Source of our love and of our Genius. To be so in fact, it has to exhibit the *persistence* of unbroken awareness, the continuity of Being *identified in full value*. *The only way in which it can do this, is in conjunction with junctional patterns that don't act to screen or reduce its value.*

A fortiori, my dear Drummond, it's an inescapable conclusion that work has to be put into transforming the patterns of identity-investment currently obscuring or "masking" such a Value. Work, however, is obviously a function of time (oh oh, back to the problematic timeline—the chief culprit in the "sudden" school scenario!).

In fact "time", rather than being a uniform linear measurement as with the ticking of a clock is best understood as a gauge of transformation, a qualitative term of action. (Consider: in order to obtain the value of the "unified field" in physics where the mutually-prohibitive distinctions of the "fundamental elements" are overcome, work must be done in observer-probe of the respective distances generating energies of such intensities that, at threshold degrees, the symmetries of all groups are recovered in a basic equivalency amounting to the coveted Common Denominator or indivisible homogeneity of Being. In the same way, work must be done in overcoming the low-level of chronic mind/body integration through which the unitive value of Identity is subdivided into mutually-prohibitive polarities masking, or reducing down, the homogenizing intensity of awareness belonging innately to the Common Denominator of the conscious axis.)

If then "work" is so utterly necessary, and yet "work" is inevitably equated with "time", how do we escape the fateful displacement of our Whole-being Present along the treacherous trajectory of the time-arrow even as we seek Its instantaneous Identification?

Thinking back however on what we've previously observed re such "paradox" being the possible product of just one particular *way* in which the left-brain/right-brain contrast comes to

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grasp itself, do we still find it necessary to accept the values of "time" and "Eternity" as inherently contradictory?

What if the contrastive *morphologies* of left- and right-brain function don't belong to an innate schism that can only be resolved in recognition of the "superfluity" and "interference" of the one? What if the "inbuilt barrier" between modes of cognition—for which so many self-effacing puzzle boxes of verbal subversion were devised—doesn't characterize the observed system itself, but rather the governing ratios of interaction in the left/right components of the *observing* system? And, if such sage observation is just an expression of the prevailing stresses of their interaction, couldn't such terms be understood differently according to a different adjustment of their values?

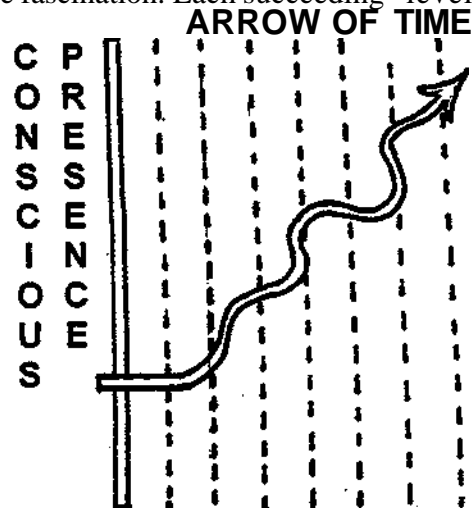
What if the operative Metaphor is simply wrong, or incomplete, the product of a particular epoch of thinking?

Suppose we cease viewing time and Eternity as contradictory, or functionally incompatible? Suppose we fail to succumb automatically to the apparency of their "unlike" modes? Indeed we might come to see that characteristic Map metaphorically summing the "sudden" school hypothesis, yields to a variant interpretation. What if the directional arrow (will, focus, attention, drive, concern) ceases to represent time as a flat, horizontal trajectory of monotonous uniformity regularly displaced across the same invariant plane?

Look at our second diagram. The only thing "different", is that the arrow is given the additional flexibility or "degree of freedom" of a vertical dimension. Yet suppose this slight variation indicates the potential of a qualitative change taking place *through* the principle of time at each succeeding level. If time is the medium of *work*, then it may not merely represent a monotonous-uniform passage each unit of which is qualitatively indistinguishable. If "work" is gainfully employed to produce transformation or a succession of transformations, then the additional degree of freedom in the *vertical* dimension of the time line can be taken to indicate a real advance. It is not just a temporal progression in the ordinary sense of the passage of time; each degree of ascension along the vertical axis can be taken to indicate an overall *intensification* in the operative integrity of the mind/body pattern.

The inclusion of the vertical dimension allows the "line" of time to produce twists, curves, kinks; each such variation incorporating the vertical dimension records the qualitative change promoted by work. It marks the fluctuation of time as the medium of work, and therefore suggests that time is a viable principle rather than an aberrative fascination. Each succeeding "level" in the advance of the time-line may then represent the function of time as a kind of spiralic acceleration of the overall field, rather than a linear and horizontal track *for* that field. Each instant of elevation may come to represent the rotatory "return" or repetition along the screw of that spiral, reinforcing a given "point" upon that line while tightening or intensifying the unity of its turn upon its own axis. Each instant of elevation may represent a discrete or exponential "jump" in the "density", the overall energetic integrity of the system as an index of the function of "work" through "time".

"At the same time", so to speak, something else may become progressively apparent as the impact on the mind/body system—made through an elasticized and co-



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ordinately-variable "time"—changes the cognition of time with respect to the Whole-being axis. As the arc of "time" moves toward the apogee of mind/body integral intensity and coordinate harmony—or "equipotentiality"—represented through the higher segments of vertical line, the foreshadowing of that self-same axis at each successive stage of the arrow (indicated by the vertical row of dotted lines) symbolizes a dawning recognition—it depicts the underlying fact that, despite the displacement of attention through the time-line by *content* (i.e. a "projected", future event or object) the "moment" in which the temporalized cognition occurs is always exactly coincident with the Axis of Whole-being Presence. The shadowed or dotted vertical lines that now "keep up" with the dynamic movement of the arrow of "time", illustrate there is no—and never was any—*real* displacement or distraction from Whole-being Present; and that fact becomes progressively *apparent* (thus the space through which the arrow moves is implicitly "filled-in" with the dotted axis).

This *transforms* the interpretive metaphor through which such a structure-of-being was traditionally viewed. Rather than "time" being a falsification in the face of Eternity or belying Eternity, "time" may with a metaphoric top-spin be reinterpreted as a *function* of Eternity. What if, then, time were just the *flame* of Eternity, flickering back and forth between tenses as a reading on the "heat" produced by Work? What if "time" were a perfectly practical—indeed indispensable—principle, perceived as a *fluctuating* fire dependent on the type, quality and intensity of Work—a fire that could theoretically be turned up and *up* as an adjustable factor operating at *various* powers through the moving point of the free-will variable?

In keeping with *this* metaphor we could say that at a critical, threshold degree in the intensity of the flame of time, the whole mind/body pattern produces a combustion equal to the consuming Presence of Eternity.

Spirit-being Lives: Everything Is Permitted

With practical intensification of the overall, mind/body harmony of the consciousness-systems (or Whole-being pattern) the value of Awareness is correspondingly *magnified*. (Thus those "spiritual lights" prove perfectly false who, like the ignominious imitator "U. G. Krishnamurthi", proclaim out of nothing more noble than not knowing any better that "awareness can't be modified" etc.) The resultant amplification in the available indices of Awareness produces, at a certain threshold juncture, a very succinct effect: the operative values of the respective tenses remain in place while they *no longer mislead* or serve to obscure the fact that they're functional expressions of a perfectly Present, Whole-being Identity.

Thus attention is no longer *displaced* through the time-line by content (future objects etc.) but *reinforced* in alignment with the Form through which any such content is expressed, as sufficient Occasion of Whole-being awareness across the infinite field of the Present. Nothing disappears; nothing is taken away. "Time" isn't artificially abolished by repression. All contents are permitted, all forms and processes of mind/body function conserved. Yet they are all *changed*. They don't merely *persist*, they are *reinforced* through conscious existence in Whole-being Value, and participate in the magick of Its creative indeterminacy, Its unrestricted Power.

Therefore in answer to the last part of your question, Drummond, far from the ultimate truth proving to be some form of predetermination in which "we" merely *perform* the motions of a will already fixed and finalized before the fact, we're now able truly to participate in a creative Wholeness furnishing a latitude of determination that's ultimately surprising (and that we were *not*

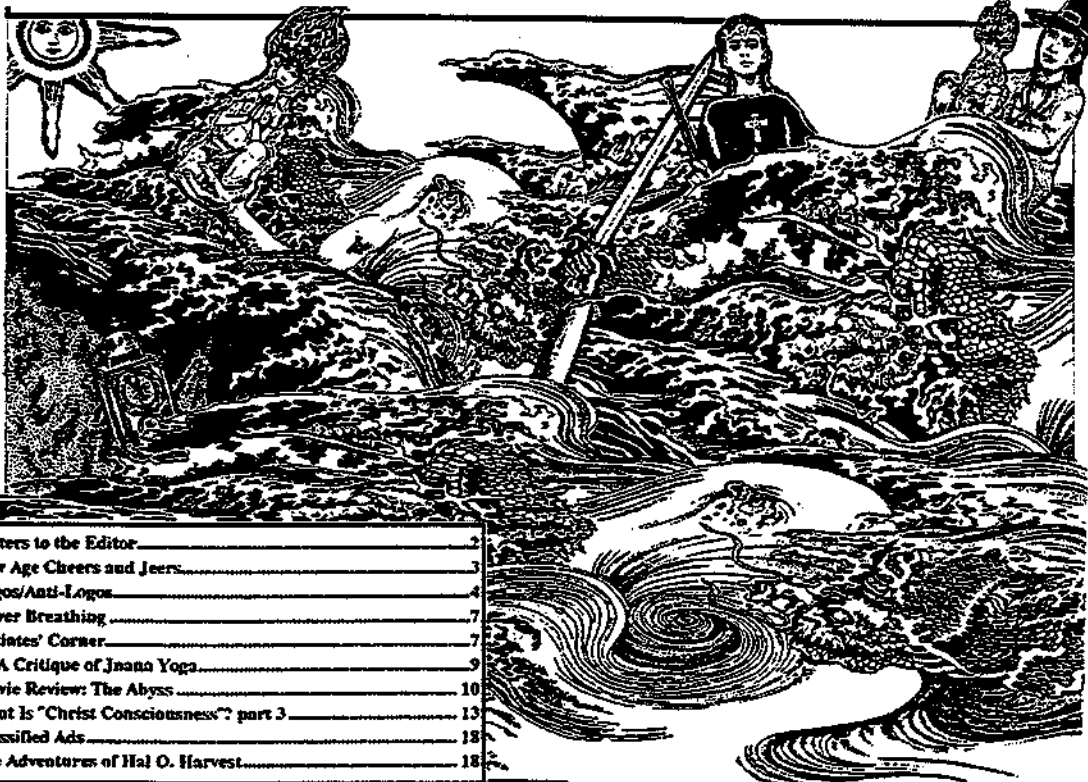
necessarily expecting!). We have to be prepared for the fact that the "freedom of will" we so desire to be true, involves in that very validity an ultimate Abyss.

The simple secret is that "thought" is either based on ego-being, or Spirit-being. By embracing "spiritual intent", we ultimately shift the ground of thought to Spirit-being, so that all thinking takes place with direct reference to—and as self-evident expression of—such Value. Thought based on Spirit-being isn't "mechanically determined" by that fact, secretly produced by some Grand Otherness standing behind us like a Puppeteer; it is free *in Void-value*, but gyroscopically *oriented* by that value. It is "thinking" unerringly aligned with the Whole, so that when it Wills, the inconceivable magnitude of the Whole rushes in to support, reinforce and realize its Aim, since that aim is never incompatible with Whole-being value.

We tend to forget, Drummond, in all this theoretical philosophizing back and forth that the "Motto-in-the-Lotto" phenomenon *did really occur*, in precise conformance to the Will of AAA and MT (and, if examined without prejudice, beyond all possibility of either coincidence or secret contrivance).

Thus "work" of a very particular type *must be done*; this has always been the rule. Discussion will only get one so far in understanding; practice must be entered upon, ultimately. Therefore, although you've tried nobly to "get it all" through the *T-Bird* (and have even elicited an unprecedentedly extravagant response from that quarter to fuel the effort) sooner or later you probably ought to just break down, make like the last of the big time spenders and send in your \$40 for Initiation; or at least pop for a Creative Visualization tape! This is getting to be a hell of a way to make a single sale...! You know what I mean?

HAPPY ONE YEAR ANNIVERSARY, T-BIRD! Celebrating the T-Bird's anniversary with the success of Southern Crown's first L.A. Initiations May 19, we've been performing overflow initiations ever since! so we've established two new dates for formal Initiation into the Mother Current—see back page.



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