HEADLINERS

by

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A Workbook Concerning The Discover Of The Inner Man

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INTRODUCTION

WHY THE STUDY OF MAN INSTEAD OF HIS PROBLEMS?

Man is continually looking for solutions to problems, believing that when his problems are solved he will be at peace. Although one cannot deny the value in the "problem solving" approach, it is rather obvious that the peace man hopes to find seems to be the pot of gold at the end of the rainbow. There is another approach to peace of mind which is to truly understand man, himself. The reasons are as follows:

(1) Man usually begins with the assumption that his problems are assigned to something outside himself, thereby failing to see the real nature of the problem.

(2) Man thinks that he has free will, doing only that which he has consciously chosen to do. He fails to recognize that due to prior conditioning, he compulsively reacts to most life situations, thereby being like an automatic machine.

(3) Man thinks he knows his motivations or reason for doing what he is doing, when most of his motives are often his rationalization and justification in the form of blame or excuse.

(4) Man is convinced that he has rights and many of his problems arise from needing to defend or use his rights. In this way man is in constant competition and conflict with what others are convinced are their rights both within and without.

(5) Man feels threatened with those who do not agree with him. He feels so pleased with that which does agree with him that he gives up his freedom, serving as gods that which makes him feel right.

(6) Man believes that when he senses something to be so, it must really be so, even though there is constant evidence that the senses are very inaccurate.

(7) Man thinks he is always aware of the factors which effect his thinking, yet is constantly subject to suggestion, illusion and delusion. Thus he thinks irrationally in a rational way.

The material presented in this book gives indication as to another approach to inner peace. The material indicates that a different mental activity, a different way of thinking about self, may lead to a new state of being.

It indicates a way but a way that each must travel for self. The one who travels the way discovers much that is of great value to him or her.

BOOK I

HEADLINES

HEADLINES

This little book contains statements only, no explanations. It is designed for worktime, not pastime.

One usually finds much pastime activity in agreeing or disagreeing with explanations one finds in books. In this book, one will either work with a statement to attempt to disprove it or simply ignore it. One ignores a statement by forming an opinion about the statement based on one's conditioning, one's preconceived opinions accumulated from various sources but not from experiencing.

If one works with any of the statements herein, one will gain knowledge at the expense of learning.

It is said that everything has a price; the price of knowledge is learning.

Have pleasant traveling.

It is the contents that count, not the container.

Whenever "I" make anything important, "I" am anxious.

* * *

What will people think and/or say about me?

* * *

No one can think or say anything about "me" -- they can only express what they feel when I'm the subject of their thoughts or speaking.

* * *

Only an infant, even if they have a grown-up body, wants to look for an explanation as to causes of the challenge. The grown-up person responds freely to the challenge -- without wasting time, energy and misery on looking for "why".

* * *

Would knowing the so-called cause (what is to blame) change the challenge or make it go away?

* * *

The wise say there are no opposites such as "good" and "evil".

* * *

Do you know the outcome of a situation that exists now, or say - two days, two weeks, two years from now?

* * *

Would it be necessary to know all the ramifications from the present situation for at least several years to determine if it even be desirable or undesirable to you?

* * *

Is it the greatest attribute to the human ability to judge that the future truth of events is unknown?

* * *

When considered, making a judgement, thinking in opposites, seems rather heedless, doesn't it?

* * *

Which seems to have the most survival value -- forming a theory as to why the temperature is 20 degrees below zero F., or building a fire?

* * *

What is the physical sensation you call pain -- a call for a drug that will cause you to be less aware (deadening) or a message telling you to check up on your life style?

* * *

Is the ideal a reality or a picture in the mind?

* * *

Is the struggle toward an illusion, a picture in the mind, the disintegrating factor?

* * *

When one is thinking in opposites is one thinking in terms of absolutes -- absolute good, absolute evil, for instance?

* * *

If one thinks in terms of absolutes, does one always feel that one is in an undesirable state? For instance, happy and unhappy - as absolutes, one must always feel one is unhappy. Then comes the struggle to be happy.

* * *

Is it possible that there are no opposites, but degrees -- such as no hot or cold but degrees of temperature; no health or sickness but degrees of well-being.

* * *

The injunction "judge not" (do not think in opposites) may not be so much a moral code but very practical information on everyday living affairs.

* * *

"What is" versus "what ought to be". Is "what is" the fact as seen and can this be dealt with, responded to in some way? Is "what ought to be" a picture in the mind, thus a fantasy that can be used as a basis of judging "what is" as good, bad, right, wrong, happy, unhappy, etc., thus preventing responding but starting struggle and conflict with or resistance to "what is"?

* * *

Is struggle, conflict, resistance to "what is" reaction, not response and therefore the only problem?

* * *

"What is" is interesting and a challenge except when compared to "what ought to be". Then "what is" is a threat and one is anxious, thus incapable of creative action.

* * *

Freedom is when one is free to experience whatever may arise in one's way today. As one will experience it anyway one may as well experience it gracefully.

* * *

Whether I like it or not, "this too will pass". Why bother to like it or dislike it - just experience it until it passes away.

* * *

The basis of the "ideal" in living is based on the infant conclusion that the purpose of living is to --

GAIN	ESCAPE
Pleasure & comfort	Pain
Attention	Being ignored or rejected
Approval	Disapproval
Importance	Inferiority

which can be referred to as the four dual basic urges.

* * *

When one is unaware of having the four dual basic urges as the purpose of living, one is manipulated by all the suggestions offering the gain side or threatening the escape side.

* * *

When one is conscious of the four dual basic urges, one can use them as one pleases and is free of manipulation by inner and outer suggestions.

* * *

As one develops from infancy to childhood, two opposing methods are developed to gain the purpose.

(1) Complain to get one's way, whine, stick up for rights, be belligerent, blame, it's all their fault, anger.

(2) Please them, believe and do as told by accepted authorities, improve oneself to be different.

This results in conflict, indecision, mental struggle.

* * *

When the choice is given to the number one method, number two produces guilt feelings. When the choice is given to the number two method, number one produces self-pity.

* * *

Trying to please both number one and number two is called being between a rock and a hard place.

* * *

When one is conscious of the four dual basic urges and consciously uses them, number one and number two atrophy and die.

* * *

Does one remember that pain and pleasure are not opposites but degrees of sensation on all levels - physical, mental, emotional and economical?

* * *

Have you longed and struggled to be independent? Being independent is as impossible as the heart being independent of the rest of the body. Do like the heart. Be dependent on others but make a contribution to life.

* * *

One can at least make a contribution to a pleasant harmonious mood, even if without funds, uncomfortable and helpless.

* * *

Each living being is different from every other living being. Does being different equal being inferior?

* * *

Is any person you know the ideal for someone else? Or is each just different from the other?

* * *

Are you inferior or different?

* * *

Many want to have unusual powers and be able to perform wonders. They seek for instructions to accomplish these wonders and call themselves seekers of knowledge. Many are manipulated by the unscrupulous or other self-deluded persons. Know ye not that one does not trust loaded 30.06 rifles to little children?

* * *

Mankind is most easily manipulated by those who complain for him, blame for him, those who stick up for his rights, tell him how different he is from the common herd, or quote his authorities for him.

* * *

Trappers use bait that they know the quarry likes.

* * *

Moses found it difficult to get slaves to cease being slaves. Leeks and garlic seemed more valuable to them than freedom.

* * *

Seeing that the desire for leeks and garlic is like the desire to have someone complain for one, stick up for one's rights, blame for one, tell how different one is, and to have someone quote one's authorities, is pleasing to the taste, makes plain the mystery of controlling thousands.

* * *

If something pleases the taste of an infant (one not knowing self), is that something judged to be "good" even though it be exploitation?

* * *

Freedom has, as its inner force, responsibility -- responsibility to be conscious of wants, desires, so-called needs and the source of such, instead of reacting (being manipulated) by the four dual basic urges.

* * *

Does freedom consist of being <u>free</u> <u>from</u> pain, <u>from</u> being ignored, <u>from</u> being rejected, <u>from</u> being disapproved of, <u>from</u> feeling inferior, <u>from</u> the possibility of danger? Or does freedom consist of being <u>free</u> <u>to</u> experience whatever may arise in one's way today and freely choose the response?

* * *

Man is the only unspecialized being on earth, so he must choose a role or roles consciously and play it or them, or he will be cast into a specialized role by another and be exploited.

* * *

A wonderful thing about choosing a role is that one can write the script, play the role and direct the performance. Few are those who accept this great gift so there are few people who are described as great.

* * *

One cannot be cast into a role by another unless one is unconscious of, and therefore manipulated by, the four dual basic urges.

* * *

One can take on many roles and perform each at different moments.

* * *

A Master is one who, being aware of the four dual basic urges and of the opposing methods of attempts to have them, consciously chooses the role of a Master.

* * *

The Master sees the situation of the "now" so completely that the role is written, played and directed spontaneously.

* * *

When one catches a glimpse of the situation and at once interprets the situation by the subconscious four dual basic urges and reacts with the opposing attempts to actualize them, he sees little - emotionally reacts much - with struggle, conflict and resistance.

* * *

When an ideal is set up, it is then projected into a future (both the ideal and the future being fantasy) then waiting for the ideal and the future starts. To wait is to be anxious.

* * *

There are many taboos set up by different tribes (native institutions). Once one accepts a taboo as being true, it is internalized and is then a controlling, limiting factor, a predecessor to conflict, struggle, resistance, fear, guilt, etc. The wise see that all taboos are invalid - but the wise are conscious of being aliens in a world of mechanical (conditioned) people and are considerate of the natives of this world, so behave outwardly as a native. This is called, by the wise, being "harmless" or being a conscious guest.

* * *

If the partly wise person, on seeing that the taboos of the natives are invalid, begins to openly violate the taboos, he or she will experience the fury of the natives who are taught (conditioned) or consider the taboos as being sacred. Thus the partly wise are destroyed and can never liberate anyone from the bondage of the deadly taboos.

* * *

The truly wise, by being considerate, being harmless, having agape (love) can make some contribution in due time to the natives who are in bondage. This is sometimes called wearing the cloak of invisibility.

* * *

It seems that many put the question "Where did I come from?" or "Where am I going?" Few ask the vital question, "Where am I?"

* * *

If one asks the question, "Where am I?" one may see that one is a privileged invited guest at a beautiful estate called the earth and that life is the host. If one were to see this, one would also see that everything that one does is for the host. One might also see that the host has always provided food, clothing and shelter through one channel or another ever since one has been at the party. A few other things one may see is that the host must find all his guests interesting, as he didn't ask me to approve of the guest list. Further, one may notice that nothing was brought to the party and that those who leave do not take anything with them. At last one may discover that a lot of games are being played and begin to play the games consciously.

* * *

Would it be interesting to find out what would be the case if one chose the role of being a conscious guest at the big party?

* * *

The Greeks had four words referring to four entirely different states that have all been translated by the

one English word "love". No wonder there is so much confusion, conflict and anxiety about love.

* * *

The English person may say, "I love my wife, I love my child, I love my job and I love all mankind," all in a few minutes and just as quickly disapprove of his wife's taste in friends, reject the child's behavior and end by saying "You knew better, why did you do that?" and judge all persons of a certain nationality as being cheats. What do all the words refer to?

* * *

The Greeks used the word "pia" to refer to the feeling of identification in families, i.e., parent feelings for child, etc. They used the word "eros" to refer to the mating attraction between male and female. The word "philo" was used to denote approval - whether for a person, place or thing. These three states just happen by nature. A dog has them, as well as man.

* * *

The fourth word used was "agape" which one has to discover as it never just happens. What it refers to, completes the others and the state is impossible to other than man.

* * *

Agape refers to the awareness that whatever a person is doing, has done or will ever do, at the moment of doing the act, feels he is right and/or proper or justified. This is the criterion everyone uses so one cannot blame another, criticize another or feel guilty when one is aware of the stage referred to by the word "agape".

* * *

Without agape one is really not human, much less a spiritually evolved man.

* * *

One cannot learn agape. It doesn't just happen. One may discover it in relationships when one is really seeing and hearing.

* * *

In order to really see and hear, one must be aware of self.

* * *

The self has the purpose of being nondisturbed by gaining and escaping by conflicting methods.

* * *

The self calls the method of complaining to get one's way, sticking up for rights and blaming as behavior brought on by the Devil.

* * *

The self calls the method of pleasing them, believing and doing what one is told by one's authorities and the struggle to improve self as the behavior prompted by the voice of conscience, which is in someway felt to be the agent of God.

* * *

When the methods of complaining, sticking up for rights and blaming justify behavior forbidden by the method of pleasing, believing and doing, and improving then the latter begins to accuse, threaten, etc. Then the person may be described as being tormented by a devil.

* * *

One not knowing self can accept little responsibility for his state. He feels he is a victim of powerful forces outside himself.

* * *

This ignorance (state of ignoring) of self leads to the pronoun "I" being used to refer to a victim which is victimized by all that "I" claims it is not, but that it owns.

* * *

"I" says, "I have a mind that thinks thoughts that drive me crazy," "I have a wayward soul that 'I' will have to save or it will take me to hell," plus many more. This is the constant auto-suggestion (the most powerful kind) of fragmentation.

* * *

One fragmented person will frequently tell another fragmented person to "pull yourself together," neither ever realizing what has been said.

* * *

Blaming is a bar against doing anything about a situation, regardless of what is blamed -- self, others, circumstances, etc.

* * *

Before one can do anything about anything, there must be an awareness that "I am doing this." Then, and then only, can one quit. One cannot quit doing something that one is not aware one is doing.

* * *

Positive thinking is "I" trying to convince "I" of something "I" do not accept as fact - or else one wouldn't be practicing positive thinking.

* * *

To find truth, one doesn't look for truth - but for illusions, fantasy which has been accepted as fact. When one sees an illusion for what it is, one sees the truth of the matter.

* * *

When one sees an illusion for what it is one ceases to struggle for it.

* * *

The struggle toward an illusion is the disintegrating factor.

* * *

When disintegrating comes to an end, integration is.

* * *

The father of all illusions is that the purpose of living is to regain the nondisturbed state by gaining and escaping.

* * *

All institutions gain and hold their power over conditioned people by promising gain of some ideal reward in the future (often as not, after death) and threatening the failure to escape all that the infant wanted to escape - pain, being ignored or rejected, disapproval and being shown as inferior - in the future (as often as not, after death). This is known to the wise as being manipulated by the four dual basic urges. It is known to the conditioned as being religious, careful, prudent, loyal and other pleasant sounding judgements.

* * *

Consider well the person who offers you a reward in the future and threatens you with a loss in the future. How much more does that person know about the future than you do?

* * *

Some credit unconscious or self-deluded people with knowledge they do not have because they appeal to the four dual basic urges that one is unconscious of living or rather dying by.

* * *

If one does not know how to control another, and of course, does not control, he could not be considered moral.

* * *

If one knows how to control (take advantage of) another and does so, that could not be considered moral. If one knows how to take advantage of (control) another and does not do so because one is considerate -- that may be considered moral.

* * *

The great teachers who have taught man, have taught him to be conscious, knowing that the conscious man will have agape and thus be considerate, harmless and make some contribution to life. Their successors, being still in their conditioning (sins), teach or coerce man into being "good", trying to fit him into their ideal of being "good" by using organized conditioning, thus crucifying the teaching.

* * *

Teaching man to be good to escape and gain future rewards and punishments places grievous burdens on him. Guilt, bigotry, hate, fear and anxiety are brought into being and maintained.

* * *

When one is frightened, feels guilty, etc., he wants to be psychologically dependent. He then appeals to those who taught him (conditioned him) to be frightened, feel guilty, etc.

* * *

The Spiritual person is one who is aware of conditioning, thus aware of self. One then sees things, situations, events as they are without the screen of conditioning. He then responds to the fact. That response is spontaneous and creative -- the response of Spirit.

* * *

Can one truly pray thus?

> "Lord, if I worship you to gain a heaven, deny it to me. And, Lord, if I worship you to escape a hell, cast me in."

If one can, the four dual basic urges have been made conscious. If not, one is still subject to manipulation by inner and outer suggestion.

* * *

There is a word known to the wise by which all things have been accomplished and by which all things can be accomplished, The Word -- WORK.

* * *

The conditioned person is predictable and thus desirable to rulers. The Spiritual one is totally unpredictable and thus considered dangerous. All too frequently, they are disposed ofand then the teaching is perverted by the conditioned people to control those who saw something in the teaching of the Spiritual person.

* * *

The word "perfect" refers to that which is completed. A person is not complete until he discovers and lives agape (LOVE). He cannot discover agape until he is knowing self from moment to moment.

* * *

The word "perfect" has been perverted to refer to one who has lived by a man-made ideal - thus the saying, "No man is perfect."

* * *

One who is free to be broke can enjoy money.
One who is free to be sick can enjoy health and well being.
One who is free to be lonely can enjoy a companion.
One who is free to die can enjoy living.

* * *

There is no such thing as cause-effect. These are explanations. There is relationship.

* * *

Learning is the accumulation of words strung together in a certain sequence of explanation. Knowledge is seeing the fact as it appears to one who is aware of conditioning, moment by moment.

* * *

Facts are simple. Explanations are complicated.

* * *

Spirit speaks to everyone, but often the hearer does not like what is said, so he looks for something to make self unconscious of the speaking, or looks for a justification to do otherwise. Spirit speaks by sensations of pain, saying, "Look, you're fouling up the works by listening to the demands of the conditioning," by the sense of tiredness when rest is required - but then one takes a stimulant and goes on - or education (conditioning) denies the request, etc.

* * *

The Spiritual One is a simple one. That one is living.

* * *

An Idea is a seed.

* * *

When we are passive to an idea, it germinates and grows within us.

* * *

When we keep looking to see how a seed is getting along, it dies.

* * *

We were passive to the ideas of the world. They germinate and grew in us until those ideas have taken us over.

* * *

When we come in contact with ideas of a different order, we analyze these new ideas, and keep checking on self to see if we are using them and seeing if they are growing in us. Of course, the ideas die and all we are left with are the words, the dead husks.

* * *

Is it possible to analyze the ideas of the world and be passive toward ideas of a different level?

* * *

A baby controls by crying hurt and crying angry.

* * *

Only the weak try to control.

* * *

The weak feel frustrated.

* * *

The weak try to control by violence.

* * *

The weaker one feels, the more that one uses the violence of complaining and anger.

* * *

Only the strong can afford to be gentle and kind.

* * *

The strong never feel frustrated. They recognize challenge and know they are capable of meeting the challenge with intelligence and without violence.

* * *

The strong are not infants with grown-up bodies and some technical education.

* * *

A machine is at the mercy of what happens to it.

* * *

Most people are mechanical in that their state of existence is caused by what happens to them.

* * *

There are a few people who determine their state of being regardless of happenings.

* * *

Reaction is thinking.

* * *

Response is doing NOW.

* * *

Ruler = one who makes rules.

* * *

"I" make rules for "I"; therefore, I'm the ruler of "I".

* * *

When one is active toward an idea, one identifies with the idea.

* * *

To identify with anything is to see it as "I".

* * *

When one sees something that is not "I" as being "I", one has adulterated "I". ONE IS COMMITTING ADULTERY.

* * *

When one claims something as "mine," that something possesses the claimer.

* * *

Truly, demon possession is a fact, but before one can be possessed by a demon one must create a demon.

* * *

If one remembers that one is 100% subject to suggestion 100% of the time, one is not controlled by suggestion.

* * *

If one believes that one is endowed with free agency, one is controlled by suggestion.

* * *

One can have a completely false picture of self built by suggestion.

* * *

It may be interesting to analyze this false picture. Besides, when it is analyzed it ceases to be.

* * *

When the false has ceased to be believed, the truth is what remains.

* * *

How efficient are you at creating a god?

* * *

Can you convince others that your god is ideal and worthy of devotion?

* * *

Can and do you get others to feel guilty (fear future pain of some kind) if they do not behave as the god you have created desires them to behave?

* * *

Do you, and do you get others to contribute time, money and effort to the upkeep of your god - through you, of course?

* * *

Did you create your god or did you get certain parts from others and merely do an assembly job, thus creating a god with parts and passions?

* * *

When creating a god it seems necessary for most such creators to create a devil that outwits their god and them.

* * *

Did it ever occur to you to see how closely your god is the personification of "B" in the picture of man and how like "A" in the picture of man is your tempter, the devil? (See picture of man in reference section.)

* * *

All institutions and professions that deal with human problems seem very interested in "B" in the picture of man. The religions and certain others are intent upon increasing the power of "B", thus aiding this aspect of conditioned consciousness in being a tyrannical, wrathful, vengeful god OR a tormenting devil in extreme cases. The psychological sciences seem intent upon decreasing the power of "B" to make it less tyrannical and less tormenting.

* * *

How can one tell whether one is being tormented by a devil or punished by a wrathful god?

* * *

Who made each?

* * *

The person without self-knowing from moment to moment is torn by every wind and doctrine that offers him a future reward or threatens him with future loss or pain.

* * *

It has been written, and is yet to be disproved, that when the blind lead the blind both fall into the ditch sooner or later.

* * *

It could be said that when a person without self-knowing attempts to lead another person without self-knowing, both fall into the ditch of ever-increasing conflict, struggle and resistance (stress), until both are completely disintegrated.

* * *

A gift can be a curse until the gift is understood.

* * *

"Being" is a great gift, but unless that "being" is the subject of self-knowing it is all too often a curse of endless mental conflict, struggle, resistance (anguish in other words), relieved temporarily by a sensory distraction.

* * *

Is an ideal a god one serves and sacrifices life (energy) to?

* * *

Does one try to convert others to accept one's ideals and serve them?

* * *

Are ideals false gods?

* * *

Is one very apt to be a promoter of false gods unknowingly?

* * *

Does it seem likely that a very useful study would be that of analyzing ideals (false gods)?

* * *

There are four forces involved in any completed phenomenon.

Initiative

Resistance (passive or active)

Form

Completion or Result

* * *

The first force, initiative, is from self.

The second force, resistance, is from without.

The third force, form, is from the interaction of first and second forces.

The fourth force, result, is derived from the interaction of first, second and third forces.

* * *

The crucial point to understand is second force.

* * *

Without an understanding of second force, every expectation will be based on an ideal and will result in a sense of disappointment, which produces a feeling of being hurt, and then a look for cause of being hurt. This results in the emotions being manifested which mankind are not designed to handle - anger, guilt, fear and insecurity, which are stress and leads to disintegration.

* * *

Anger, guilt, fear and insecurity give birth to self-pity, resentment, jealousy, greed, hate, etc., and thus every form of violence.

* * *

When one is awake to second force, that one's expectations are based on fact. The fact that one or more things will be in the way or interfer with the aims or purposes or plans that one initiates.

* * *

This is called being a new man, a man with knowledge. One who <u>sees</u> second force as a helpful challenge to inner and outer development or completion of Self. This new man expects second force to manifect in all affairs, is free to experience second force and continues toward the aim or purpose and makes a worthwhile discovery on the way.

* * *

The conditioned man, sometimes referred to as the carnal man or the old man or natural man, sees second force as: bad luck, misfortune, trouble, a problem, the unexpected and is disappointed, feels hurt, looks for blame and finds something or other that to him is to blame, then he is angry or guilty or fearful or has a feeling of insecurity and then reacts, disintegrates.

* * *

Not being conscious of second force, one is mechanical and reacts to his or her own destruction.

* * *

There are four ways one can disintegrate from not understanding second force.

(1) Economically - In other words, by an interference with earning capacity or maintenance of capital.

(2) Mentally - Interference to peace of mind (serenity).

(3) Physically - Physical illness.

(4) Biologically - Death.

* * *

It could be said that the factor manifesting the most difference between the old man and the new man is how each sees second force.

* * *

The greatest obstruction to discovery is to believe that "I" already know.

* * *

The greatest obstruction to having a quality is to believe that "I" already have that quality.

* * *

Does one truly love or has one applied that word to some feeling based on anger, guilt, fear or insecurity.

* * *

(1) See the event (second force).
(2) See the inner mechanical reaction.
(3) See "I" watching this consciously and stop the reaction. This is being in the world not of it.
(4) Continue to work for aim (seeing self).

* * *

The conditioning (second force, inner and outer) always tries to disorganize the form. Any organized matter: a body, a group, an organization, a kingdom, etc.

* * *

The awareness is the valuing function - the Real I.

* * *

This function was put to sleep and replaced by conditioning because the infant, undeveloped awareness, put value on gaining pleasure and escaping pain instead of understanding these as by-products. This is the fall of man.

* * *

Conditioning has become the valuing system.

* * *

Second force being seen by the infant as something evil made a valuation in keeping with this idea and thus missed the mark, original sin. All others are based on this original sin.

* * *

Some physical forms of second force:

Breakdown of machinery	Gravity
People	Weather
Bacteria	Insects
Clock time	Money
Nature - rivers, mountains	Suggestion
Inertia	Animals, etc.
Thoughts by association	Desires

Conditioning from environment (desire) that is now internalized.

* * *

Some psychological forms of second force:

All the above according to how one sees them.

* * *

When one has the state of consciousness referred to as conflict, one is being intimidated by thought.

* * *

To allow, much less recommend, that a conditioned person "do their thing," is to encourage chaos.

* * *

The "thing" of a conditioned person is to have "more", "better" and "different" pleasure and comfort, attention, approval and a sense of importance for self at the expense of others.

* * *

This fact makes laws, customs, mores, commandments, police, prisons, etc. necessary to give time for man to discover self.

* * *

Only a conscious man can have a "thing." His thing is agape, consideration, harmlessness and contribution to life. There are no customs, laws, taboos, mores or commandments restraining him.

* * *

All the "thou shalts" and "thou shalt nots," ideas were originally designed by wise men to turn the violence inward in the individual to create conflict and thereby increase the necessity to be knowing self.

* * *

The real aim for the thou shalt and thou shalt nots, having been long forgotten, are now used as reasons for the protection and expansion of the power of institutions.

* * *

This is turning the violence outward again, the individual against the controlling establishment.

* * *

There is no such fact as freedom to one desiring "more," "better" or "different." He or she is controlled by his or her desires - ideals.

* * *

The conscious one is always <u>free to</u> understand others, be considerate, be harmless and be making some contribution to life, if only a contribution to a pleasant harmonious mood.

* * *

One cannot be conscious UNTIL one analyzes the "ideals" of the world, the conditions that one has set up as necessary for survival. These are all generalizations, such as: Get more out of life than "I" am.

Do something worthwhile.

Leave the world a better place than when I arrived.

Help people.

Be creative, etc., etc., etc.

Each must analyze for self.

* * *

When one analyzes the "ideals" one has set up, one sees that one has no specific aims only vague generalizations that cannot be acted upon.

* * *

One misses the mark when one shoots without aiming at the mark. The mark is a specific.

* * *

One cannot see a mark much less the mark until one analyzes one's "ideals" and generalities.

* * *

One will not analyze the ideals until that one's necessity is very greatly increased.

* * *

Increasing necessity is work, analyzing ideals is work, all other expenditures of energy is merely activity.

* * *

Two kinds of work are necessary for a man to be completed (perfected).

(1) Work from without by a conscious one to increase the candidate for completion's necessity to analyze his or her ideals. This work is never understood by the candidate or by-standers and never approved of. It can only be understood by another worker.

(2) Work by the candidate to analyze ideals.

This is the outer and inner work.

* * *

In rare, extremely fortunate situations, everyday existance can increase the necessity. This cannot be depended on.

* * *

The layman and the highly educated and trained professional try to decrease the necessity of their victim by making he or she more comfortable by practicing some form of self improvement or therapy. They wish to decrease conflict not bring it to an end.

* * *

The successors of the worker falls into this trap of self improvement, work comes to an end and activity goes on.

* * *

Zeal for the "ideal" of everybody becoming happy and being nondisturbed is the greatest obstruction to work and the greatest promotion of activity.

* * *

This zeal promotes organizations which leads to institutions. Then all activity is directed to maintaining and enhancing the institution by consuming people.

* * *

To gain credit (glory) for the institution by preventing any one's necessity from being increased enough to produce work to analyze "ideals."

* * *

This activity leads to the ideal of a giant commune or institution of a world wide beehive or ant hill, provided for by a kindly father which seems to turn out to be in

practice, a tyrannical mother, which smothers by protecting the one from self by complete control.

* * *

Did you ever hear of a King bee or a King ant?

* * *

Did you ever notice that males try to rule by force and females rule by psychology, by offering future pleasures and by threats of withholding favor?

* * *

Not all female types have female forms.

* * *

Regardless of form, the one who offers future rewards for obeying or theaten future penalties for not obeying is a female.

* * *

The male idea is "work for it man!"

* * *

The above statements have absolutely nothing to do with physical gender. It is an observable statement of psychological types.

* * *

Whatever man's inner state, he brings forth a corresponding state in his outer world. If one's inner state is in conflict, there is conflict in one's outer world.

* * *

The idea of a new man leads to the idea of transformation. Transformation is from a mechanical being to an initiating or originating being.

* * *

The mechanical man or untransformed man (converted) is moved into action by what happens to him or her whether from within or without.

* * *

The transformed man moves into action to actualize his or her originated aim.

* * *

Real work actualizes, makes functional an aspect of mind that has been dormant, unactualized, since birth. The actualizing of this aspect of man completes him (perfects), which is to have <u>all</u> aspects working.

* * *

A real living being creates his or her own world. The mechanical man exist in an uncreated world (chaos) or is a subject in a creators world, more than likely a slave.

* * *

The idea of agape is more clearly expressed by awareness or consciousness than by the usual idea, "love."

* * *

A "<u>true believer</u>" in anything is not capable of objective awareness.

* * *

Being a true believer in anything is the atrophying agent to that aspect of man that is unactualized.

* * *

To be a true believer is to mechanically react.

* * *

The condition of being a true believer comes from suggestion to a person who has not as yet discovered that he or she is 100% subject to suggestion 100% of the time and is therefore controlled by suggestion.

* * *

Some true believers, truly believe that anything that points out a weakness in their belief is false.

* * *

The idea of an experiment as used in the science of man is an experiment in creating one's world.

* * *

To be conscious is to play roles in everyday living. The more conscious the more accurate the role and the more roles that can be played.

* * *

An unconscious man only plays the role that he is cast in by circumstances and suggestion, he is referred to as "sincere."

* * *

The master role player, in the case where his or her occupation or aim calls for more than one role, is called inconsistent, meaning less than "sincere."

* * *

The master role player can be considered to be consistent in one thing. To confuse the mechanical person and to make the awakening person consider.

* * *

The idea of free agency or free choice so zealously promoted by some get all bent out of shape if one of their followers fail to choose what they advocate.

* * *

When a seeker comes seeking and is given a bit of information to start finding instead of seeking, he at once is assured by conditioning that he has already used the information given him all his life. Then he seeks on for words and reassurance until luckily death puts a stop to the folly.

* * *

The seeker for truth is like unto a person born blind seeking for sunlight even though he is standing in the light of noon-day.

* * *

To make known the good news to all the world implies first to have the good news and second the world is one's inner world.

* * *

This is each person's mission, all but a very, very few miss the mark.

* * *

Do I value <u>this</u> from experience and involvement or from being taught by others to value <u>it</u>?

* * *

Man does not need to work hard to have those functions and attributes that are already potential, however, he has to work very hard to remove the obstructions to the actualization of those functions and attributes.

* * *

The major obstruction to objective consciousness is the false belief that he <u>already has it</u>.

* * *

It is not what one can do that is important but what one cannot do that requires actualization.

* * *

To be aware at a given moment of encounter with resistance, that this is resistance and is valuable to me is to be about very practical effort or work.

* * *

Inertia and distraction (inner and outer) are the two most common forms of resistance (second force).

* * *

What "I" cannot do:

stop identifying - have will

stop violence

stop lying

stop thinking

stop misunderstanding - have understanding of what another really means.

move a finger

cannot turn on or turn off thirst, hunger or sensation.

* * *

Everything that is referred to as "my" or "I have," is not "I". For instance:

"my" habits

"my" ability

"my" faults

"my" body

"my" thoughts

"my" beliefs

"my" memory

"my" soul

"my" mind

"my" greed

"my" vanity

"my" sins

"my" rights, etc., etc., etc.

Then "I" is nothing, but identified at various times and circumstances with all. It is this "I" that is nothing and that identifies with much that one can be aware of. That really is self-awareness.

* * *

It is this "I" that is nothing and can do nothing, that is the potential but it falsely believes (dreams) in its waking sleep that it is all that it identifies with, the potential cannot actualize even a little. It is a prisoner in a very tight cage or cell.

* * *

When this "I" realizes that it is a prisoner, it may be possible with co-workers to escape.

* * *

It must obtain co-workers which it will if it realizes that it is caged. If it doesn't realize this, it of course, never looks for co-workers. It is asleep to its real condition.

* * *

What does it mean not to be hypnotized by events (the world)?

* * *

To be hypnotized is to first have an ideal based on a false value, a value established by "I", because it wants to be nondisturbed. In other words, it puts value on all the senses being gratified at all times.

* * *

The hypnotic voice of the senses, suggested over and over until the idea was firmly implanted, your sole purpose is to be nondisturbed and if every you are disturbed by any resistance to your purpose you will complain, stick up for your rights, and blame. Then those other beings, who were similarly hypnotized, suggested over and over to him that he would please them, believe and do as they say and be different, that way he would not disturb them until he is fully hypnotized. Two ways to be nondisturbed and each hypnotist continually reinforces his suggestions. This is really being in a prison - a prison of conflict.

* * *

"I" is hypnotized by the senses. "I" is hypnotized by society. The world ideas. This is called being conscious, ordinary everyday waking consciousness. The old man.

* * *

All that "I" claims to own, controls "I". All that "I" claims to be is conditioning, "not I", but it controls "I".

* * *

Consider the taking in of ideas as food. In order to gain the nutrient value of food one first must be hungry, then obtain food, then eat it, then digest it.

* * *

True, some eat for distraction, not nutrition. These want to just eat and eat even if something with no calories or food values, just taste. Some who claim to be interested in study do likewise.

* * *

Personality has a craving hunger for power, power over others, power over everything and every person so one will be nondisturbed. If one is to evolve, this craving must die.

* * *

One is not really concerned with pleasing others except as a means of avoiding pain, being ignored or rejected or disapproved of or of losing face. However, one says, "I always try to please others," but fails to see the motive.

* * *

Meek = absence of resentment, without resentment.
Considerate = of another especially one which one formerly resented.
Meek + considerate = Love - Agape, understanding.

* * *

To look at something without associating that something with something already known is to see that something new and fresh to really look at, to allow creative being.

* * *

This comes into being somewhat with seeing what I am. What "I" refers to; in a state of self-knowing.

* * *

This is one aspect of being reborn. To be fresh every moment, to be responding to the something without conditioning.

* * *

Conditioning is responding to this as though it were that; now as though it were then.

* * *

To be awake for a moment to the mechanical associating and thus allowing it to come to an end. This can be called spiritual living. Every moment is the response of spirit to the moment. Instead of the reaction of conditioning to something similar in the dead past.

* * *

To be in this state is to be creative in relationships, to be a light.

* * *

When one is aware that one is being manipulated constantly by the four dual basic urges, one is aware that all one really wants is to be in a state where one is not manipulated by the four dual basic urges.

* * *

When one has an intention without association as to ways to have that intention, one actualizes that intention NOW.

* * *

The "how to" do anything is conditioning based on the past, on a vaguely similar situation. Therefore action based on conditioning is inadequate for the similar but different situation of the now.

* * *

To form a conclusion about something is to form the same conclusion about all events of a similar nature that occurs along the way called life or being, this makes clear a world populated mostly by infants, many with grown bodies and technical educations.

* * *

Once a conclusion is formed it is the rule of attitude-action from then on, until the conclusion is recognized and reevaluated.

* * *

To reevaluate a conclusion is to vaporize it.

* * *

A conclusion refers to an ending. To form a conclusion is to end all awareness about all situations that associate with what the conclusion is about.

* * *

Would this be referred to as being mechanical?

* * *

Is being mechanical about as different from a spiritual being as being <u>different</u> is possible?

* * *

The place of conditioning is in time, time is the land of the has been and the yet to come. The place of being is now. Now has no beginning nor end. Eternity has no beginning nor end.

* * *

To be experiencing an event without associating that event with something in the past or the projected future is to be in eternity.

* * *

Where is the only place one can spend eternity?

* * *

Can one make now a hell or a joyful moment?

* * *

Broad is the gate and wide is the road that leads to destruction and many who enter and go that road. The gate is the four dual basic urges of infancy and childhood; the road is the six decisions as to how to actualize the four dual basic urges. The road of conflict, struggle, resistance.

* * *

Narrow is the gate and straight is the road that leads to life everlasting and few be those who find it. This gate is self-knowing, the beginning of wisdom, the road is agape (love) truly seeing things, events, persons, situations, challenges, as they are to one without the distortion of the four dual basic urges and the conflicting methods of actualizing the basic urges, few find this.

* * *

Trying to improve self to gain or escape present or future rewards or punishments is to enter the wide gate and follow the wide road that leads to destruction.

* * *

The broad gate and wide road has many promoters who collect tolls and promise great rewards to those who enter. These promoters also hold out horrible threats of punishment in the future for those who hesitate to pay tolls and fail to accept these promoters as true guides.

* * *

The promoters of various kinds thus manage to manipulate the many who lack self-knowing by some promise of some future reward or threat of future punishment.

* * *

Self-knowing offers no reward or escape from experiencing living and records indicate that many who found the

narrow gate and straight road were tormented by the promoters of the wide road.

* * *

Present indications point out that the promoters of the wide road are greatly agitated over any who enter the straight road of self-knowing.

* * *

When I was a child I behavedin all ways as a child. When I put away childish behavior I became a man.

* * *

Can a person without self-knowing behave other than by the four dual basic urges and the conflicting methods of getting them? Is the person without self-knowing a child?

* * *

Would to put away childish behavior start with self-knowing thus discover that "I am doing this" instead of "I was tempted," "I was lead to do it," "He made me do it," "You made me mad," "my pain drove me to it," etc.

* * *

The natural man is conditioned, the unnatural man has self-knowing. To be natural is easy, just follow one's associates, one doesn't even need to pay attention.

* * *

To be unnatural is to pay attention. See if it is considerable effort to pay attention instead of just reacting.

* * *

Thinking is associating. Associating is all of the things, persons, events, etc. in the dead past. No thinking can be creative.

* * *

Awareness is seeing relationships in the present. Awareness is creative.

* * *

A person with a great number of ideals, a great number of what ought to be's, of what ought not to be, is a Medusa, everyone who accepts all of the ought to's and the ought not to's is turned to stone. They can't function, they are in conflict.

* * *

Many individuals and institutions are Medusa's.

* * *

A committee has a <u>chairman</u>. The committee <u>sits</u>. A committee sits and talks. There are lots of committees. A team has a captain or leader. A team works.

* * *

Set aside all ideals for one day and see if any judging takes place that day.

* * *

It may be interesting to check out the source of all one's ideals.

* * *

A society that teaches high ideals or any other kind and teaches, "judge not," is a fraud.

* * *

One must die before one can be born again. Die to the world that one has existed in. The earth world one is born into is a world based on ideals of sensation, which brings about conflict, struggle, resistance, problems of every kind. Then more of the same in an attempt to solve the problems. When one has died to this conditioned world one is born into the world of peace.

* * *

When completed by AGAPE

PIA

EROS

PHILO

has no debts, no accounts to be settled, no demand notes, no titles of ownership, nor any requirements.

* * *

BOOK II

TWO LINES OF TEACHING

SPIRITUAL AND LITERAL

THE WORLD	SCHOOL	SPIRITUAL	NEW MAN	KINGDOM OF HEAVEN
1. Ideals	1. Self-knowing	Confession	Sees Differently	Agape
2. Self-improvement	2. Faith	Surrender	↓ Attitude	Considerate
3. Signs and demonstrations	3. Grace	Repentance	↓ Behavior	Harmless
4. Anti-agape	4. Agape	Baptism	↓ State of Being	Contribution
	1. Identify	Tell to another all the ways you have failed the ideal	Destroy the present and create a utopia	Tolerance
	2. Gullible	Turn your life over to an institution	Utopian behavior	Condescending
	3. Whim of a Capricious God	Feel guilty	Attitude of thankfulness to the creators of the utopia	Helpful
	4. Tolerance	Take a bath without soap	How one sees things is ignored when the order is reversed	Parasite (trying to get good feelings)

TWO LINES OF TEACHING

For as many ages as we have any recorded history and apparently from beyond recorded history in the handed down myths, man has been in a struggle to realize a different kind of existence for himself. He has seen good and evil, he has tried to overcome evil and tried to actualize the good. By doing this he usually turns to many forms of violence. The ages of history shows mostly wars, bloodshed, competition between groups, division into nations, division into ideologies, division into classes with each trying to overcome the others because they each blame the others. So one sees that much of the history of man is the history of blame and the attempt to gain revenge on that which is blamed.

Also through the ages a few men have appeared on the scene amongst men and brought a different message. These have left indelible marks on mankind. There have been many writings and many groups formed around their teachings and on their teachings. Over

the ages, of course, the teachings have fallen into the hands of men of lesser intelligence than the men who brought the various messages or ideas and, of course, then the ideas have been perverted, thus forming two lines of teaching concerning the well-being of man. But always there has been some small group of people who were trying to work with man using this teaching of ideas which no human claims credit for; each claims he received the ideas from a higher realm than man.

Now these two ideas, these two lines of teaching, could be known as spiritual or esoteric teachings and the literal or logical or exoteric teachings. The source of the literal or esoteric or logical teaching is a perversion of the teaching of the esoteric ideas.

The study starts with the world as we find it. The world has four basic ideas. (1) Ideals of what ought to be, of what ought to have been and what should be. This ideal is based upon man's first idea of what ought to be, on being born into the earth world. Having just arrived from the uterine world where there was no disturbance - one, of course, decides that the whole purpose of living is to regain that nondisturbed state. (See the picture of man in the reference section of this book.) This ideal of what ought to be is that one should have pleasure and comfort and to escape pain on all levels.

That one should gain attention, and escape being ignored or rejected and that one should gain approval without any effort and to escape all disapproval, again without any effort. To gain a sense of being important of having power over others, just because one is, and to escape all sense of inferiority or inability to control others.

These ideals of what ought to be in the state of man means that he should be happy because he is, not because he has earned it or deserved it or done any conscious effort toward having happiness or peace other than expecting it. From these ideals come certain ideas of the second idea of the world. (2) Self Improvement - self improvement starts with the infant and continues all through life. The infant decides that the way to improve one's situation is to complain to get one's way right now. One cries. Of course, as one grows older one discovers more sophisticated ways of complaining. The second idea of the infant to improve self was to have his way by sticking up for his rights, he becomes belligerent and would fight if he were big enough; gradually as man grows older he begins to fight for his rights. Never once considering why he has rights, or if he has rights, or possibly that he only has privileges. The third way that one tries to improve self is due to outside forces. If

the child begins to complain to get its way, stick up for its rights by being belligerent, the mother and other members of the family who care for the child begin to insist that the child please them. This is usually done by disapproving of the child, sometimes by the actual production of physical pain according to the understanding level of the household. The child then forms the third idea of self-improvement, that it is important to please them. As this is in direct contradiction to one's former ideas, it sets up a conflict within self; when conflict has been established a portion of the inner state of awareness, of the inner man, has to split off to be the chooser between these two antagonists (in the picture of man these are referred to as A, B & C). Fourth, a little later in his effort to improve himself, the child is brought into contact with many other people, school teachers, policeman on the corner directing traffic, etc., etc., etc. From these and from other teachings he particularly learns that in order to gain pleasure and escape pain, his prime ideal, that he must believe and do as he is told by certain ones known as authorities. So he begins to believe and do as he is told. This, of course, is in contradiction with sticking up for his rights, for the rights of others is now supreme, but that doesn't remove the old idea to stick up for his

rights; it only sets up conflict within the person. These, of course, are all ideas of self-improvement made without words but with strong inner feelings, so are therefore referred to as the subconscious. In certain literature they may be referred to as the evil one, because they always produce conflict. Next in line, the one decides that if they were different they would get along better in the world, that they would be improved, so now they begin to put on a front of being different. They say that they are glad to see someone that they are not glad to see, they say they like things they do not like, they say they believe things they do not believe, because this is what is expected of them; one is trying to be different. This still brings no peace, it further increases the conflict in one. One then forms another conclusion on the side of "A" (in the picture of man), that if everyone else was different, if he, she, they, it and you were all different, then self would be just fine. This, of course, is blaming, and the blaming leads to wanting revenge.

These are the basic ideas of self-improvement; there are many subdivisions as one will discover as one looks. A host of "not I's", each thinking it knows what is right, what ought to be.

The next thing that the young person wants and that always stays as a "not I", is

that they want some sign or demonstration that they have improved. If one gains one's way by a certain method one feels that this is very valuable and that one has a sign, and that one knows then that they are improving; that they are evolving and this continues on through life in many ways. The person begins to have the idea that they know - being elevated in one's own importance, that one has knowledge and knows how to gain and escape that which they consider to be important. This is called pride and vanity.

From all of this, of course, arises the feeling of being in competition or that others are in their way, or others are resistance to them in some way or other. This brings about resentment, or it could be called anti-love. Feeling that others know what is right, but go on and do wrong anyway just to interfere with number one; with self.

These four ideas, (ideals, self improvement, signs and demonstrations and blaming - believing in violence to improve things) then are the basic ideas of the world; the world that everyone discovers in self sooner or later. That he is in a world of ideals, that he is struggling for self improvement, that he is looking for signs and demonstrations that he has achieved some degree of improvement in gratifying the senses, and he finds always anti-love or resentment or disapproval of

that which interferes with him.

Now start the two lines of teaching. Which way shall we go from where one is? First, we will take the spiritual teachings, the esoteric school teaching, and see what its ideas are. The first principle it taught as a preliminary to studying esoteric ideas, was that there are four forces involved in everything. That there is initiative which the individual initiates. One has an aim to do, then that there is resistance from life. This resistance may be active or passive - something seems to interfere in the free flow of the persons gratification of their aim. Thirdly, that there is a form, some form, a result - a child is born or a plant grows, whatever. Then there is a result; that which comes about from the interaction of the initiative and resistance and thus the form and then the result.

To make this more clear, suppose one initiates making an iron kettle. First, one melts the iron, has it in a molten state, now one must have a passive resistance, the mold. Then one pours the molten iron into the passive resistance of the mold and one obtains a form of the kettle and then, of course, one has the result of many uses.

This was only the first basic idea, a starting place. The school taught four ideas as the beginning.

Now the school has many levels of ideas but they are taken in sequence, not all mixed up, first one and then the other. The four basic ideas of the school leads to other levels. The first idea that the school put forth was self-knowing, not self-knowledge, but self-knowing. Knowing self from moment to moment. What one's motives are, what one's values are, what one's basic purposes are, and what all is going on in the self that has grown up according to many different influences, with many different centers of motivation within it (again, refer to the picture of man).

These teachers said by knowing self man would have certain results. The first one of these results would be that he would make a confession to self. That he would see within himself what he really was. That confession would only be to self, not to anyone else. That he would see that instead of the picture he developed while trying to be different, saying what he believed and what he liked and what he disliked based on believing and doing what one is told by authorities, but rather that he really wanted to have pleasure and comfort and escape pain on all levels. That he disliked all that brought pain on any level whether it be in the form of physical pain or whether in the form of being ignored or rejected, whether in the form of disapproval, or in the form of

being made to feel inferior - he resents and dislikes whatever he feels is the source of that. He really has anti-love for that, regardless of his outer conditioned professions. He said he would also see that there was much in self that was not himself. Many "not I's". That there was all sorts of motivations within him that was not self. Paul, the writer in the New Testament, referred to these "not I's" - he called them sin. He said that they caused many things to be done that he, as a conscious man in his new aim as a great teacher and a follower of the Christ, did not want to do. These "not I's" he said were not himself; it was something within him, that he as a conscious man had disidentified with. But that these "not I's" in self were still active. As man begins to recognize these "not I's", he disidentifies with them. They are "not I"; they will not fit my aim at the moment. Seeing this, one begins to recognize that the inner state is much like a great household where there are many people running around all doing different things at different times, each claiming to be the head of the house and to know what is right. Being aware of these he begins to separate from these "not I's", which in certain terminology are referred to as demons. He confesses that he is not in charge of what he does, that he does not have

free agency. This confession is of great value to him then. One begins to see much of what one has to work on.

The second idea of the great Teacher was that of faith. They define faith, simply, as the ability to make up the mind. There are various sources of motivation within self - one wanting to please vs one wanting to stick up for rights, one wanting to believe and do what one is told vs one wanting to have its way right now, one wanting to blame vs one wanting to be different. One full of unrecognized "not I's" simply cannot make up one's mind - there are many minds, many wills, not one. So one has no faith, not one kind or another, simply no faith. Faith is the ability to make up the mind and as long as there are any "not I's" identified with, coming up for attention, advancing their aims, there is no making up the mind. So one confesses that one does not have faith and sees that one must do a considerable amount of work to make it possible for one to have faith. To say I believe this or I believe that is not faith, that is merely belief.

The third idea that the great esoteric teachers brought to man was that of grace. Grace meaning simply, undeserved goods. That one has much to be thankful for, to be aware of, that one had not earned or deserved. But had received as a gift. Among these are the gift of

sight, the gift of hearing, the gift of speech, the gift of strength, the gift of abilities, the gift of comprehension, the gift of special talents - what did you do for any of them? What does anyone do for any of them? What amount of money would one accept in exchange for having one of these taken away? One sees this. One recognizes that there is a greater power, a higher intelligence than man. Something that can give him gifts that are beyond his wildest comprehension once he begins to really consider them.

The fourth idea that the great esoteric teachers laid out for man was that of love. It was used as the Greek word, Agape, meaning that one sees what everyone, including self, is doing, has done or will ever do; that at the moment of doing, one must feel that it is either right or that it is proper or that it is justifiable according to one's comprehension or understanding at that moment. When one sees this, one has a different feeling for his fellow man and for himself. When one sees this one ceases to be angry, annoyed, having resentments because all anger, annoyances and resentments are based on the old idea of the infant that everyone knows what's right but they go on and do wrong anyway.

So here are four great ideas, ideas which a person must recognize that he does not properly under-

stand - self-knowing, faith, grace and agape (love), because one has not experienced them. Man recognizing that he doesn't know these begins to work to find out what they are about. That is, if he is interested. Some may have no interest whatsoever in this, but if they do have interest they will find out.

One practice of the great teachers in all their inner or esoteric teaching is that the teaching is given in the form of hints or allegories or a parable or a story. That one must find the inner meaning of; that is why it is called esoteric. If one only takes the obvious, the literal, surface meaning and says "I know what it means", then one will never know.

As it was said, self-knowing leads to the second level of the teachings or the area that is called the spiritual man. First of which was <u>confession</u>. That one confesses that one does not have free agency, one does not have free will, in fact, that one does not have any will but many wills; one will goes here and one goes there. That which a man would do, he says he does not do, and that which he does not want to do, he finds he does. And he also sees that it would be valueless to continue to search for the feeling of always being comfortable and to avoid all discomfort, to avoid all second force, and if such were the case he could not go on, he would not

have any strength either physical or spiritual. So he surrenders his old will to be nondisturbed and is free to experience life moment by moment; every event as it arises to its fullest. So he surrenders. What does he surrender? The will to be nondisturbed and to have his way by various and sundry means. The next idea that they said self-knowing would lead to was repentance. Repentance means to turn about. About face. To go in another direction. Now to go in another direction from trying to gain nondisturbance would be to understand, to seek out, to find out and to see if it was possible to evolve into a state of being where man had self-knowing (objective consciousness), had faith, recognized grace and was love (agape). So one would turn about. Instead of struggling with his fellow man and struggling within himself, he would begin to look, to find, to see, to recognize, and he would find out. That in order to do this he must develop something new within himself. He must take the teaching of these great teachers into himself and work from the standpoint of the teachings, rather than from the standpoint of being nondisturbed. Working from this standpoint he can see that he must develop within himself a point of awareness to observe self with. He must develop a new "I", an "observing I" (he has developed many of them that he didn't know about). Now

he is going to develop a conscious "observing I", an "I" disidentified from the host of conditioned "I's", to see what goes on in self. This is truly repentance, a turning about. They also said a man would experience baptism in this level of his being; the spiritual man. Baptism means to be washed, to be cleansed. So as he has done the other things (confession, surrender and repentance) he begins to experience being cleansed from resentment, from anger, from annoyances, from senses of guilt, from aggravations, from various and sundry destructive ideas and emotions, from the sense of frustration and competition. So the ideas that the teachers taught that would come about, from the ideas that they taught to man, The Spiritual Man, and that the ideas of the spiritual man were confession, surrender, repentance and baptism of the inner man. They said that this cleansing, was turning about; this surrender of his old will and this confession of his total nothingness or weakness as far as the realities of self-knowing, faith, grace and love would bring about a new man.

The idea of a new man had four ideas. The first one was that he would see differently. Obviously he would see differently from his self-knowing, from his "observing I", point of awareness. He would not only see self differently but he would see others as being

caught in the same trap that he had been caught in. He would begin to have compassion; he would see differently in all aspects of his inner and outer states. He would see differently in his intra and interpersonal relationships. Seeing differently he would have a different attitude. He would have a different basic viewpoint of life and of his fellow man and of himself and events and situations. Having this new attitude he would behave differently. As one's behavior is always in accord with one's inner attitude. So now the inner is beginning to work to the outer in being expressed through one's behavior. Not as an effort on one's part or to behave in a certain way as he did when only trying to appear to be different in the early years of one's childhood in growing up, but he is behaving differently, spontaneously, because he sees differently. His inner salvation (the salvaging of the inner man from conditioning) is working outwardly. His different behavior is bringing about a different state of being. Everything in his surroundings will be different because his inner state attracts all the outer states that he experiences. He begins to see his fellow man differently. He behaves differently towards them and his state of relationship then is different. So the new man sees differently, has a different attitude, has a different behavior based on

this attitude and has a different state of being based on his behavior. Everything is made new.

The esoteric teachers said this would lead to the kingdom of heaven, that state of being that they frequently referred to as the kingdom of heaven. Other words have been used; we will continue with the kingdom of heaven. That the basic ideas of the kingdom of heaven were love, agape, understanding of other people; of self. Knowing what everyone, self included, is doing, has done or will do, that, which at the moment of doing, one feels, that what is done is right or proper or justifiable according to the light that one has at that time. Having this as a very basic attitude, which all the other ideas have lead to, this person could only be one way - behave one way toward other people - to be considerate in every respect regardless of how the other persons behavior was, or what attitude they had, or what they had done or not done; there would be consideration for them - consideration, compassion, understanding. And if one was considerate and had love, that one would be harmless to all one's fellow man and to self and to all life. Being harmless doesn't mean to be helpful, it means to be harmless. Not to bring about harm, not to slow down or interfere with another one's possibility of evolving. Not to do anything that will prevent the other person

from seeing their inner state. Not giving out incorrect information to anyone. It is better to do nothing than to do something that would be harmful. There must be considerable consideration to not be harmful. The other state in the kingdom of heaven, the other idea, was that one would make a contribution to life. A contribution to life may only be a simple thing like making a contribution to a pleasant harmonious mood wherever one may be. One may make a contribution of sharing certain ideas with people. One may make a contribution by cleaning up something. Making something appear less polluted or dirty or in the way. But whatever it may be one would see that it was a contribution to life, not a helping of some individual. It would be seen as a contribution to making the world ever more a kingdom of heaven both inwardly and outwardly. The first state that one experiences in the kingdom of heaven in is in self. One's inner state of being. The second one is one's outer state of being.

Now these are the basic ideas of esoteric teaching, the teachings concerning the inner relations and inner state and inner things of man.

THE LITERAL TEACHING

All these ideas fell into the hands of people less intelligent than the great beings who brought these

ideas and began to call the ideas their own; even the esoteric teachers said they were not their ideas but came from a higher realm, a source of life itself. Now these lesser beings, being logical men, first saw forces as only being two - cause and effect. Every effect must have a cause and every cause produces an effect. They saw in opposites and thought in opposites. This is called literalism or the literal mind. They took the ideas of the school and being literal minded, listened and felt they already understood and knew. This of course is called pride and vanity, that one knows without investigation, that one is so intelligent that one hears an idea from higher mind, that immediately one understands it. They heard the idea of self-knowing and immediately began to apply it to things in their experience of the very literal-minded beings; they could sense, so self-knowing became identity. One worked as a carpenter, so "I am a carpenter," one was a citizen of a certain nation, so one was that nationality. One had a certain political persuasion, so one was that political idea. This is called identity. It is expressed as, "I am a democrat," "I am a republican," "I am an African," "I am an American," "I am a Mexican," "I am an Austrian," "I am a Russian," "I am an Italian," etc., etc., etc.

Having established this identity, of course, there must be something to identify with, so certain institutions came into being that one could identify with. These institutions have been known by many names. One identifies with an institution and says, "I am" whatever the institution may be. Now they heard the word faith. They were acquainted with belief - one could believe this or that or the other thing. So faith was only a strong belief, not the ability to make up the mind, but a strong belief, one, that one should believe with more intensity than one believe some other thing. But still one would believe because they heard it or someone told them, and if one cares to look this up in the dictionary, you might find that to believe without evidence is really the definition of gullibility. So then people were identified with institutions and would have to believe in the institutions, and they called this faith. Then they heard of grace. Grace to them meant more or less what they would do - if they gave someone undeserved good one day, they may not do it another day, or they might even take it away. So grace became to be defined, very simply, as the whim of a capricious god or fate. You have heard that someone has something worthwhile, well, it was the grace of god. Sooner or later he loses whatever it was, well, it was the will of god. This is about where the

logical mind puts grace. Then, of course, they heard about love - and love they knew about on the level of "pia" which is the love for one's children, but so does a dog have this kind of love. Did you ever see a mother dog fight for a young pup? Then they knew about "eros," the mating love. The other lower animals have this same instinctive or mating love. Then of course there is "philia" what which one approves of, whether a man or object or whatever situation. So they had philia, too. Now it says the idea was to have agape or love for all. So they changed it into tolerance. They could tolerate other people. They could see that "I" am better, more intelligent, better informed, etc. than you are, but I can tolerate you because I am greater than you. The literal mind liked the meaning; it fed pride and vanity. So we find that the four great ideas of the great spiritual teachers were taken over by literal-minded men. Men who felt they knew, and did not care to go through the effort and the work necessary to experience all that they heard about. They felt they all understood, and they changed it into some very watered down, perverted, counterfeit ideas. For self-knowing, identity; for faith, gullibility, strong belief; for grace, whim of a capricious god; and for love (agape), tolerance.

They also heard of confession, surrender, repentance and baptism and didn't see that it was another step of the same ideas. Their literal minds, putting everything on a literal level, confession meant the same as it did in the courts of that day, where you tell how you did not live up to the ideal, admit it. Of course, they set themselves up to hear the confessions of those who confessed. Confession fell into meaning, you tell another all the ways that you failed the ideal. And then surrender. Surrender they had seen on the battle fields, they knew about surrender. It meant, give up your self determination and turn it over to another. Turn you entire life over to another individual to operate. So of course, everyone should surrender their life to these institutions because they knew better what ought to be. Then, of course, they knew about repentance. They had heard the word, to them repent meant to feel guilty. They had felt it many times due to their conflict within. So repent meant to feel guilty and they took great delight in getting people to feel guilty. Convincing them that they were guilty, feeling that this was in someway worthwhile to the individual. Of course, they knew baptism was a word for washing. Literally, it meant to wash with water, and so they set up great baths (vats) and washed people. Many thousands,

hundreds of thousands, possibly millions, who sincerely wanted to be a new man, to be different, to have all their inner turmoils quieted down, went to be washed in this literal water and after being washed found they still had the same turmoil, the same agony. If they asked about it, they were told that they really hadn't felt guilty long enough, they really hadn't repented of their past transgressions of the ideals that had been set up for them to live up to.

Then the literal-minded beings heard of the new man, that all would be made new. So of course they knew exactly how to handle that. Destroy the present and create a utopia. Then all would be new. Man would have a brand new environment. Having a brand new environment he would have behavior that would be befitting the new environment. So of course the literal-minded, being influenced by the senses and thinking there is nothing higher than the senses, began to build an institution in order to destroy the old and build the new. So they tried to create a utopian society. They tried to influence everyone's behavior; to behave on the outside like they felt they should, which was only intensification of the infant idea to be different; appear to be different on the outside, so all effort was put on the

outside behavior and the outside attitudes. Then, of course, they felt that the person having these wonderful utopian societies would have a utopian behavior; that they would have utopian attitudes and, of course, no one ever thought about how a person sees things. After all, one knows that one sees things as they are. The literal-man always thinks he knows and sees all there is to see.

Then, of course, they heard of the kingdom of heaven and some of the ideas. Agape, being considerate; of harmlessness and of contribution. The literal-mind, of course, took them all literally and made love as he had always made it, as tolerance. He would tolerate those whom he looked down on. And for being considerate he was condescending, after all he was greater than others. The literal mind recognized others as not being equal, but as the object of charity; that one is to look after and take care of and to try to improve them in every direction, always on the outside, of course. Improve their behavior, improve their state of being, improve their docility, make them more domesticated, then they would be improved, but they obviously would have to be subject to the literal-minded rulers, who had done so much for them. Harmless meant to the literal-minded to be helpful. To help them have pleasure and comfort,

attention, approval and to be important, so all help was extended in that direction. Of course, the literal man got a good feeling from being helpful, from looking down on others, it makes him feel important, strong and in control. And of course he felt that he knew all about the great esoteric teachings and was putting the teaching into effect but he had missed the mark entirely. He had applied it all to the outside, to the literal everyday mundane existence of trying to gain pleasure and comfort now and forever, to gain attention, to gain approval and to feel important.

RECAP OF TWO LINES OF TEACHING

Now for a little recap. First it stated that the esoteric teachers recognized four forces. Initiative, resistance, form and result. These have been listed in many ways, in many forms of symbols. The great Sphinx in the Egyptian desert has all these symbols. The initiative was man, resistance, the bull (second force, may be either active or passive), form, the eagle (self-knowing). The eagle that could fly high above and look down at everything, that point of awareness in man that is the "observing I", that begins to be form of the spiritual man. And result, the lion, the strength, love or regeneration, the only real strength there is. And that one could see that there was really no such thing

as cause and effect that it was only a portion, or seeing a limited aspect - two of the forces one proceeding the other, not seeing the whole, or four forces interrelated. First force, initiative; second, that which makes it possible for form to appear. Without the resistance no form can appear. Without the inter-action of initiative, resistance and form there can be no result.

Then one could begin to study self-knowing. This may be a slow process. It may be a difficult one. One may forget it much of the time, but nevertheless, if one continues, one comes upon self-knowing, begins to see self, as having been put together, not given. A self that has been accumulated. Many "I's" that have rules of their own, they go in all directions. Seeing this he begins to have confession, to really see what he is like. He is now a doer of the word as well as a hearer of the word or teachings. One of the great teachers said that a person who only heard his words and did not act upon them was likened unto a foolish man who built his house on sand. And when the first resistance came, in the form of winds, rains, floods, that house was unable to stand. It fell. It was utterly destroyed. And that the person who heard the words and acted upon them, worked on them, was likened unto a wise man who built

his house on a rock, of actual experience of self, actually seeing the self by self observation, he now has strength within himself and that his spiritual house was built on a rock, something very firm within himself, and that when resistance of any kind came, such as, winds, rains, floods, that their house will stand.

To one who doesn't observe one's reactions, one's responses, one's feelings about second force, of resistance, one knows little of self. After all, as long as everything goes the way one wants, one feels fine. It is only when this divine resistance, a force from a higher realm, obstructs one's initiative, that one begins to be conscious of how one responds, how one reacts, how one feels inside. One is driving a nail and strikes a knot within the wood and the nail bends - how does one feel? Does one become annoyed, aggravated? Or does one pull the nail out and start over again? One then begins to see how one is responding to second force, resistance. Does someone seem to be obstructing your way, to having exactly what you want? Maybe a parent, maybe a child, maybe a mate, maybe a business associate. How does one respond? As a child does by complaining, sticking up for one's rights, becoming a person trying to please, much against one's will, or as a self-knowing adult by

seeing that person or that situation as an opportunity to develop spiritual strength? To have understanding, love and to find ways and means to deal with that second force. To adapt resistance to one's purposes. After all, if one's purpose is to be a student of esoteric teachings, is to evolve, complete, perfect oneself within, to be regenerated into a man of love, all the mundane affairs of everyday life are merely means of teaching that will bring one to that state of being, love itself.

One of the greatest understandings that one can have is understanding the nature of second force because on meeting a second force is where one ordinarily goes into a mechanical state of existence; where one behaves according to what happens to one, not according to what one has as an aim or purpose. Did you ever think that a human being might possibly be just a machine? That he is entirely subject to what happens to him as long as he doesn't know self and is not aware of the forces of life, especially second force. Something comes along that pleases him, that he enjoys, that he likes. He feels fine. Something comes along that resists what he likes or wants to do, his aims or purposes and he goes all to pieces - he is bent out of shape like a car that has been hit broadside.

Seeing this he begins to be thankful for the greatest grace of God - second force, resistance that gives him strength to grow and aids so much in his self-knowing as he observes the self and sees all the "not I's" that want to make war with the second force - blame it, resent it, hate it, whatever channel it comes through. Seeing this he then sees that the love of an almighty creator, a universal intelligence, has given him resistance so that he can rise above it, use it, adapt it to his purposes and have strength and power, and that he has love because he understands the source of this second force of resistance, whether it be active or passive.

As man proceeds in his self-knowing he recognizes that he really has no aim, that he has no purpose, that he is just struggling to be different, to have pleasure and comfort and to escape pain moment by moment. He has no aim for his existence, for his whole purpose on earth. As he sees this and begins to recognize some of the truth taught in the esoteric teachings he developes an aim to be a man, a man of love. Then he has something to work with, not as an ideal, but as an aim. Something to shoot at, some direction. Now then the truth has taken a place within him and he is now working from the truth rather than from the error that the whole purpose of living was to be

nondisturbed. When one has this aim, then one sees when one misses the mark. This is called sin in some writings. He has missed the mark and immediately corrects. He doesn't over correct, he just makes a correction. He is like a pilot flying an airplane. He sees from his central aim that he is off the beam and he immediately begins to make corrections to get back on the beam. He wastes no time in feeling guilty and regretting. He just proceeds with his aim. He gets back on that central aim, begins to go in that direction. If one sees this, and sees that one has an aim and what that aim is, the realization of that aim is not far away. It has nothing to do with what he performs on the outside, the way he earns his living or whatever. It is his inner state that he is concerned with. And when that inner state is made new then it, of course, expresses on the outside.

Man through the ages has cried to his god to give him instruction. "Tell me what to do, Lord, and I will do it." This prayer has always been answered but is answered by a wise Father, not an indulgent Father. The commandments were given many, many, many years ago. Man looked at them and went out and tried to do them. When he didn't, he merely felt guilty; he didn't look to see why he couldn't live up to them, what there was

within himself that couldn't do all the work. So he struggled on, put on an outward front, never seeing that these commandments gave him reasons that would make him look within if he was but awake. It is like a parent, that when a child asks for a gift he gives him a way to earn the gift and more. When man sees that he doesn't love either his neighbor or his creator he begins to find out why he doesn't, if he is a wise man. If he is not a wise man, is a literalist, he is tolerant of his neighbor, expresses words about God and his inner state, goes on in darkness. But when one sees that when a man is given the idea of self-knowing, he isn't told exactly how to go. He is only given a few pointers. He has to pick self up and do the work. If someone should walk up and tell another that his or her inner state was such and such, he or she wouldn't believe it because he or she is totally blind as to the inner state.

It reminds one of a story of a man who had a beam in his eye, who wished to remove a speck from another man's eye. And a great teacher said to him, remove the beam from thine own eye first and thou shalt see clearly. Of course, he didn't appreciate it because he didn't know that he had a beam in his eye; his inner state, his inner comprehension. This inner comprehension

is what must be made clean. It can only be done by observing the self in relationships of various kinds without condemnation or justification, without judging it, just observing it so one knows.

Having the esoteric ideas is enough, having the ideas of self-knowing explained in detail to one is useless. To work on them is very, very valuable.

SOME PRACTICAL WORK METHODS

1. DISCOVERY
   a. The usual idea of having the mind open is being gullible to suggestion from all authorities.
   b. As used in the schools, having the mind opened refers to being capable of seeing that one is conditioned, manipulated and totally controlled by conditioned factors and finding excuses or justifications and rationalizations for the behavior expressed. This area is the last thing the student wants to be aware of.
2. LAY DOWN YOUR LIFE
   a. Try to change behavior by will-power of certain behavior patterns.
   b. As used in schools, means to lay down one's ideas that by will-power, one can control one's behavior. (In other words, to "lay down" implies SURRENDER to the fact that I am subject to conditioning - that attitude cannot be controlled by will-power.) To lay down the purpose of being nondisturbed.

3. ASK FOR (PRAY)

   a. As used by usual persons, pray is to ask for gratification of the four dual basic urges.

   b. As used in schools, "asking for" is to ask for "wisdom" of a greater power than the awareness of man to express through the human form that is doing the asking. (In other words, it is a turning about from the gratification of the senses to service of Life.)

4. BEING

   a. To the usual person, being consists of having as many of the senses as possible gratified at all times.

   b. As used in schools, being is living "agape" and is expressed in consideration, contribution and harmlessness to all Life.

Schools are concerned with working with individuals, that each may have the material to live a spiritual existence instead of struggling for gratification of the senses (not that many of the senses may have gratification).

The schools over the ages have established certain practices, that when applied, have been known by many names. Here, simple terms familiar to most will be used. These practices have two levels, the spiritual and the literal.

A person with self-knowing or the open mind will find these practices are life-giving rather than a tedious chore. The schools work with individuals on these practices on both levels.

PRACTICES

1. DRESS AND KEEP THE GARDEN

   a. Literal - The garden is one's environment, associates, surroundings, the physical body and all the space a being occupies or uses. When a student sees the inter-dependence of all living forms, the student takes responsibility for all that space the student occupies, uses and expresses in. Thus the student does not contribute to pollution in any shape, form or fashion, but does contribute to the beauty, order and well-kept appearance of the environment he or she expresses in.

   b. Spiritual - The Spiritual Garden is Awareness. This Garden must be kept open for inspection, which is self-knowing. This Garden is dressed and kept not only by keeping it open, but by the practice of gardening, removing the weeds (conditioning), by order, by paying attention, watering, fertilizing (gaining information). The major source of fertilizer and water is seeing

the parallel as practiced in the literal world. Without seeing the parallel, the Spiritual Garden is closed. It grows up in weeds and is choked and neglected. Without the practice of dressing and keeping the Garden in the literal world, one cannot see the parallels and practice in the invisible Spiritual world.

2. BE FRUITFUL AND MULTIPLY

   a. Literal - "Be fruitful" is not only to have children, but to see and work with all space one expresses in, that it is aided to express to its fullest, to bear seed; to replenish Life Everlasting on earth.

   b. Spiritual - To allow Spirit to express without conditioning (weeds), to bear fruit of the completed man (the integrated, the spiritual man) which in turn works with another seed (conditioned man) that it may also bear fruit to fulfill destiny of Spirit (Life, the kingdom of God, heaven) and multiply. This is working from one to one, divide to multiply spiritual men on earth. The evolved person is fruit.

3. LOVE

   a. Literal - As usually practiced, a "god" is worshipped as whatever one has made important

or whatever ideal is set up. This is served, not loved. The schools teach this practice on the literal level as some external form of worship, recognizing and applying to a deity according to the understanding of the individual and to find its expression - in seeing all Life forms for their evolving and completion without any regard to any value according to the worldly evaluation system.

b. Spiritual - To see the parallel of the Life form and seeing the Spirit create and maintain the Life form. The love here is seeing the love in the form of approval and agape. In seeing this parallel, one realizes that one is Spirit and that one is surrounded by Life's spirit. One sees oneness with Spirit as one has seen oneness with all Life forms. One has approval and understanding for every expression of Spirit, recognizing that Spirit may be playing the role of a stranger, black man, white man, red man, mad man, drunk man, crippled man, insane man, etc. When one sees Spirit everywhere, in all, that person is the living expression of agape, and it could be said that he or she is completely immersed in Spirit or is baptized with Spirit.

4. FAST AND PRAY

Fast - to deny the appetites of condtioning.

Pray - to ask for wisdom or to remove a recognized demon (conditioning).

a. Literal - The person without the school generally is taught that having fulfilled the literal level, he or she has done all that is necessary. He or she has only become a believer in ritual--is dead.

b. Spiritual - To fast is to fast from conditioning. Expressed as "Is not this rather the fast that I have chosen? Loose the bonds of wickedness, undo the bundles that oppress, let them that are broken go free and break asunder every burden. Deal thy bread to the hungry and bring the needy and the harborless into thy house. When thou shall see one naked, cover him. Despise not thy own flesh." Spiritual prayer - that one may be able to see and carry out the fast. Then one can be said to be praying and fasting continuously and without ceasing.

5. CAST OUT DEMONS, HEAL THE SICK, FEED THE HUNGRY, RAISE THE DEAD.

a. Literal - Cast out demons is to cast out difficulties, be a peacemaker. To point out worries,

point our their concern for the past and the future, not the present. Healing the sick implies administering to the sick, do what you can to make them comfortable. Feed the hungry - feed them. Raise the dead, raise the spirit, the mood. Point out by demonstration that the spirit world is more real than the physical world.

b. Spiritual - Cast out demons - conditioning has been so much in control that it has a personality of its own. To cast it out is to recognize it, to call it up and to ask Spirit to remove it and to give thanks that it is removed. Heal the sick - to the spiritually sick or conditioned, to minister to the sick on the same parallel as the literal level. Feed the hungry - people hunger for self-knowing. Bring forth self-knowing that they may know self and therefore know Spirit. Raise the dead - a person unconscious of what one is, is dead spiritually and is dying physically, may be dead physically. "To raise" is to raise the way one sees things. If one sees that another is sleeping, the sleeping one can be awakened.

6. REMEMBER THE SABBATH AND KEEP IT HOLY

a. Literal - one day set apart each week to consider spiritual study for one hour or less that day. The rest of the day and the week is spent gratifying the senses. The so-called spiritual study is of the ways and means to gain the four dual basic urges at a later date. In the school system, the 24 hour period is used for the study of self-knowing spiritually.

b. Spiritual - Understanding of the Sabbath teaching story tells that the creative Spirit works six days and created things and rested on the seventh day. Thus indicating that man was given the ability to initiate and thus realize his true spiritual nature. We live in the Seventh Day which may be eons long. We live in an age when man is to do his own initiating and not be entirely dependent upon Spirit for his evolving. In other words, the age in which we exist is the Sabbath. He is to remember that it is a day made for man to work on self; eons of duration, that he is to keep it Holy, using it for evolving, realizing his true nature (responsibility of seeing for self), thus keeping the day Holy.

7. RISE UP (ARISE)

How one sees persons, situations, events, etc.

a. Literal - Man may see that no person can do anything unless they feel that it is right, proper and/or justified; or as knowing what is right but goes ahead and does wrong anyway. He can see events as threats when compared to ideals; or see them as challenges which can be an evolving factor. One can see situations as a problem to be solved; or as a mystery to be lived.

b. Spiritual - To arise is to awaken to the fact that Spirit is the only reality, that all roles of Life are played by Life (Spirit) to give me challenges as to how "I" will see it. "I" can see "you" as a source of irritation or "I" can see "you" as Spirit playing the role of "you" to give "me" the opportunity to see how "I" will see "you" - to see through the disguise.

A SHORT STORY OF "I"

Once upon a time there was a very wise man who owned uncountable domains. He had a son who was beginning to be capable of assuming a little responsibility. Before this time the son had been totally cared for by others; before he could want anything it had been given to him. He had been cared for in such a manner that until this time he had been totally in a state of nondisturbance.

The wise father knowing that this state of affairs would not allow his son to grow up to be capable of making any worthwhile contribution to the father's vast domains, began to take thought within self as to ways and means to give the child opportunities to grow into a wise, responsible person; to allow the child to perfect himself. The father loved his son beyond comprehension to the usual parent, and knew that the child would not be perfected if the father constantly controlled the child and by control brought him up to be what is commonly called a good son, one who always obeyed his father because he either didn't know any other

way or least he lose a chance to share in the father's riches.

After much pondering and reasoning from his wisdom the father settled on a course of action for the well-being of his beloved son. The wise father knew there were dangers for the son in the course of action he decided on but that it was the only way the son could develop into being fit for the inheritance that was the son's rightful due. The course of action the father decided on was to establish an estate planted with all manner of plants capable of producing all manner of fruit; some precious, some useful, some poisonous, some simply nuisances, to allow the son to discover for self which to cultivate, which to value, which to root out, which to eat of and which to avoid. Having established and planted the garden, the father arranged for servants, who did not know him nor his purposes, nor spoke his language, to be assigned to care for the garden and the son, these to be recalled from time to time as the son grew older. While the son was asleep he was taken to the estate and left with the servants.

The son on awakening, finding himself in these strange circumstances which were decidedly less comfortable than the circumstances he had been used to in his former state of being, and which by now he had become to feel

entitled to began to complain in no uncertain way. The servants tried to comfort him as best they knew but they looked very strange to him and made sounds that he could not understand. Finding self in this strange, to him, state he wandered into his garden. He quickly saw a very poisonous tree that looked attractive to him. Now this poisonous plant had the property of casting the one who eats of it into a state that that plant becomes all one wants to eat from then on, but it never satisfies except for a few moments, and the eater thereof wants more, better and different of the same plant; this having the effect of making the eater exist in a state of discontent because he is never satisfied. Further the poison makes the eater feel that only by being satisfied with what the plant provides is the only purpose of living.

The son, forgetting everything except his need for the plant, began to be very vexed with anything that kept him from the plant. He was hooked one might say. Even in his poisoned state he began to notice that all the servants on the estate were addicted to the plant and that in order to get more of the plant and its effects, which all craved and lusted for, that they eat of plants that surrounded this plant that he and the

rest competed for continually.

He happened to notice that one of the servants ate of one of the plants near the one all craved and almost at once that servant began to cry and complain, seemed to be in a very pitiful state; the others immediately began to feed that servant with some of the plant all craved. The servant didn't even have to attempt to gather from the plant that they all craved and competed for.

The son, of course, mimicked the servant who had received, to him, so much that was desirable, so easy, by eating of the same plant. At once he felt no one cared about him, that no one liked him and at once felt so miserable he began to cry and complain. Sure enough a servant ran to him bringing some of the plant that all craved. He had discovered for self another poisonous plant that seemed very valuable to him. It got him what he craved with little effort. He, of course, did not recognize that these plants were destroying what mind he had, and preventing him from discovering all the precious health giving, life giving plants in the garden his unknown-to-him father had provided for him to grow and become perfected with.

The son ate freely of this new-found plant that its effects made others give him of the plant he

constantly craved for, which when he received of, only made him crave more. He ate of this second plant so often that the servants began to ignore his complaining when he ate of it. They were too busy trying to find something on the plant themselves. He was very frustrated by this turn of events and felt very sorry for himself.

While deeply immersed in the dream state called self pity, brought on by this second poisonous plant, he happened to notice that one of the older female servants whom he depended on so much to bring him of the first plant, who he had some sort of an emotional feeling of dependency for, and observing that the others with similar feelings of dependency called this feeling love, he called it love too. He noticed the female servant whom he loved, depended on, for his supply from the first tree, which was never enough to him because by its nature he wanted more, ate of a third plant nearby and at once she was transformed into a violent, threatening wench who frightened the son very much, but almost at once one of the male servants ran to her with leaves from the first tree and she became very sweet and very pleasant. In fact, she ran to get the male servant some flowers from the first tree.

The son noticed this and being poisoned by the first tree couldn't understand it; he just reacted by eating of this third plant. He at once began to feel very entitled to have the fruit of the first tree, that it was his right to have everyone supply him. He had very violent urges within to kill or destroy or cast out any who did not supply his craving for the first plant. He felt very violent from the poison of the third plant and began to storm about waving his arms and stomping his feet in a very threatening manner. He enjoyed this feeling of power and sure enough some of the servants began to bring him of the first tree. He had discovered a great power, the third tree. However, this new found power didn't last long, as all the servants were also eating of the third tree and they were all larger and stronger than he and instead of giving him of the first plant when he ate of the third plant, they actually began to actualize the violence they felt from eating the third plant on the son. In fact, they became so violent toward him that they forced him to eat of a fourth poisonous plant. This plant's poison had the effect of making him feel constrained to feed others with the first plant even though he wanted it himself. This had as its effect a great feeling of conflict and

being all fragmented inside. In his poisoned condition he really couldn't think about what was happening to him, however, he did notice that he felt like three people instead of one. One wanted to have the first tree for his very own, and one felt it must give others of the first tree or feel badly, and still another person who tried to do both at the same time. The son was in a sad state, he didn't know which one of these three he was - he just felt that everything was a mess. He struggled on in this state for many long months.

Near the beginning of his seventh year in this strange estate that his unknown father had arranged for him to give him opportunities to perfect himself, the son found himself so very miserable in his state of feeling fragmented from eating the poisoned plants that he was just about ready for anything that might be offered him. While engaged in his misery, one of the servants, the oldest one, came up to him and in a kindly manner said, "Son, I see that you are quite miserable and I want to help you." In his state the son was ready for help, help to get the only thing he really wanted; to eat from the first tree. He knew what he needed but needed help to get it. For in his torn-up state, even if someone gave him of the tree, one of these three that he felt himself to be, said it wasn't real. So he eagerly

listened to the old servant.

The old servant told the son that indeed the first plant was that which was most valuable in this estate but that he had approached getting it wrongly and thus fell into his present state. The old man said that to be able to enjoy the first plant the son must eat of a plant that the old man would select for him. The son felt that this sounded fine so the old man selected the plant and had the son eat it. It was very poisonous. As soon as the son swallowed it he became quite obsessed with an urge to believe and do everything he was told by the old servant. While in this state of entrancement from the poison of the fifth plant, the old servant told him that to have his supply of the first plant and to be satisfied he must eat of a sixth plant. This, of course, the son did eagerly. As soon as he had eaten of the sixth plant he had a strong urge from its poison to be an actor, to say things he didn't agree with, to do things he didn't want to, to act in ways he didn't want to; just any way the old servant told him to behave he did, and he said what he was told to say. Instead of having the effect the old servant had told him this plant would have, it seemed to be increasing his misery and conflict despite all the new ways of behaving since he had eaten the fifth and sixth plant, recommended to

him by the old servant. He still experienced the craving for the first plant and now many voices arose in him to tell him to get it first one way and then another. The poisons from all the plants he had ever eaten were still very active. His state was less than desirable to say the least.

One day while in this less than desirable state, he was walking round and round the plant that he ever craved to eat from, when, in sheer boredom, he snapped offthe top of another poisonous plant and ate it. As the poison took effect he felt as though suddenly his eyes were opened and he really saw clearly why he had never had enough of the first plant to really satisfy him. It was all the fault of the servants, so he began to blame them and feel that he knew that if they were just different, or better still all gone, he would have his craving for the first plant gratified.

He began to be very difficult to get along with. However, unknown to him all the servants on the estate had eaten all the plants that he had, and they did as he did, but none saw that they were all behaving and seeing in the same way due to the effects of the poisonous plants they had all eaten of.

Soon some of the older servants died from the long use of these poisoned plants, some left hoping to

find the first plant in greater abundance some other place.

Soon the son was left alone to try and cultivate the first plant. Whenever he cultivated it the other six poisonous plants flourished also. This little area was the only part of the great estate with all its plantings that the son or the servants ever knew about. Having eaten of the first plant they couldn't think about anything, just feel the craving for the first plant and the effects of the other six they had eaten hoping to gain more of the first plant.

In this manner the son had spent thirteen years in the estate that his wise father had prepared for him so that he could gain wisdom by discovering for self. During this year the father sent a trusted servant to see how the son was progressing. The servant arrived and found the poisoned son walking in circles around the first plant. The rest of the great garden entirely neglected.

The trusted servant tried to talk with the son about the other plants in the garden and tell about what wonderful fruit they would produce if he ignored this poisonous weed and cultivated the other wonderful plants. The son obliged by running him away from the estate. The trusted servant returned to the father and

reported the state of affairs.

The father called another trusted servant; sent this one to call on the son. He found the son and visited with him for a while and inquired about the son's situation. The son told the trusted servant with much pride that, "This is my estate, these plants are my plants," that, "These plants are my entire purpose of living." The trusted servant inquired if there was more to the estate than just this little plot of poisonous weeds. The son said, "Of course not, I've lived here all my life and I know what I have." The trusted servant left a book on gardening with the son and departed. One year later he returned to see if the son had studied the book and perhaps had used the knowledge to at least begin to discern poisonous weeds from life-giving plants. He found the son still cultivating the poisonous weeds and all the valuable plants still being ignored. The trusted servant inquired of the son if he had read the book. The son said that he had, and found it a lot of foolish rubbish that no one could understand and suggested that this bringer of the book on gardening should get off his estate at once and not come back. This trusted servant returned to the father and reported the state of affairs.

The father pondered for some time as what to do to get his son out of his poisoned state and start on with the purpose his father had in mind for him. After deep thought he called another trusted servant to him, told him that such and such was the state of affairs. This servant departed to the estate where the son was existing in his more or less sleeping or drugged state. This servant of the son's father, began to tell stories that the inner content was parallel to that of the son. At first, of course, the son only found them faintly interesting and saw no relationship to self. The servant kept telling stories until finally it began to seep through the muddled, poisoned consciousness of the son that in some way these stories reminded him of the things he had experienced and what he was experiencing now. By this time he was beginning to really like the story teller, so one day when the story teller invited him to eat of a plant in the garden, away from the poisonous plant, he agreed.

Upon eating this plant he had a feeling within self, a real desire to know about himself, this estate he was in and the nature of all the plants there. He started work on this at once. Although the poisonous effects of the seven plants he had eaten interfered quite frequently, he continued in his efforts with the

help of the story teller. As more and more of the effects of the noxious plants wore off, the story teller left him to continue alone.

The latest report is that he continued in his work until he discovered the value of the life-giving plants in the garden and had cultivated them to a high degree of productivity, that he had dug out and burned the seven poisonous plants and had seen that his position was to understand the garden and bring it to a high degree of productivity of the life-giving plants for whomsoever it belonged; that he didn't own the garden but that he was the over-seer, the gardener. Also, it is reported that he had learned to greatly value the book the second trusted servant had left with him.

It is also reported that the father is to soon contact the son and enlighten him as to his true identity.

BOOK III

SELF-KNOWING

BEING AWARE OF DISINTEGRATION

The necessity of knowing self and what is to be examined in self.

1

In these discussions about our individual inner states of being, we will refer to many passages from the Bible. In this we will probably bring forth ideas which will seem unusual, but rather than just dismiss them, it may prove to be very profitable to act on the ideas and thus discover much about one's own inner state.

Most have problems of one sort or another which limit inner and outer peace of being. Further, one with a problem tends to experience disintegration in personal relationships, social and business affairs and possibly physical disintegration.

When one experiences the state of being called having a problem, one tends to, first of all, establish in the mind the cause of the problem - what is to blame for this state called, having a problem. This cause or what is blamed is resented. Resentment is a form of hate.

In this state we feel that we are the victim, and of course our state cannot be different until whatever we see as cause changes or simply goes away. This seldom if ever happens and thus the state of being, called, having a problem, goes on and on with the state of disintegration going on and on.

There is a passage from the Bible that may shed some inner light on this, and thus be an aid in taking another look at the situation and perhaps it can be seen differently. TO SEE DIFFERENTLY IS TO HAVE A DIFFERENT STATE OF BEING.

MARK, 7th Chapter, verses 14, 15 and 16.

Then he called the crowd to him again, and said to them, "Hear me, all of you, and understand. There is nothing outside a man that, entering into him, can defile him; but the things that come out of a man, these are what defile a man. If anyone has ears to hear, let him hear."

Here we see the word defile which is from an old word, giving the idea of being trampled on. This word defile, as used today means to make filthy, which followed from the old meaning of being trampled on.

When we resent something as the cause of our problem we feel that we have been trampled on by something or some person. This passage says that that which tramples on us comes from within. Let us see how this could be. In order to do this, it first requires a look, a look at our inner state of what we value, of what our fundamental concepts of the nature of the forces of life are. Now basically, we have as our idea of the forces of life that there are causes and effects. Every effect has a cause

and a cause we either like or blame. In the case of having a problem we blame it. Consequently, we only see two forces. However, if we study further into the situation we see that there are four forces always at work.

One which we initiate - something we want to do or something we have in mind that we would like, some purpose we have. And then there is a second force - resistance - always this force seems to be an effort, either active or passive, opposed to that which we initiated. We see it in every aspect of living things. A plant must break through the passive resistance of the soil in order to come to the surface and grow to be a plant. No doubt it sometimes resents that crust of soil over the top of it that it has to work so hard to get through. But if it wasn't there it would never develop into a plant. It would only be a sprout. If the seed had been laid on the surface and had enough moisture and heat it might germinate but it would never make a plant; it would only make a sprout. Now after the first force of initiation or initiative and the second one of resistance, there comes about a form as we have seen in a plant. Then the form has some result. Without the form there wouldn't be any result.

So there are four forces involved in everything that comes about. If I initiate to go to another city, there is the resistance of distance, traffic, possibly

even weather. Then we move, we go to another city, then the form of the arrival, and then the result of whatever was to be done there. If we observe, we see that this is in every aspect of life, wherever we go.

We remarked that possibly we would want to know what our inner values are. In the process of being born we met with a resistance and we began to be conscious and experienced sensations that were opposed to our being non-disturbed as we had been just a little while ago, before the birth process started. And this being nondisturbed seemed such a desirable state that when we met the pain and discomfort and frustrations of the first few moments on this earth, as well as the next 100 years, we put great value on being nondisturbed. So we came up with a very fundamental conclusion, and this we can check in our-selves, we do not have to accept it as being true without investigation. Our fundamental purpose is to gain pleasure and escape pain on all levels. Of course, this includes not only physical, but we also want to gain attention and to avoid being ignored or rejected. We want to gain approval and we want to escape disapproval. We want to gain a sense of being worthy or important, and we want to escape the sense of inferiority.

Now when we bring about these states as ideal, we begin to have as our fundamental purpose to be non-

disturbed on all these levels. And, of course, not realizing that resistance is necessary for our complete spiritual growth, we begin to blame whatever channel that resistance to nondisturbance came through, of course, we blame most of the time. And we feel that if everybody would just do differently, if he, she, they, it or that, were different, then everything would be just fine for me. But of course, it isn't different. So then I go on with the feeling of self-pity, the feeling of resentment, the feeling of hate, the feeling of revenge, and many other destructive feelings.

Now this is the state of destructive emotions that our passage of scripture said tramples on us. Now we never thought of these as arising from within and that there was conditioning or factors that had been put there from birth on, that brought about this state called, having a problem. We saw it as arising from all the channels of where the resistance to all our affairs came. But did it ever occur that each of us is a resistance to someone else? Of course, we never think of that, because I am always doing what I should do, and if they were only doing what they were supposed to do, then everything would be fine.

But here are the four forces always working. One = I initiate. Two = there is a resistance. Maybe

the person has no idea that they are being a resistance anymore than you or I realize that we are resistance to someone else. We are going on about our affairs but they are in the way; we are an obstruction, we are a resistance to somebody else's initiation, to the aim they have initiated and wish to do. And they possibly blame us, resent us, and all those things. These are the things that trample man under. Now let's see if we can take a new look, which we said if we could see differently, we would have a different state of being. According to the Great Teacher, the things that defiled or trampled man came from within. These things that come from within are fundamental ideas that we have and don't even realize that we have. Or if we realize that we believe in cause and effect as an absolute principle, we have taken that belief as absolute fact without investigation.

First there are four forces involved in every completed phenomenon: Initiative, Resistance, Form, Result -- initiative which I do, resistance which comes through every conceivable channel - other people, the weather, gravity, circumstances, through everything that one can think of - but it must be there or there would never be a form, and then there would be no result. By the same token, other people initiate, I am resistance

without even knowing it. I stand in their way and they blame me, and so forth, but without it they too could not have their spiritual frame of reference or form realized, and the result of living a spiritual life.

By the same token we have as our inner state, as our whole purpose of living, to be nondisturbed; always to gain comfort and pleasure on all levels and escape pain on all levels, including all the psychological and spiritual levels. Not being able to do this immediately, without resistance coming into being, we feel we are trampled on by destructive emotions, we are in the state called, "having a problem." In a state of anxiety, in a state of resentment, which are all disintegrating, all called the state of, "having a problem."

Yet this Great Teacher in his infinite wisdom pointed out to us that that which comes from within is that which tramples on us. Now if we see that, possibly, just possibly, I could look at it in another way. To see that there are four forces and that I am appreciative of this resistance that comes along because without it I would be nothing - just an insipid bowl of warm jello. There would be no power, no physical power, no psychological power, no spiritual power to grow to a spiritual frame of reference and be a spiritual being without this resistance force.

Recognizing this I see that resistive forces will always come along. I also see that the purpose of living is to evolve and to grow and that having forces oppose or resist initiated aims are necessary. The same as an athelete must have resistance before his muscles will develop. So seeing then, that the purpose of living can be reevaluated -- that the purpose is to grow and to understand and to meet resistance and adapt it to my purposes of evolving and growing rather than to see it as a problem or that I am unfortunate in having resistance. Seeing this we have seen a way to spiritual maturity. A spiritual evolving and we will cease to feel trampled upon. Seeing it as from within, I can change it, I don't have to wait for resistance in the world to come to an end - it never will, because that is the nature of things. It is the divine plan that there must be a resistance to life in order for life to evolve and to complete itself, to become perfected.

2

In this series of discussions we are concerned with what certain Biblical passages have to say about our inner state-of-being so that we may have a new way of

seeing ourselves and the situations in our daily living. There is the definite possibility that seeing in a new way, the events of everyday life will bring about a new and different state-of-being. Having a different state-of-being is having a new life -- being a new person.

With these thoughts in mind, let us read: MATTHEW, Chapter 6, verses 22 and 23.

"The lamp of the body is the eye. If thy eye be sound, thy whole body will be full of light. But if thy eye be evil, thy whole body will be full of darkness. Therefore if the light that is in thee is darkness, how great is the darkness itself!"

Key words for consideration (the scripture has certain words that are not used in the ordinary everyday sense so we will look for a specific meaning as they are used here):

BODY - the total organized substance; body, mind, <u>being</u>.

EVIL - producing or threatening; sorrow, distress or calamity.

DARKNESS - destitute of spiritual light; gloomy, dismal, not clear to the understanding or awareness.

EYE - the faculty of intellectual discrimination or inner perception. (We ordin-

arily think of the eye as being the organ of seeing, of sight, but as used here it is the faculty of intellectual discrimination or inner perception.)

From this we see that this passage from the teachings of the Christ is referring to one's inner make-up, which one is usually unaware of, and that if one remains unaware of this inner make-up, one will remain in a gloomy, dismal, threatened state-of-being, having problems, being miserable, in other words. Thus the teaching implies that if one would have a different state of being one must become aware of one's inner state.

To be aware of one's inner state, one starts by bringing to awareness what one really values. It seems to be useless to sit down and quietly think about what one values, as all manner of thoughts will crowd in and one will arrive at an entirely false picture of one's values, because one has been taught by suggestion to say they value much that one doesn't really value except as a means to an end, not as a value itself. The only really workable method one can use to discover truly what one values (which is the self) is <u>self observation</u>. To observe one's acts, one's feeling in relationships - and that is to be observed without condemning it or justify-

ing it, just to observe how one feels and how one reacts in various relationships during the day that one enters into.

First, let us realize that we may discover things about self that does not at all agree with the usual picture of ourself as someone very special, that others fail to appreciate and mistreat. So we must have the intention to be honest with self. We certainly don't need to tell anyone else what we discover. Second, we must have the intention of going on with our work of self-observation regardless of what we discover; for the scripture teaches us that it is better to not start, than that once having put one's hand to the plow, one turn back.

With this in mind and ready to start self-observation so that one may be full of light, we can avail ourself of a road map. But know that a map is a guide for a trip, and to arrive at our destination one doesn't just read the map; one makes the trip oneself. One may start the work of self-observation by observing under what circumstances one feels certain emotions. A few possible ones to start with are: anger, annoyance, resentment, guilt, regret, fear, worry, insecurity or feelings of inferiority, and let's not forget jealousy. Observing the presence of these destructive emotions and one's reaction, one begins to see that these feelings

only arise when one is not getting or anticipates not getting some ideal thing or situation that one feels would make one "happy". Now one is near, but not seeing clearly what one values. We want to be happy but what makes one happy? That is what we really value, that which we know will make us happy.

By going slowly and going deeper we may travel this rough road and see that what we mean by happiness is to be in a state of pleasure and comfort with lots of favorable attention, lots of approval, and being able to feel important, and that I have no pain; no one ignores me or rejects me or anything "I" do, and that no one disapproves of me or what I do, and that I am never made to feel inferior by anyone showing up that has more, is more attractive, or gets more attention or approval than I am getting, and that everything happens just like I want it to right now. Now we may not think that is very pretty but it is fact, and to recognize fact is to recognize truth. And when we recognize truth, that truth changes us. It may even change our values - let's find out.

While we are observing self we may notice that all others are unknowingly using the same methods to try to be happy and that it is not working very well for them either. It may not be pleasant to see that one has made one's happiness depend on such unattainable ideals but one

may experience a feeling of joy that one sees things somewhat as they are. It may remind one of a children's game called, "pin the tail on the donkey while blindfolded," the only difference is that in this game we see it being played by everyone, totally unknowing as to what they are doing, that all are blindfolded at the same time and all are trying to pin the tail on the donkey at the same time. When one jabs another, that one blames the one jabbed, for being in his or her way, and when one is jabbed one blames the jabber for hurting him and preventing him or her from getting the prize (happiness).

As one observes these things in self, one sees one is much like a machine, controlled by what happens to it. Our whole inner state seems to be controlled by what happens to it - can we have charge as to how we will feel? can we choose how our inner state will be regardless of circumstances, regardless of what happens? Also one may see that one can adapt what happens to one's aim and work to go toward the mountain called peace, since it won't come to you just because you want it and feel that you are entitled to it. This casts out much darkness and starts filling one's eye with light. One's inner perception, one's inner discrimination begins to see a different set of values; begins to see what has brought about so much misery.

If one is filled with the light of self discovery, one is joyful at the discovery of a whole new state-of-being. A state of being where one sees all as new, as interesting, as opportunity, to arise spiritually from a pit of mechanical sorrow. As one discovers by observation certain facts about one's inner state without condemning or justifying what one discovers, one experiences an upsurge in energy for the great adventure in reevaluating every belief, value and opinion one can discover in self. One sees self and one's state clearly, face to face, whereas before one saw as through a dark glass.

One develops an aim to actualize one's potential of being fully, objectively, conscious as opposed to the old state-of-being subject to every happening, as seeing every resistance as an affront instead of an opportunity to further develop one's awareness and conscious spiritual frame of reference. A person with a conscious valuing system constantly subject to reevaluation as more light comes with more self-observation is a new person.

A new person lives a new life.

* * *

What is the meaning in the scripture passage,

"If anyone has ears to hear, let him hear."?

Obviously we hear according to our preconceived opinions. Did you ever notice how you hear? Someone says something and you agree. You hear that. He says something you don't agree with, due to some former conception or belief or some frame of reference and you immediately cut him off. You don't hear it. Now this man was saying something in the passage used in the first discussion that said, "he who has ears, let him hear, that nothing from without a man entering him defiles him (or tramples him down)," such as various forces, or what people say or do, but he said that which arises from within a man defiles him - or tramples him under. It was referring to all the destructive emotions that man has when he fails to receive that which he expects. Did you ever notice that when you expect something that you don't receive you feel disappointed, and when you feel disappointed you feel hurt and when you feel hurt you look for blame, and when you feel that you have found something to blame you are either angry because it was somebody who did something to you, or you feel fearful if you cannot find what to blame it on immediately? And when you have been by this means many times, one begins to have a sense of inferiority, so that which tramples a man arises from within him. But I am sure that many people who heard the Great Teacher speak

did not feel that they were the source of their misery, anymore than many do not feel it today.

3

In these discussions on the inner man, attempting to bring to light the secret inner state for re-evaluation, it at times serves a useful purpose to use terminology that is not usual to everyday conversation. As this tends to aid in the realization that a spiritual subject is being discussed rather than the usual mundane affairs of everyday life.

In the scripture passage for this discussion we will read: MATTHEW, Chapter 6, verse 24.

"No man can serve two Masters; for either he will hate the one and love the other, or else he will stand by the one and despise the other. You cannot serve God and mammon."

For the key words in this passage we will use:

(1) MASTER - a teacher - it is not a boss, not a ruler but a teacher.

(2) MAMMON - desire, the idea that having things one desires is the greatest value in life.

Here we see that this passage refers to teachers of different types and that it is impossible to attend to two different teachings about values. That one will put value on one teaching and have no use for the other, or that one will love one teaching and hate the other.

The teaching of mammon is called the World. There are four basic ideas that make up the teaching of mammon or the world. These are. first, that there exists ideals of what ought to be, based on the purpose the infant established on being born into the earth world from the uterine world. This ideal or purpose was and is to have pleasure and comfort and to escape all pain, to gain attention and to escape being ignored or rejected, to gain approval and escape all disapproval, to gain a feeling of importance or power over others, to have them do as one wishes when one wishes, and to escape the sense of inferiority or the inability to control others and circumstances. One having this ideal from birth and discovering that he or she is unable to have all this ideal state, try as they may, they become greedy to have more, better and different. This sets one up for the second idea of mammon.

The second idea is self-improvement. That if one believes and does as told by the teachers of mammon, one will have the ideal. Now one attempts to become a

magician - that by practicing certain rituals of behavior, such as: think only certain thoughts; visualize what you want and hold it in the mind; eat only certain foods, avoid all other foods; act a certain way at all times; say certain words regularly to oneself.

In other words be subject to suggestion from within and from without. Now these suggestions from within started very early. The first way the infant attempted to improve himself was to have his way right now, and the way he chose to have his way right now was to complain. The baby complains by crying, but we learn more sophisticated ways of complaining, do we not? Then the infant found that he could stick up for his rights - he felt he was entitled to have his way right now, and that was his right. And he began to be belligerent - every mother knows when her baby cries angry, and when it cries hurt or complaining. Then, of course, he began to form some contradictory ideas because there were many forces applied to the child from without as he grew a little older, that he couldn't have everything he wanted by complaining and that he certainly couldn't get it by sticking up for his rights, so he began to be forced from without him to make it important and of great value to please everyone. That didn't work so well either, because no matter how hard he tried he couldn't please. He came

in contact with other people about this time and they began to tell him if he pleased people in a different way, and behaved in a different way and did as he was told and believed all the things that he was told to believe, then he would be happy. He tried this for a while and it didn't work, so he began to feel that if he was different he could be happy and be nondisturbed and have everything he wanted; so he began to play the masked role. He began to act, and say he felt certain ways and said he was glad to see one when he wasn't glad to see them - began to say he liked things that he didn't like because that was the thing to do. And this still didn't work, so he came up with a sixth idea. If everybody else was different, behaved like I wanted them to when I wanted them to, then everything would be alright, and as long as they don't they are to blame and I will have to try to force them to see things my way. This comes into a bit more violence.

So we see here there are three basic ideas on one side, that says: complain, stick up for your rights, and blame; and then there are three other ideas that are in contradiction within the person, that says: please everybody, believe and do as you are told, and put on a front of being different. All of this comes from suggestion, either from the senses or from without.

This being subject to suggestion from one's greed, to gain what is called success in both material things and power over others, gives rise to a host of voices (thoughts) within that can be called "not I's", that are set into action by associations almost constantly. Each "not I" becomes an accuser that accuses one of not living up exactly to some teaching of mammon. However, another "not I" always finds a justification and one is full of struggle and conflict. This leads to the third idea of mammon - looking for signs and demonstrations that one is improving, and using the ideas of mammon to gain success in things and power over others. One gets the job one wanted or the house one wants, the date one wants, and one is certain that one has improved and that the teaching of the master mammon is true. However, one soon finds that one has a desire for more, better and different. The resistance force of life is still there, to give opportunity for real discovery of values, and one learns to blame, to see what is at fault that one is not happy with all one's things and power over others.

Then he actualizes the fourth idea of mammon. To place blame and try to gain power over what is to blame for the lack of happiness. This has been called anti-love or anti-agape (agape is a Greek word that means understanding that others are doing what they feel is

right and proper and justifiable). When one has this anti-agape it leads to resentment, contention with one's fellow man that one sees as resistance and finally leads to wars.

The other Master or Teaching in our scriptural passage teachs four ideas also. These ideas no man claims credit for originating, they have come to us from a different kind of mind, a divine mind, and are called the teachings of God.

The four ideas - so different from mammon are:

(1) Self-Knowing - and self-knowing has been described as the awareness from self-observation of the ideals of the world that have been presented to one by suggestion - accepted as fact and valued and thus become "not I's" that function in one's being, perhaps this could at one time been referred to as being possessed by tormenting demons. Without this self-knowing, one could not have those four ideas of the spiritual being. One could not do the spiritual work of confession, How could one confess what one's inner state really was without self-observation? How could one see, other than their various things they had been told not to do on the surface? They could not know their real inner state and there could be no confession. Nor could there be any surrender - surrender of seeing one's inability to

control and direct everything about oneself, that there are higher forces in being,and one surrenders to the force of resistance and knows its value to oneself in one's evolving. Then that word repentance, which is from a Greek word meaning turn about. How could one turn about from one's false values, those put to one by the teachers of mammon, unless one did have self-knowing, self awareness of every value one had established through the years? And then baptism - baptism means a washing. How could one be washed of one's false values? How could one renounce all that one had valued without self-knowing from self-observation of oneself in relationships?

(2) That of Faith - faith being complete confidence, fidelity to one's duty - thus the ability to make up one's mind,to proceed in one's aim,to know self regardless of the clamor of the "not I's," and to find out for self what one is and what one sees as value in the light of personal experience,instead of accepting as valuable what one is told. To proceed to be what one is without the "not I's".

(3) The idea of Grace - which refers to: favor, kindness, unearned or undeserved goods. What greater favor or kindness could be granted a person than that life supplies through many channels resistance to our efforts to be nondisturbed and thus total disintegration,

physically and spiritually, that life gives us all that we need to evolve, and that it is providing teachings for our benefit. To allow us to see and experience the teachings of both God and mammon - a great favor is it not?

(4) The idea of Love - the Greek word agape, understanding. To understand, put value on whatever channels of resistance, whether active or passive, that come our way. We then could say with understanding - forgive us our offenses as we forgive those who have offended us. We have been resistance or an obstruction knowingly or unknowingly, as other have to us.

We have two masters - two teachers available at all times - to which will we attend?

4

The scripture passage for this discussion is found in MATTHEW, 7th Chapter, verses 13, 14 and verses 24, 25, 26 and 27.

"Enter by the narrow gate. For wide is the gate and broad is the way that leads to destruction, and many there are who enter that way. How narrow the gate and close the way that leads to life! And few there are who find it."

"Everyone therefore who hears these my words and acts upon them, shall be likened to a wise man who built his house on rock. And the rains fell, and the floods came, and the winds blew and beat against that house, but it did not fall, because it was founded on rock. And everyone who hears these my words and does not act upon them shall be likened to a foolish man who built his house on sand. And the rains fell, and the floods came, and the winds blew and beat against that house, and it fell and was utterly ruined."

Key words:

(1) GATE - an entrance to something closed.

(2) WAY - means to an end, a direction to travel.

(3) WIDE - far apart in nature from something specified.

(4) NARROW - close, accurate, exact.

(5) ACT - to do, to expend effort, energy.

(6) ROCK - that which resembles a rock in firmness.

Let us pause here to consider what one may do with any information one hears or reads. One may pay little attention to the information, not see it as of any value to self, that information just passes by; or one may have been told that the information was

important and thus one drops it in the memory section of the mind and can then recall it and possibly repeat the information word for word. This is called quoting. One may quote the same words over and over but never experiment with them, never act upon them, so they are only valued as something to be recalled and quoted. Then one may hear or read something that seems to relate to something one is really interested in and that information will be acted upon to find out if it be of value to one's aim, what one is really interested in.

In the passage read, the information is to the effect that if one is interested in entering into spiritual being, that the broad easy wide way of reading, listening to discussions, committing the ideas to memory, can only lead to destruction. But that rather one is to enter by the exact way, use the exact method, and that then he will know for himself, by his or her own experience with the method, and is likened unto a wise man who built his house on a rock - something firm within self, not the shifting sands of what this one and that one tells "me" is the way. One who listened to this and that was said to be likened to a foolish man who built his house on sand, having no firm foundation. Of course, the house fell and was utterly destroyed.

What is the narrow way, the close gate that few

find? What is the broad way and wide gate that many enter? The narrow way, the exact way, is the act of self-observation of one's feelings and reactions in relationships with people, with work, with money, with ideas, with resistance to one's wants, likes, one's goals, on one's own way, etc., with seeing what values one has put on being nondisturbed and in what way. Then one can begin to reevaluate all the things he or she has been valuing - often without even knowing it - until we really observe ourself in action. Knowing what one's values are, which values are of no use in one's present state, and which are not only useless but harmful in one's present state. One has dug down to rock and has something firm to build his new values, his or her new way of seeing things, persons, work, money and events on. Few find this way - possibly because we are promoted from all sides to go another way.

The person entering by the wide way simply starts a program of self-improvement; to behave differently, to put on a better front, to put on a new mask, to say he values this and that which he really doesn't value, without the bother of digging down to rock. He wants to get started on a new life with more, with better, with different pleasures and powers. He or she starts

building right now! The way of self-improvement is broad and wide of the mark. There are as many ways taught to improve self as there are grains of sand. You may smile more, be more tolerant, stand up straighter, make affirmations, give more to charity, eat less, drink less, control temper more, think positive thoughts, etc., etc., etc., endless as there are many ways as there are books on the shelves of the library. All this is put into the memory, and the one who tries this way of self-improvement fully intends to carry it out, but he or she is unaware of all the values they have carried about since infancy. And, of course, one day or many times a day, resistance, that divinely given force to make possible one's completion or perfection, comes along and the old values from infancy and childhood, and day before yesterday, react to resistance and the self-improvement techniques are forgotten until later. Then the host of "not I's" begin to torment because this wasn't done or that wasn't done, or this was done and it should not have been done. That spiritual house will fall and will be utterly destroyed.

The narrow way may be slower, it may be difficult, it may at times be unpleasant, but the house will stand, it is built on a firm foundation of self-knowing, from self-observation in relationships with people, with things, with values, with ideas and with oneself.

* * *

Now we are frequently asked; how does one observe self, how does one start, how do you observe self when you are busy?

Simply, of course, one starts to observe self. At first you usually observe yourself with a time lag. You observe that at this moment you did something last moment that wasn't what you really intended to do, or say. You notice a half hour later that you were very angry for a few minutes when something didn't go your way. You will notice that you had a very decided sense of wanting to condemn someone because of some action they had taken or something they didn't do. Now all of this for a little while as we said, has a time lag in it, you see it after the fact. But as one begins to observe these things that one has done after the fact, one begins to find that there is a little point of awareness in oneself that is not connected with all the things that we identify with day by day as being "I". But it is something like a little light that casts itself on all the things that one cares to observe. If one is intent upon finding out what one values and what values one has forgotten or has taken for granted and is never brought into conscious awareness, this little light is invaluable. Much sooner than one thinks, it begins to even see the act on the way. It sees that one is in a position where one usually gets angry,

and one sees "what's the value of it?" After all this is just a little resistance and I can use many different methods to approach this situation.

When one begins to do this, one then sees what one has really valued. Maybe it was to have attention. Maybe it was to have approval and someone didn't give approval. Perhaps one has on a new piece of clothing, a new dress or a new suit, and those very near failed to have noticed it. And then one feels that one never has any attention, nobody pays any attention to me no matter what I do. Maybe one has done something that they feel someone will appreciate and the person doesn't even seem to notice it. In this usual state, is an automatic fall into the danger of a very unpleasant emotion because one didn't receive what one expected and one is disappointed and feels hurt and one begins to blame, and the anger arises. One sees these things on the way and one begins to see that one has based one's ideals and expectations on having constant attention, approval and pleasure. One sees that possibly these values may not be so valuable any more, and one may reevaluate them. Perhaps I don't get my way at a given moment and I see that the little "not I" jumps up and wants to have its say, that I have been mistreated and woe unto him who mistreated me! But the little point of awareness, that little light, sees

that that is "not I" and we do not identify with that "not I" and the anger does not arise.

One has built a new value, one is seeing. Admittedly, you can't do it all the time. Admittedly, at first, there will be starts and stops, with longer stops than there are starts. But if one has the intention of acting upon the teaching that says that one must enter the narrow gate and go the straight way, one finds that more and more one is using this work of self-observation moment by moment.

5

One being born into the earth world, one is an incomplete being but has the potential of actualizing that potential both physically and spiritually. Often one sees someone that the physical actualization of the potential to be a strong, fully functioning physical body, with all its many functions, did not actualize. When one sees these crippled, distorted, paralyzed or otherwise not actualized physical bodies, one has a feeling of sadness, of compassion, the feeling of "what a shame."

However, we see many more, that if we but

realized it, that the inner state is paralyzed, unactualized, impotent, crippled or distorted even though the physical body is beautiful to behold in form and function. In this case, we notice nothing amiss and may even envy that person. As we may have seen in some of our other discussions, there is resistance to the actualizing process - to give strength to the actualized being. Some of this resistance is recognized and adapted to one's uses in actualizing and some is not recognized nor taken into one's being and thus becomes an obstruction to actualizing the potential, both inner and outer, until it is recognized and acted upon.

This scripture passage makes reference to these obstructions and what one may do about them. This passage is from MATTHEW, Chapter 13, verses 24 through 30.

Another parable he set before them saying; "The Kingdom of Heaven is like a man who sowed good seed in his field; but while men were asleep, his enemy came and sowed weeds among the wheat and went away. And when the blade sprang up and brought forth fruit then the weeds appeared as well. And the servants of the householder came and said to him, 'Sir, didst thou not sow good seed in thy field? How does it then have weeds?' He said to them, 'An enemy has done this.' And the servants said to him, 'Wilt thou have us go and gather them up?' 'No!' he

said, 'lest in gathering the weeds you root up the wheat along with them. Let both grow together until the harvest, and at harvest time I will say to the reapers; gather up the weeds first and bind them in bundles to burn; but gather the wheat into my barn."

Key words for consideration:

(1) SEED - that from which anything springs as first principle or source or ideas.

(2) FIELD - a sphere of activity or opportunity, a frame of reference.

(3) ASLEEP - a state of inactivity or inattention, unawareness.

(4) WEEDS - something of little value or a nuisance.

(5) HARVEST - the product of any exertion or expenditure of energy.

A parable is a short story using terms and situations that the hearer is familiar with to demonstrate or point out a parallel in an area he or she is not familiar with.

Man, as born, has a spiritual field within him to be actualized through teaching by example of all nature and by divine ideas that are given to man - this is the field and the good seed. However, men are asleep; a certain kind of sleep, the hypnotic sleep from the

suggestions of the senses and the value put on sensations by the infant that pleasure and comfort on all levels, and to escape pain on all levels was the goal or aim of living. So while one sleeps in this hypnotic entrancement, bad seeds are sown in this spiritual field. Most of us never feel that we are asleep; we feel that we are awake and walk about. But that is "awaking sleep" possibly, as long as one is not aware of what one values; of what one puts effort on and how one reacts, how one responds to every situation and the reason that one is responding in that particular way, Such as why some certain event comes along and one gets angry. Do you know why you are angry? If you do not, then there is inattention, unawareness to one's values and motives, and in this state one could be said to be asleep. Be that as it may, this passage says, while men sleep, there is bad seed sown in the field. Are you aware of every suggestion that comes your way? One suggests that this is what nice people do and, of course, we want to be nice people so we say that we have that value or we have that motive. Is that really the case? Or did we take it on because it sounded good, it would possibly gain me approval. As long as one is unaware that one is seeking attention and approval and trying to have power over others so that they may feel important, and that they get upset or emotional when these

conditions are not met, we could be said to be asleep.

Values are put on things that have no value spiritually, and weaken, distort, cripple, render impotent, and paralyze the spiritual actualization of one while one is in this sleep or state of inattention or unawareness.

Now comes the rather strange idea, "that the weeds and wheat grow together until the harvest, least the crop be destroyed as well as the weeds." And that he would have the reapers, the harvest hands, do the work of separating the weeds to burn them and gather the wheat into the barns. Christ is the planter of the good seed. His teachers are the servants and each of us are the reapers. The teachers cannot do the work of self-observation and reevaluation for us - they can only call us to the harvest and give instructions. We must do the work of separating out the weeds and burn them - see them as of no value. Each of us is to be a reaper. We are reaping the weeds and binding them in bundles and burning them when we are observing self in relationships with people, with money, with things and with situations. We are harvesting all those weeds. We also come across some very interesting wheat in the process; we find many things that we have put little value on, or that we have valued and were unaware that they were worthwhile. So we are separating by self-observation the weeds from the wheat

and we are binding the bundles of weeds to burn - we see them as of no value and possibly even harmful. These values when reevaluated cease to be a motive within us, cease to be a mechanical response and one begins to pay attention to the motives that arise within one, because as one sees that one is a reaper and one has been given instructions to gather the weeds into bundles and burn them and to store the wheat in the barns, into one's frame of reference that builds up one's conscious spiritual values.

What are some of these weeds, these false values that we might bind and burn? How about believing that I am so special that I don't need resistance to my pleasure and comfort, physically or spiritually? Whenever any resistance comes along I am all torn up inside and I feel sorry for myself, my feelings are hurt, I am angry, I am fearful, I am aggravated, I am annoyed, or I am frustrated. Is that only because I feel that I am so special that I don't need this divine force of resistance so that I may be more conscious and find ways and means of adapting that resistance to my purposes and continue on in whatever the aim is, inspite of the resistance, or rather because of it, and being thankful for it at that moment? How about sticking up for my rights? Have you ever considered what your rights might be? Did you arrive in the world like most

other people? Rather helpless, no money, toothless, unable to provide for any of your needs, and you found a world well-equipped, well-supplied, and people to take care of you! Because we found all this, we are like so many, when a favor or a gift is given us many times we begin to feel entitled to it, so we begin to think of it as our rights. Possibly we have no rights, only privileges, and the best way to lose a privilege is to mistake it for a right and start sticking up for it. How about all ideas of self-improvement so I can be more in control of others? How about blaming when things don't go my way? These are just a start.

What is the wheat?

Self-knowing - so that our spiritual house is built on a firm foundation, a rock. Faith - ability to see the value of resistance and proceed in one's aim of reevaluating all ideas and values. Weeds will be burnt and wheat stored. Grace - seeing the divine love in all resistance. Being thankful for the resistance. In fact, if it isn't in evidence, we might look for some, like a man who wants to develop strong muscles goes out and looks for things to resist to strengthen his muscles, the more he resists the stronger they become. Agape or Love - understanding that one is resistance to others as others are to self, and being thankful for the resistance of

others.

The harvest is not sometime in the future - the field is ripe for harvest today. Will you join the reapers?

6

The scripture is so rich in meaning, that the discovery of another meaning to us does not in any way replace a previous meaning, but only enriches the spiritual life of one to another level or degree of understanding. The scripture is inexhaustible, and to find one level of meaning and not to continue to explore and experiment on other levels is to fail to recognize the treasure given us. Certainly the scripture is a divine guide to relationships between men, but to stop with this level is to merely skim the surface, beneath which lies untold richness. This deeper richness is referred to in no uncertain terms in the scriptural passage for this discussion. This passage is from MATTHEW, Chapter 23, verses 13 and 15, then verses 23 through 28.

"But woe to you Scribes and Pharisees, hypocrites, because you shut the kingdom of heaven against men. For you yourselves do not go in nor do you allow

(5) RIGHT JUDGEMENT - right evaluation. Has nothing to do with judging another.

(6) BLIND - unable or unwilling to understand or see one's inner state.

In verse 13 of the passage we notice the idea that these blind guides, these promoters of self-improvement in outward behavior and ritual are said to be shutting the kingdom of heaven, that they did not enter nor did not allow those going in to enter. And in verse 15, we see that they make their convert in two-fold more a son of hell than themselves. They loaded him with unbearable burdens of constant attention to minute rituals, of what one eats and what one doesn't eat, of endless details of washing hands, washing houses, washing clothes, washings of everything that they touched, of attending certain meetings and all matter of details. Until the person was in a state of anxiety least he forget or had overlooked; therefore, in a state of hell.

Here we have a clue to something you may have sensed that your inner state is also an inner place. Man has within a great spiritual world. One great area in it is hell - another area is heaven and there is the earth world in this space or inner world. When one is anxious, envious, resentful, thinking thoughts of revenge, feeling sorrow for self, fearful, or many other similar inner

states, one is existing in a very undesirable place in one's inner spiritual world - a hell, the pit. When one is concerned with business, with keeping the house, with preparing meals, with work, one is in the world area of the spiritual world. When one is feeling thankful, when one sees relationships of forces and sees the beauty of it, when one sees others as spirit, when one is interested in the rhythm and beauties of life, one's inner state is joyful and one is being in a wonderful place in his or her spiritual inner world - heaven.

Blind guide - one who has been unable or unwilling to practice self-observation and reevaluation of their inner make-up. This one can and frequently place grievous burdens on people to live up to some outward form of behavior and thinking. They are kept in a constant state of anxiety as to the possibility of failing, and all their old conditioning comes to the surface to complain, to get angry, to blame; all of this still being unexamined, they are constantly in a poor place in their inner spiritual world. The Christ said they were made two fold more a son of hell than their teachers. We see here that the little value of outward behavior is to be observed but no anxiety made over them, and that if the inner state having been brought to the surface and reevaluated, the inside of the cup and dish are cleaned and thus the outside is made

else, one always makes a contribution to a pleasant harmonious mood wherever one may be. One is considerate of one's fellow man, recognizing that they may not have had the opportunity to reevaluate their inner states and that they are in a state of anxieties and therefore, unthoughtful of each other and of you and me. Being in this state, one has become a new person, is living in a new state in oneself, which may be referred to as the kingdom of heaven.

7

Most all of us, at one time or another, feel that we are capable of giving advice to others. Sometimes this advice is given in an attempt to be helpful, and sometimes it is done in a moment of annoyance, or anger. One is apt to say things like, "for goodness sakes, grow up," and many other such pieces of advice, which we will not repeat at this time, but which you are probably well acquainted with. Advice, in the form of suggestion, is constantly coming into each of us. It then is our responsibility to be aware of this inflow of suggestion or teaching and to evaluate it in the light of self-knowing and conscious evaluation by self-observation

in our relationships to see what we value.

It is not enough to pay no attention to this constant bombardment of suggestion (teaching), because if there should be some desire that one has not observed, and consciously reevaluated, that desire may take in that suggestion and put it to work in one's being - may value it and start a "not I" that begins to clamor to run one's inner household. As long as we have desire to have more, better or different, whether this desire has been brought to the light by self observation or not, we are 100% subject to suggestion 100% of the time. Note: we said, subject, not necessarily controlled. This is a wonderful thing to observe. How we take suggestion that offers us pleasure, or comfort, or attention, or approval, or a sense of being important; or how we take it when it suggests that if we do not do so and so, we will have pain, or we will be ignored or rejected, or that we will be disapproved of, that we will be in some way or other inferior to these. Being aware of this fact, we are 100% subject to suggestion, 100% of the time, we are not as apt to be controlled by suggestion. One then is less like a machine, controlled by what happens to it, less subject to every wind and doctrine that offers comfort and pleasure on all levels, either now or later.

This scripture passage discusses both the giving

of advice or teaching people before one is aware of one's own inner state, and of taking in teaching from certain sources. This passage is from LUKE, Chapter 6, verses 39 through 42.

And he spake a parable also to them, "Can a blind man guide a blind man? Will not both fall into the pit? No disciple is above his teacher; but when perfected, everyone will be like his teacher. But why dost thou see the speck in thy brother's eye and yet does not consider the beam in thy own eye? And how canst thou say to thy brother, 'Brother, let me cast out the speck from thy eye.' while thou thyself dost not see the beam in thy own eye? Thou hypocrite, first cast out the beam from thy own eye and then thou will see clearly to cast out the speck from thy brother's eye."

Key words:

(1) BEAM - a beam is a large piece of wood. Instead of a little speck it is more like a 4 X 8.

(2) BLIND - unable or unwilling to understand or see one's inner state.

(3) GUIDE - to direct or lead in a way.

(4) PIT - an undesirable place, hell, a trap.

(5) DISCIPLE - a student of a certain teacher or teaching.

(6) PERFECTED - completed, pure, well informed.

(7) EYE - the faculty of inner perception.

(8) CONSIDER - to examine, to study, to think on with care.

Can one who doesn't realize, from careful self-observation, one's own inner state, lead another to a clear inner understanding, or will such one only try to lead the other to do what is pleasing to him or her, without any regard for the other's inner state? In other words, try to promote a program of self-improvement of surface behavior, so that the one being led will be less resistance to the so-called guide, or will better support some program the guide has a vested interest in? Can one guide another to a state or place in the other one's spiritual world unless one is aware of this state and the way of going?

The passage of scripture says both will fall into the pit. Not a pit but <u>the</u> pit. The pit of the lowest area of one's spiritual world - hell. One of the main reason's for this, as you may have noticed, is that the guiding one resents the speck or flaw in the one he is trying to guide, and the one being guided resents the other for trying to straighten him out. Thus to be in a very undesirable place in one's both are resentful, and to be resentful is

inner world, one's inner being.

When one is a student of a teacher, or a teaching, one not only studies the ideas and words, so that one can repeat them, parrot like, but does the practical work so that one is proficient. In this case, the work of self-observation and reevaluation, so that one can see the beam or obstruction to the clarity of ones own inner state.

Would you say that a person who thought they were always right and that others were wrong, had a beam in his eye? Would you say a person who always felt that others were picking on him or her had a beam in his eye? Would it be possible to consider that feeling that one's opinions, one's ideas, one's view point, were always correct, was a very decided beam in one's eye? Would you say that a person who had a vested interest in some subject, or some organization, that his well-being, that his power, his prestige, possibly even his income, depended on that organization, had a beam in his eye?

When this is done he can then see clearly to work with his brother, fellow being, to get the speck out of that one's inner state. He gives a few pointers on self-observation and reevaluation; then the brother finds and discards the speck in his own eye. Before this, he doesn't believe that a speck is there, any more than the

guide believed he had a beam in his eye. The guide thinks he is very honest, very upright. but he has a barrier within himself. One of the things that we hide the most from ourselves, are the barriers to our contradictions, the barriers to our real motives - we cover them up. Without the barrier, we would be made bare. Possibly in our self-observation, one of the greatest things to look for, are the barriers. The barriers are usually in the form of pretty words describing what I am doing. Putting a new connotation on the motive, maybe in our self-observation to ourself, we can really see what the motive is - this has been called confession. It does not need to be told to another, just to oneself in all honesty.

When the student has first done the work of self-observation until he is aware of self, and has re-evaluated that self, and all its values, then he is a new man, and is ready for other information, and can be completed or actualized as a spiritual man. He is now capable of considering. He has examined self by long self-observation in relationships (not solitude), he then sees that others are much the same as self, and everyone is doing what they, at the moment, feel to be right, or proper, or justified. Did you ever try to do something that you felt to be wrong, improper, and had no justification? Try it sometime! You will understand

that the others always feel right, and proper, and justifiable; and that we always feel right, and proper, and justifiable at the moment of doing - we find then that we can understand the others, because they are using the same criterion for their action as we are.

He then understands others, even when they are the channel of resistance force to him. He has agape, and is considerate, is not harmful of others by trying to help them as he did when he had a beam in his eye. And he makes some contribution to the establishment of the kingdom of heaven in men and women on earth.

Will you be one of the few who starts getting the beam out of one's own eye? or will you be one of the many, who go on feeling that if everybody else would just straighten out, especially those of one's own household, I would be so happy?

8

Mankind through the ages have been controlled by each other in many ways. Mankind seems to be driven by some force unknown to him, to divide into the rulers, and the ruled.

Those who were ruled, feared the rulers, depended on them and, of course, hated them. The rulers in turn, feared the ruled that they would turn on them; but they depended on the ruled for labor, for income, for position, for their greatest value - power. For with no one to control, who has power? So the rulers, hated the ruled.

In the spiritual area, the ruled wanted to be told what to do, to be shown a way out of the pit of their shallow existence, a way from their fears, their resentments, their hates, and above all, their sense of the aimlessness of their being. The rulers, the authorities, the Scribes and Pharisees, being as much in the dark as to spiritual realities as their dependents, but wanting to keep their place as authorities, developed a vast set of meticulous rules of outward performances, which they insisted that all the dependents must outwardly practice, under threat of severe penalty, including the death penalty by stoning, or some other equally gentle act of persuasion, such as, crucifixion, or beheading. The general idea was, if a person behaved in a certain way, with no deviation, it would do something to his something called the soul, and would be pleasing to God.

It was on this scene that the Master Jesus the Christ appeared and taught. To say the least, he saw the error and exploitation in the system, and didn't approve

of it. He said so in no uncertain terms. This scripture passage is typical of his teachings on the subject of outer forms of behavior, at the expense of inner regeneration. This passage is from LUKE, Chapter 11, verse 46 and 52.

But he said, "Woe to you lawyers also! because you load men with oppressive burdens and you yourselves with one of your fingers do not touch the burdens."

"Woe to you lawyers! because you have taken away the key of knowledge; you have not entered yourselves and those who were entering you have hindered."

Key words:

(1) LAWYER - The scribes or those learned in the law of Moses, and the commentaries by all the rabbis before them. They, of course, could read and write when most of the people could not, so all must depend on them for the information contained in the spiritual writings. They had to be accepted as the authorities.

(2) BURDENS - load with responsibility or encumbrances.

(3) OPPRESSIVE - overpowering to spirit.

(4) KEY - that which affords entrance, in this case, to knowledge. Also, that which serves to reveal, or discover something.

(5) KNOWLEDGE - Familiarity gained by actual experience, the act or state of understanding - clear perception.

In this passage, we find reference to loading men with oppressive burdens, making it impossible for men to do any real spiritual work, because they were burdened with the spirit-deadening-task of endless ritual acts; meticulous attention to the outward forms of prayers, attendance at meetings, to food (type and preparation), to drink and washings. All of which they were taught, or one might say conditioned to believe, that these endless detailed rules of behavior were pleasing to God, and that if one failed to carry out all these things exactly as prescribed by the Scribes, that the one failing in any detail was apt to bring the wrath of God upon the entire nation - if he was not caught and stoned to death to appease the anger of God. Quite an oppressive burden to carry about every minute of the day, don't you think?

If this was not enough, they were yet said to have taken away the key of knowledge. Let us turn our attention to the idea of a spiritual key; that which serves to reveal or discover something, in this case, spiritual knowledge as to the way of entering the kingdom of heaven, here and now. In other words, to discover that state-of-being in self, that is the same as place

in the inner spiritual world. If they had taken the key away, so that the people could not use it, that key must have been known to the Scribes; but they didn't use it to enter the kingsom of heaven, because they were more interested in having power or control over people. They succumbed to the temptation that the Christ, and everyone with knowledge, is tempted with. Christ saw the fallacy of the temptation to control the whole world, and the other things that would have gained power, and rejected them as being without value.

We all know the story of the temptation. The Devil tempted Christ; first, to jump off the temple and not bruise his heel - what amount of attention and approval he would have brought about; or that he could take up a stone and change it into bread - that would have gained much attention, much approval, much power and possibly many followers. When he rejected these acts of temptation, he was taken to a high place and shown all the kingdoms of the world, all the countries, and that he would have total power or control over them - but he did not choose to take them. I wonder how many of us could withstand that temptation to have power over others? It seems to be one of the things that most everyone is interested in! Something that we haven't observed in self, and something we always find a nice word for - we never

say that I want someone to do what I want them to do, because I want them to; we say we want them to do what they ought to do. We want them to do the right thing, of course, that way we never see that we are struggling for power and control over others. It may be something very interesting to look for as we observe ourselves, and our values, and possibly we could reevaluate it.

They were also said to be preventing others from entering the kingdom of heaven, even though these certain others were in the process of entering.

The people were made to believe that if they so much as questioned the value of all the burdens of ritual, they were in danger of arousing the wrath of God on the whole nation, or even the whole world, and it would be all that one's fault. Not a very conducive climate for self-observation and reevaluation, would you say? When one's ability to question, and seek, and discover for self has been taken away, a state of slavery exists. One of the more vicious kinds of slavery, is the slavery that prevents a person from being aware of self, who cannot question the matters of spiritual affairs, which only one can do for self. As long as one only believes and does what one is told, one might say, that one is still back 2,000 years ago under the burdens, the oppressive burdens, of the Scribes. To put people under authority in the

spiritual world, prevents even the few from entering the kingdom of heaven who would.

Do we use the freedom we have today of using the key of knowledge of self-observation in relationships, and reevaluation, for the self-knowing that is thereby revealed? That we may see inner motives, that we may see inner emotions, that we may see the inner barriers that we have established to make ourselves feel righteous and good? That we may evaluate these barriers, and see how we have set them up so that we don't see that we are in a state of contradiction within. To see that we are really wanting to stick up for our rights; but we call it sticking up for a cause. For only trying to get the right thing done; trying to get other people to do right, and to quit doing wrong. Do we see these little things, these contradictions within ourselves? Do we see that we never blame, we only are trying to get people to straighten out, and to do what they should do, and what they know they should do? Do we ever see people as doing what they feel to be right, and proper, and justifiable, or do we see them as knowing what is right, but going on and doing what is wrong anyway?

Did you ever try to do something you knew was wrong, improper, or unjustifiable? We've asked that question before. We would like to ask it again and again,

because from it comes the understanding of each other in this world. It is the bringing about of what is called love, from the old word of agape, which has been translated as charity, and love, and understanding. When we can see that everyone uses the same method, could you get angry at a person who was doing what they feel with all the light that they have available at that moment, the thing that they feel was right, proper or justifiable? -- or can we only get angry, and annoyed, and have our feelings hurt, and be upset, when we know that people know what is right, but yet they go on and do wrong anyway? This has been the teachings of the anti-love down through the ages - man knows what is right, but goes on and does wrong anyway! It is a very simple thing to observe, and simple to discover, and this brings about love.

Man has been taught to "love ye one another that ye may be perfected," or completed, in spiritual understanding. When a man is completed he has seen this, and he recognizes it, and all the destructive emotions cease to arise in him. Destructive emotions only arise, when I feel that you know what is right, but you are going on and doing wrong anyway.

9

When one takes up the study of the inner self, and thus takes up the study of scripture, and no real study of either takes place unless in that order, one finds that the usual way of thinking, and the usual way of seeing things, is an obstruction to comprehending the ideas one comes in contact with. We have been in the habit of seeing things through the senses, and thinking in terms of material things. In the study of the inner states, and the ideas in the scriptures, one finds many things that are not capable of being sensed by the organs of sense, but nevertheless are very real.

So one becomes conscious of many new realities, many new ways of seeing things. To bring about this new way of seeing and new way of thinking, one must start some place - many have discovered that this starting place is to activate a potential function that has seldom, if ever, been used, and if used not consistently. This function is self-observation in relationship with other people, with things, with money, with possessions, with events, etc. One observes without condemnation or justification, one's inner feelings, one's reactions, what one makes important, what emotions are acted out. In this way one becomes aware of the inner man and has the possibility of

being regenerated, recreated, made new - being a new person.

The scripture passage in this discussion has reference to this function that one may actualize. This passage is from LUKE, Chapter 8, verses 16 through 18.

"Now no one when he has lighted a lamp, covers it with a vessel, or puts it under a couch, but he puts it upon a lamp-stand, that they who enter may see the light.

"For there is nothing hidden that will not be made manifest; nor anything concealed that will not be known and come to the light. Take heed, therefore how you hear; for to him who has shall be given; and from him who does not have, even what he thinks he has shall be taken away."

A lighted lamp makes light, and enables one to see, what would otherwise be in the dark to one. An unlighted lamp is useless for giving light, the function of the lamp. The lamp that once one has lighted is the function of observing the inner feeling, reaction, etc., of one in relationships

The scripture passage says that when once one has lighted the lamp, one doesn't put it under a bucket, or a pot, which means one would not put it under a preconceived opinion from one's training, or conditioning,

and thus destroy the purpose of the lighted lamp. It says, that one puts the lamp on a lamp-stand, that it may cast light into the whole room. One sees that this lighted lamp of self-observation, must be valued, and used for its purpose. Being valued it takes a prominent place in one's daily existence, in all one's relationships.

The scripture further says that there is nothing hidden that will not be made manifest; nor anything concealed that will not be brought to light.

Man has hidden or concealed much from himself. One hides from self one's constant desire to have one's own way right now. If you doubt this, try telling someone, "You always want your way right now." See if it is denied, but observe that person a while in relationship with others and see. The person may be yourself.

We conceal that we resent, that we are greedy for more, for better, for different, that we feel sorry for ourselves most of the time, that we are constantly blaming, and that we judge everyone we meet compared to a false picture of oneself as the best of the best. We hide all this, because we have been told to hid it - after all, "what would people think?" Man hides from himself that he hungers for power over his fellow man, that he really wants to be a magician, and have everything happen at his wish. This is just a sample; as you can discover

if you light your lamp and put it on a lamp-stand.

Then those rather strange words, a strange idea! "Take heed how you hear, for to him who has shall be given, and from him who does not have, even what he thinks he has shall be taken." To him who has lighted his lamp shall be given untold spiritual wealth of understanding, of love for his fellow man, of peace, of being able to re-evaluate all his old values, and thus be regenerated, made new, be in a new place in his spiritual world. But to him who has not lighted his lamp shall be taken what he thinks he has. He may think he has wealth, and can buy his happiness, and peace - all can disappear in a moment. He may think he has power over others, and is invulnerable to all resistance to his wishes, and find his power gone in a minute of time, and many, many more.

Take notice how you hear, will you light your lamp of self-observation and put it in a high place in your inner self? Will you really value that lamp of self-observation, and the ability to reevaluate all the old values? If you do, you have, you will receive. If you do not have this lighted lamp, you may see all you value gone suddenly.

* * *

We have been asked to discuss at greater length the key of knowledge.

Let's refer to the false guide who had a beam or a large blind place in his eye (his function of inner perception). How would he have the key to discover the beam and cast it out? What kind of a key could it possibly be for a person who was blind to certain large areas in his inner perception, his inability to see? How would he find it unless he observed himself? So self-observation becomes the key - the key of knowledge of self.

No one can tell you what is inside, or if they did you couldn't believe it - you wouldn't believe it! You would probably get angry, be upset, decide that you were being mistreated, or unjustly evaluated. (One never gets angry, you know, one only has righteous indignation.) So when we have this large area, that we are totally unaware of, we must have a key to open it. No one else can, no one else has the key; only oneself can have the key to observe self. To bring forth to the light every motive, every value that one has set. If one looks for them and uses this key, this light on a high lamp-stand, that he may see it, that he values it, he will begin to find that he has the key. The key of knowledge, the knowledge of self, that he may bring to light all that has been hidden, all that has obstructed his inner peace, all that has obstructed his relationships with other people, which

always seem to be in somewhat of a turmoil either here or there. Sometimes with strangers, sometimes in business, sometimes at work, sometimes in your own household there is misunderstanding without this key of knowledge, which starts with a very simple thing - we have had the function in a potential state all of our lives, but we have used it at the best very sporadically.

When we have this key and activate it, use it, value it, there is nothing hidden that does not come to the light - there is nothing concealed that is not brought out into the open. One is aware of one's inner state. One is aware of all the contradictions within oneself. One is aware of all the barriers that one has put up to seeing these contradictions. As these are brought to the light, reevaluated, the beam is being cast out of the eye. The key of knowledge is being used. It is the greatest gift that man has, other than the teachings that he can use to evaluate it with. Then he can bring all these things to the surface, and to reevaluate them. He finds that he casts away many weeds, many false values, many obstructions to his peace, many of the things that have kept him in a pit of unpleasant emotions, and unpleasant relationships all the days of his life.

So the key of knowledge, while it was taken away long ago, is available to us today, because we can

each read for ourselves. We can each study the scriptures; we don't have to depend on the Scribes to tell us what it might mean. In those days, only the Scribes could read, and all the mass of people were totally unlearned with all the scriptures; they didn't know them, they had to believe what they were told. Today we can read for ourselves; we can experiment with the key of knowledge. The knowledge of self - we can use it, value it, put it in our most prominent place in one's inner state. As one does this, one has opened that which has been closed to him, which has been put away, which one could not see or understand. One also begins to see that this inner light of self-observation, begins to make everyone else appear in a very different light. One begins to see people differently, and sees the self as different. At first, it may not be pleasant, but it is used as the source of the greatest joy that man can know.

10

What might your thoughts be, if you came to know a man who had received as an inheritance, a great estate that had many beautifully furnished mansions, many lovely gardens, flowing streams, fertile fields, singing

birds, bearing trees of every manner of fruit, all walled in from the curious, and the outside noise. Yet this man, on arriving to receive his inheritance, had entered the truck gate to the out-building, that received the groceries, and other supplies, and sent out the garbage, and had spent his entire time ever since in that out-building. He did not even know that all the wonderful estate even existed, much less discovered it by going through it, and experiencing it for himself.

Further, if someone who knew about the estate came by and told him about his wonderful estate, he would say that he was being lied to, that after all, he had been in this out-building for forty long hard years and that he ought to know. He would probably say, "I am just a poor, unhappy man, and now somebody is trying to make me an object of ridicule.

Just what would you think about this man? That he was ignorant? That he was insane? That he was indolent? Would you tell yourself that if you were in his position, that you would at least investigate to see if you had all this estate?

That man is any one of us. We have received an inheritance of a very rich inner world. A world of many states of being - all the way from the pit, where garbage is burned, to the source of practical work, to mansions.

However, we arrived at the broad gate of the senses; giving sensation great value, we became the slave of the senses, and became totally involved in trying to gain certain sensations we like, and trying to avoid any that we don't like. Then we are anxious to store up means to have only the kind of sensations we like; this creates a more or less constant state of anxiety of one form or another. This leads from the out-building of the receiving shed to the pit.

The scripture passage for this discussion sheds some light on these ideas. The passage is from MATTHEW, Chapter 6, verses 31 through 33.

"Therefore do not be anxious, saying, 'what shall we eat? or, 'what shall we drink? or, 'what shall we put on?' (for after all these things the Gentiles seek); for your Father knows that you need all these things. But seek first the Kingdom of God and his justice, and all these things shall be given you besides."

Key words:

(1) ANXIOUS - disquieted over a possible future.

(2) GENTILES - one uninstructed in spiritual realities.

(3) FIRST - foremost, before anything else.

(4) JUSTICE - rightfulness - based on seeing things as they are, not on misconceptions.

The greatest lie man tells is to his or herself. One tells self that one knows the meaning of much that one doesn't know at all; or one tells self, "I understand," when one doesn't understand at all. One doesn't understand a thing until it is experienced, and one doesn't understand what is experienced until one knows self. These are statements that anyone may investigate, and verify - not dogma.

In this passage of scripture, the usual state of man being anxious about food, about drink, about clothing (all of which today depends on money), is described as putting wrong things first. It said, that the Gentiles (those uninstructed in the spiritual nature of man) puts these things first - we might say, puts having pleasure and escaping pain on all levels first or foremost. Most of us qualify as Gentiles, do we not?

Here the teacher taught to put seeking for the Kingdom of God first, foremost, and waste no thought, or concern with gratifying the senses in the future; and states that if this is done, food, drink, clothing, shelter would be added to one. First, it says the Kingdom of God is here and now, not in some other area after death, because then one would not need all these other things. (This does not say there is no other state, or world, but is talking about now.)

Where does one seek for the Kingdom of God? It is said, to be within you - so there is where one would seek. How does one go about seeking? There may be many ways, but many have used the method of self-observation in one's relationships with money, food, drink, people, events, etc., and found that they had an inner world of untold riches, once they saw that they did not need to remain in the out-buildings, and the pit, but go in the narrow gate of the main entrance to the kingdom of spirit within. This way into the kingdom is by the narrow way, by seeking.

It is said, that some try to take the kingdom by violence! Let's consider what it might mean to try to take the kingdom of heaven by violence. As perhaps many know, there are ways and means of quieting the usual thoughts, and turmoils of the human mind. Drugs, for instance, will stop the conscious level of the usual conflict of, "should I do this, or should I do that." Trying to gain this pleasure by complaining, trying to gain it by pleasing; trying to put on a front of being different, and all the blaming - all this can be put to sleep by the use of drugs. Sometimes one in this state-of-being-drugged, may discover certain things of the inner state, in the inner world. This is being done by violence, and as soon as the drug wears off, all the

turmoil of the "not I's", all the conditioning, all the conflict, all the barriers, all the contradictions, rise up with more power. Then, of course, the person wanting the state that they experienced of the inner world takes more drugs, more disintegration to the physical form, and this can go on and on.

Other means of violence is by hypnosis; by putting the mind in a state-of-sleep, so that one may experience the inner state - this is done by suggestion instead of drugs. It may be done by auto-suggestion, or self hypnosis, rather than having someone else do it. It may be done by repeating a phrase endlessly. There are a number of other ways. Others have tried various hard treatment of the body. Intensive long periods of fasting. Staying awake many hours. Constantly stay in one certain position, or in some other form of violence to the state-of-being. And they may experience something of the inner world, but it is not permanent - it is only temporary as long as the violence can work. Any violence repeated over and over begins to have an adaptation build up against it, until it no longer works.

So the way of violence, in whatever means, in whatever form, has no relationship to the real entrance of the narrow gate - it commits a crime. The inner state of all the conditioning, all the emotions, and all the

hidden motives of every kind still remain. They have not been reevaluated, they have only been put to sleep for a while. Without the reevaluation, that can be done only by careful self-observation, by lighting the lamp and putting it on the lamp-stand, by using the key of knowledge, can one have any permanent state. No one could deny that certain people have experienced certain inner states of great beauty, of great joy by these means of violence. But we also know that they cannot last, because the second part of finding that great inner state is reevaluating, and burning up the weeds, and is not done by these means of violence. Consequently, there is a very temporary state, and if anything, the weeds, or the various means of emotions, and motives, and the conditioning of the inner states, the old values, are still there and they seem to be intensified, and shortly they are much more difficult to control by violence.

There is caution in the scripture, to enter by the narrow way not by the wide broad way that leads to destruction. One may enter by the broad wide way, but it still leads to destruction, because it is violence, and violence always leads to destruction. It is only by the difficult way, by the working, slowly maybe, instead of all at once - of course, many are in a hurry, aren't they! They want to crowd in but this doesn't seem to work.

May you use the narrow way, the close gate, and may you see to avoid as the plague the broad wide way, that leads to destruction, that many enter in.

11

Man is frequently evaluated today according to how much he consumes or has stored up for future consumption. The one who consumes more space for dwelling is considered greater than the one who consumes less space for dwelling. One who consumes more clothing is considered greater than the one who has less clothing. The same for motor cars, space on airliners, expensive food, etc.

Others are considered great because they produce much for consumption, however, they too are consumers of raw products, according to the teaching of scripture, this is little or of no value to the spirit of man, the real man, the inner man. Not a real contribution to life, but one may say an avocation. A matter of what is first or foremost.

A fruit tree is planted and cultivated for its fruit, however, its leaves are useful for fertilizer. Man's purpose is to bear fruit although, of course, he consumes and produces for consumption as a secondary

matter. What is fruit in the sense of spirit? Suppose we pose a question to self. "Suppose some event took place on earth that destroyed all adults except me, and all children except about fifty young boys and girls, about ten to twelve years old. What do I have to teach them to establish a new social community on earth, that will not be full of violence of resentment, hate, anger, fear, war, crime, etc.?" This question can alert one to the meaning of being fruitful.

This scripture passage casts some light on being barren - not bearing fruit. This passage is from LUKE, Chapter 13, verses 6 through 9.

And he spoke this parable: "A certain man had a fig tree planted in his vineyard; and he came seeking fruit thereon, and found none. And he said to the vine-dresser, "Behold, for three years now I have come seeking fruit on this fig tree, and I find none. Cut it down, therefore; why does it still encumber the ground?'

But he answered him and said, 'Sir, let it alone this year too, til I dig around it and manure it, perhaps it may bear fruit; but if not, then afterwards thou shall cut it down.'"

Who are the people in the parable?

The certain man is God, Life.

The vine-dresser - the teachers of the teach-

ings of Christ.

The fig tree - you, me.

What is digging around it and manuring it? - give teachings.

This little parable gives light on the purpose of living. To develop something within self, something that only teachings from another realm can activate, instead of improving one's ability to consume more, and be more powerful in controlling others. To gain more pleasure and comfort, and escape more pain; to gain more favorable attention, and escape being ignored or rejected; to gain more approval, be more popular, and escape more disapproval; to gain more things, and more power, and be known as important, and escape losing anything least one becomes unimportant.

Let's return to the question of what one could teach or contribute to about fifty young people, who are destined to start a new culture. We could, of course, start with technical knowledge or know-how. Perhaps one could teach how to build a fire without matches, and charcoal lighter; how to find or build shelter; how to make clothes out of what was available; how to find food or raise food; how to store food for later use. As valuable as all this is, it is small compared to how they will establish their relationships. Their inter-relating

to each other - this comes from the inner man.

Of course, one could call a meeting, and give them a lot of good advice on how they should cooperate - how they should each look out for the others well-being, and that they ought to share everything, and treat each other with respect. One could also set up a set of laws or regulations, with penalties for not abiding by the laws, but this would set up classes, and establish areas of power, one over another. Then there comes competition for power, and we have the seeds of hate - struggle - war. This could hardly be called fruit of the spirit could it?

However, if one has inquired into self, one knows that each of the young ones already have established a great value in self - that their purpose of living is to gain comfort and pleasure on all levels, and that the way to get it is to complain, stick up for their rights, and in contradiction, to please everybody, and do as they are told, to pretend to be different on the surface, and that they already see everything that obstructs their wish, as being to blame, and that which is blamed should be destroyed, or made to pay. Also, one who has inquired deeply, knows that these children think in terms of causes and effects, and that causes may be good or bad, and that they are totally unaware that there are four forces in every completed phenomenon. Initiative, by self;

resistance, either active or passive from life, that the interaction of these produce a form, and that the interaction of initiative, resistance, and form produce a result. And one would be aware that the children see all resistance as bad, bad luck, evil, etc.

If one had discovered these things in self, one could teach the children, one by one, or in small groups, to discover this thrilling adventure of one's inner states, and the nature of forces. How to light that little lamp, and set it on a lamp-stand that they may see their inner state. This could possibly be thought of as bearing fruit.

One doesn't really have to wait for some catastrophe to find out. Do you care to find out? The finding out may be more interesting than indulging in self pity, anger, guilt, nursing hurt feelings, that so many spend so much time in. It is one way to get out of the pit.

* * *

What is meant by being mechanical?

Let's consider a moment - let's take a beautiful motor car. One polishes it, keeps it under cover, dusts it off with a polishing cloth everyday or so, and it is very beautiful. However, something comes along and bumps it, now it has a big dent in it, or we set it out in the

rain or dust and it becomes dirty. The motor car is a machine, and is 100% subject to what happens to it.

How many of us, has as our source of our inner feeling of what happens to us? Someone comes along and gives us a beautiful compliment, tells us how wonderful we are, that they appreciate us, how beautiful we are, how intelligent we are, and we are very delighted - we feel wonderful. But thirty minutes later, someone comes along and says, "why did you do that, you knew better than that!? and the whole beautiful feeling is destroyed. One is pushed out of shape, one is dented in one's inner feelings. One has hurt feelings, one has resentment, because one is not appreciated. One feels mistreated, or one may even begin to wonder what one should do to improve oneself. Is this being controlled by what happens to one?

We see a beautiful sight, we go on a beautiful trip, we feel very beautiful - our inner feeling is delighted by what is happening to us, and then comes a rain, or a torn up place in the highway, and we have to wait for thirty minutes for the heavy equipment to get out of the way. How do we feel? Aggravated, annoyed, put upon, disappointed - is this being controlled by something outside oneself? Or one has a job, and the boss gives you lots of compliments, raises your pay, however, one day he

comes by and says, "you're spending too much time on coffee breaks," - one is simply devastated, one is torn all to pieces inside, one has had disapproval! Then one goes home, and says the boss is a slave driver, he never wants you to have a moment off; that just because he pays us a little bit, he thinks he owns us - who does he think he is anyway! And this goes on, and on, and on.

Is one mechanical, or does one have something within oneself that sees all the compliments, and all the slurs, all the disapproval, and the approval, like the shifting sands in the breeze. Here this moment, and gone the next, therefore, having no value, and that within oneself there is a center that can determine exactly how one will be, how one will feel, and what inner state one will have this moment. That is not being mechanical.

12

Most of us are quite concerned with possessions. Let us take a little look at what we mean by possessions.

Is it not whatever we call my or mine? Such as, my job, my car, my house, my clothes, my vacation, my soul, my conscience, my idea, my conviction, my ability, my skill, my country, etc. When we claim something, we are at once

identified with it, and treat it as self. You may have seen someone defend their opinion with a display of considerable violence. In this connection, it is interesting to see if one can ascertain what it is that possesses all these things. It is not the body, as one says "my body." It is not the mind, as one says "my mind." It is not the soul, as one says "my soul." Perhaps, one is nothing, or at most a tiny point of awareness. Be that as it may, at least it is something to think about.

The scripture passage we will use in this discussion is from LUKE, Chapter 14, verse 33.

"So, therefore, everyone of you who does not renounce all that he possesses, cannot be my disciple (student)."

Key words:

RENOUNCE - to give up, abandon, repudiate, cast off. (We note in the scripture reading, "everyone of you who does not renounce all that he possesses, that is, to give up, abandon, repudiate, cast off, cannot be my disciple" or student. Many have taken these words literally according to the senses, and certain people have disposed of their house, their clothing and/or their job, much to their error and sorrow. Never once did they ever

think about renouncing, repudiating, casting off, their inner values of these things, that they might have gone on and used them quite successfully.)

POSSESSES - to have as property, attribute, idea, passion.

This is hard to fit in with the ideas of the world, that the whole purpose of living is to have more, better, and different of everything. That the one who possesses much in land, money, buildings, power over others, beauty, intelligence, education, etc., is a success, while one who possesses little is a failure.

But here the Master said, as a condition of being his student, of following his teachings, of understanding them, of hearing them even, that the student must first renounce all that he possessed - not that he would dispose of it later, but as a condition of being a student. To be a student, one must do considerable work to first discover all that one possessed. To discover what one possesses may take considerable time. So if one is interested in being a disciple, or student of Christ, one simply doesn't sit down and take an inventory. Some of one's most valued possessions one may not be aware of, so will have to observe over a considerable time, but as a sketchy map, let's start now.

Do I have a way, my way, that I struggle to have? What is it? Just to always be comfortable? To have everyone do exactly what I want them to, when I want them to. To have everything that I feel I am entitled to right now. That people who do things that I know they shouldn't do, would be made to pay for mistreating me?

Do I have certain pleasures that I feel entitled to?

Do I have my rights that I must defend?

Do I have my ideas, which I know are correct?

Do I have my organization, which I must defend?

Do I have my opinion on many subjects, which I know are the only valid opinion?

Do I have my conclusions, which are the end of the matter?

Do I have my sexual drive, which must be gratified?

Do I have my children, who are obligated to do as I say?

Do I have a wife, or a husband, who has a duty to me?

Do I have a mind, that thinks thoughts that worry me?

Do I have a job, or business, that makes too many demands of me?

Do I have a conscience from conditioning, that torments me?

Do I have a body that hurts me, and gets fat, and old?

Do I have my health that I'm in danger of losing?

Do I have a lot of debts that worry me?

Do I have my imagination that runs wild, every now and then, into the land of fantasy?

Do I have my reputation to protect?

Most of us are very rich, we have many possessions - we just mentioned a very small sample of the more obvious ones. However, from this small sample, we can see that we couldn't be a student of new ideas, as we are burdened down by these possessions, and couldn't even hear new ideas, or concepts, much less use them.

Everything that is heard, is judged by "my frame of reference," and we have ears to hear, but we do not hear, we have eyes to see, but we do not see. The spiritual frame of reference is one's spiritual form, spiritual body, and it is quite a warrior. It has very heavy armor, and when something comes along that doesn't fit this false idea of "I", of "self", its heavy armor glances it off as though it didn't even exist. It is like the man who we talked about, had a beam in his eye, but he didn't know it - he was trying to tell others that they had a

little speck in their eye that was causing all the trouble in the world. If he could help them get that speck out of their eye, everything would be all right. But he was blinded by the tremendous beam in his own eye - a big block of wood, which made his frame of reference entirely useless for real inner living. He hadn't even suspected that it even existed. His frame of reference was limited, dark, gloomy. Our spiritual body is in a deplorable state. Would you care to cast that little bit of light from that lamp, lighted, and stood on a lamp-stand? The self-observation of one's spiritual body.

To renounce all that one has, is not easy, but can be done. By lighting the lamp, called self-observation, one sees that all these possessions are really not oneself at all, but merely accumulation that self has gathered trying to be something.

If one continues, one may discover that self is not a thing, but the function of awareness, of Spirit, and is thus a no thing, and possesses no thing. It would be worse than useless to begin to describe oneself as merely a function of awareness, of Spirit, it must be discovered. This is a major discovery, and can only be discovered by self-observation, self-awareness in relationships, without condemnation or justification, judging from a frame of reference in other words. Nothing

is accomplished by just saying, "I'm a function of Spirit." It must be discovered by conscious work in relationships. The work is hard, but very interesting. The pay, one may find the work is more than enough pay.

Concerning owning - did you ever read, JOHN, Chapter 7, verse 16?

Jesus answered them and said, "My teaching is not my own, but his who sent me."

This gives us something to think about, something to pay attention to, as to what is this spiritual body like. What is this frame of reference, which are the values one has put together? Many times they are in direct contradiction to each other, and still one does not know it, except that one experiences many times, and many hours of anxiety, worry, frustration, resentment, and anger, and annoyance over many insignificant things that are here one moment, and gone the next. Did you ever notice that something could happen one minute, and only last a few seconds, but find yourself still resenting it, having hurt feelings over it, many weeks later?

13

It is of interest to observe what one values.

One may, through observing what one values, see how much time and effort one devotes to various facets of life. If you should ask a person, what they value most, you will, more than likely, be told what they have been told to say was most valuable, but observation will more than likely, demonstrate that something entirely different gets more time and effort. Another way is to watch what the thoughts are occupied with most.

A person will spend the money, representing many hours of time and effort, for a piece of clothing to be worn only to parties; one could possibly observe that great value was put on having favorable attention and approval. One may spend the money, representing thousands of hours of time and effort, to buy a luxurious motor car. One could possibly say, the purchaser put considerable value on comfort, attention, and approval, as well as having a feeling of importance.

Some say that they are interested in truth, in spiritual matters. In actualizing their spiritual life. It is again interesting to see how much time and effort is expended and how. Some spend an hour or so a day reading a book that they either agree with, or disagree with. In other words, they judge the material from their frame of reference, their preconceived opinions. Others spend some time a day praying, which all too often consists

of telling God what to do for them, so they will be less disturbed. Also, some time and effort is spent attending meetings to listen to someone talk, again there is the agreeing, or disagreeing to the idea discussed, against their really unconscious conditioned frame of reference. No wonder the Master said, that one must renounce all, before they could be a student of his ideas, his teachings.

The scripture passage for this discussion is about effort and is found in LUKE, Chapter 11, verses 9 and 10.

"And I say to you, ask, and it shall be given to you; seek and you shall find; knock, and it shall be opened to you. For everyone who asks receives; and he who seeks finds; and to him who knocks it shall be opened."

We also read from JAMES, Chapter 4, verse 3.

"You ask and do not receive, because you ask amiss, that you may spend it upon your passions."

Key words:

(1) ASK - to question, to request, to demand.

(2) SEEK - to go in search of, look through, to explore.

(3) KNOCK - a means of gaining entrance.

(4) PASSIONS - an object of deep interest or zeal, strong desire.

We notice that in JAMES, it said, 'you ask and you do not receive, because you ask amiss, that you may spend it on your passions' or your strong desires. We have a little desire, and we ask concerning that, but the strong desire is covered up, we are not aware of it, it is part of the armor, it is one of those things that has a barrier on it, so that we can't see.

The Master was referring to spiritual qualities, and inferred, by using asking, seeking, and knocking, that time and effort were necessary. As seeking conveys the idea of, to go in search of, to explore. Now if you are in search of a lost city in the jungle, it will require much time, much effort, and a lot of asking for bits of information along the way. One may have to knock on many doors, however, you will receive much valuable information as to more direct routes - you will still have to go on the search for yourself, or never find the city.

We have been asked many times for detailed instructions on the practice of self-observation, self-awareness, as though it could be described, and be given a set of detailed instructions that could be used, and then we would have a very easy way of going. Let's suppose that if Columbus had requested detailed maps, and instructions before he set out on his discovery of the North American continent - would he have ever started?

No maps existed. No detailed instructions could be given him, but he set out to explore. He asked for whatever information he could get, from every source he could find, he knocked on many doors, including those of Kings. He still took the trip - he went in search of, he went to explore, to find out for self. No detailed instructions can be given on self-discovery, self-observation, self-awareness, it is a case of seeking, knocking, asking wherever one can, and as one does these, and expends the effort, then one sees the way, because one is asking for a trip into an unknown land, the inner self, which is somewhat different in all people. It has many areas in common, but it also has many areas of difference - it is a great adventure, and a discoveryto explore the inner self, and what is there. You have a very sketchy map, one of which gives some pointers where one can find a more direct route, but one still has to make the trip. One is still going in search of a lost city, and one must take that trip alone. Without direct maps, but slowly, carefully, exploring every step of the way.

The statement of JAMES indicates that at least some of those who considered themselves students of the Master, had not been students, in fact, because they had not renounced all that they had. They were trying to mix levels, they were trying to patch an old garment with a

new patch, they were trying to put new wine in old bottles. Keep the old, and put new in. It is the seed that fell amongst the brambles, and was choked out. Desires for instance, and they asked for things that would gratify these desires, and complained, because they didn't get their trinkets. Like a little child sitting on the lap of a department store Santa Claus. The child is shattered if he or she doesn't receive what was asked for.

If one truly sees the Spirit as being of value, one goes in search of - he or she seeks by the expenditure of time and effort, in observing the inner being. Seeing what there is to renounce, to disidentify with. When they run into a deadend they ask, and when they ask for wisdom to see, and understand the inner states, the conditioning, all the false values, they receive. When they knock on concealed motives, hidden desires, by continued, careful, honest effort, to bring everything to the light of awareness, it will be opened.

We have all read the teachings of the Master; but the teachings were read through a shield, through a glass, through our desires to have more, better, and different, and at the best, we tried to rearrange it to make it fit that. We misunderstood what the Master said, 'we could not be a student until we had first renounced

all.' How many have renounced all?

John the Baptist came before Christ to prepare the way for him. Today, you may have to be John the Baptist for yourself. To prepare the way, that you may hear what the Christ had to say. To understand his ideas, and his teachings. These teachings were pure Spirit, and from the spiritual world, from a kingdom not of this world; yet some of us try to listen to these teachings, and try to understand, and tell ourselves, above all, that we have understood, and that we are practicing his teachings, and yet we know nothing of the inner world. We are relating, transmuting everything into earth-world. We are doing this transmuting, this changing into the materialistic ideas, changing the teachings of Spirit into a mere program of self-improvement, that we may appear beautiful on the outside, that we may be approved of by men. We have never been a student of Christ, because we were first not a careful student of self.

14

Most of us have experienced being double minded, but never noticed it, never really considered the matter, but JAMES said, that a double minded man need expect no-

thing from the Lord. One may notice that one has two feelings about many things. I want to get the house cleaned up, but I don't want to bother with it; both ideas are at work for control. I want to get that new car, but I don't want to have the payments to make, or I'd rather have the money in the bank, but I sure want that new car. One may notice that one wants to cheat a little here, or there, but another "I" says, "that's not right." Man goes on in this conflict year after year, blaming various things for his uneasiness, tries various remedies, and hopes that sometime things will be better.

A person believes that he or she is one person, and that he or she is entirely in control of what is thought and done, yet others, or something else, is to blame for the way they feel, and sometimes the way they behave. Did you ever hear someone say, "I just don't know what made me do that?" or on repeating what someone said, they say something like, "and it just flew all over me, and I guess I said things I shouldn't, but it just made me so mad, I lost all control." What did control then? The other person, or inner value they were unaware of, had never been looked at, did they take control? Of course, we never think of that, we always blame the other for having 'made me lose control' or 'do things I was unaware of until later.'

So a person may say in one moment that he or she has free choice, and the next minute say they are controlled by what happens; one never seems to be aware of this contradiction in self. What a wonder is this spiritual frame of reference, with its many walls, so that one area never seems to know what the other area is doing. Each area seems to think it is the only area. Seems much reason for observing our spiritual frame of reference, the ideas within ourselves that continually have so many contradictory ideas, but one at a time, so we never seem to see them.

The passage from the scripture we will refer to now, refers to this conflict in self, and has some indication as to what one can do. This is from JAMES, Chapter 1, verses 13 through 16 and verses 22 through 25.

"Let no man say when he is tempted, that he is tempted by God; for God is no tempter to evil, and he himself tempts no one. But everyone is tempted by being drawn away and being enticed by his own passion. Then when passion has conceived, it brings forth sin; but when sin has matured, it begets death. Therefore my beloved brethern do not err.

"But be doers of the word and not hearers only, deceiving yourselves. For if anyone is a hearer of the word, and not a doer, he is like a man looking at his

natural face in a mirror; for he looks at himself and goes away, and presently he forgets what kind of man he is. But he who has looked carefully into the perfect law of liberty and has remained in it, not becoming a forgetful hearer but a doer of the work, shall be blessed in his deed."

Key words:

(1) TEMPTED - to be in a conflict.

(2) DRAWN AWAY - turned aside from work.

(3) ENTICED - lead by promise of pleasure.

(4) PASSION - strong desire.

(5) SIN - miss the mark.

(6) WORD - a command, a work.

(7) FORGET - to do without intention, cease from doing.

(8) LIBERTY - liberation from slavery and/or compulsion.

(9) Blessed - be blissful.

JAMES says that the tempter is one's strong desires. A strong desire to do something that one has been taught not to, under threat of some loss or punishment. Mostly we don't even know what all our strong desires are, because we have been told it was not nice to have these, and we have a picture of self as a nice person, so we tell self, I don't have that desire, so it is for-

gotten, and when it arises into experience, we say the Devil made me do it - one thing at least, we recognize who the Devil is. JAMES says that everyone is tempted, being drawn away, and being enticed by his own passion - who is the Devil? Enticed that we will have great pleasure by succumbing to this strong desire, this desire to have certain pleasure, to have one's own way, to have power over other people, to gain everything that we want, to see those who we blame as having to pay.

To be drawn away is to be turned aside from work, what work? Here the work of self-observation, of self-awareness, reevaluation, of seeing all the walls, the separations, the contradictions in the spiritual frame of reference. An unconscious person at the control of all these hidden motives, these hidden desires, that offer so much, and deliver so little. One is enticed by a strong desire that one is not aware of, so obviously one feels that it comes from without, and one may say that God tempted him, or enticed him, but JAMES said let no one say that God tempted anyone. But then, we can always blame the Devil, and that is all right, isn't it? Anything to keep from seeing that I am responsible, even though I am unaware of it.

If one could remember to turn on the light of self-observation just at that moment, it would speed up discovery of self, but one has been drawn away, and thus

is enticed to gain some pleasure, some attention, or approval, or stick up for one's rights, or to have revenge, it seems so sweet, and on and on. Thus missed the mark of knowing self, of doing the work, and this is called sin.

JAMES says to be a doer of the word or work, not just a hearer, is to really be alive. One can hear from now on that one is to renounce all one owns, so that he can be a student of Christ, and unless he does the work of self-observation, and reevaluation, he will have gained nothing, and is not accepted as a student of Christ. He may tell himself he knows all the teachings, he may repeat many, many words, possibly quote scripture from one end to the other, but he has never applied it to himself. He thinks he sees it, understands it, but from the outward level of the senses, never from his inner state.

JAMES refers to the man looking at his natural face in a mirror, then going away and forgetting his features. How much more do we forget about the inner man, when we take a quick look, don't like what we see, and go away? We cease to work, and possibly even cease to hear.

If one has looked carefully into the law of liberty, of liberation from control of forgotten values, of conditioning, of suggestion, many of these values or

controls were established by an infant, or a child, or some chance suggestion, not really on experimentation and discover; one sees the necessity of doing the work, not just reading it, or listening to it, and from this work comes bliss.

Do you want to just hear and agree or disagree from your various walls in the inner self, or do you value finding out for yourself, by doing the work and putting it first and foremost? It is interesting to observe how one hears.

15

Man on being born into the earth world forms a conclusion very quickly, if not immediately, from his very animal nature, his body, his sensations, that the whole purpose of living is to gain the nondisturbed state. By gaining comfort and pleasure, and escaping pain on all levels of his being. Shortly after he is born, he finds that it is important to have attention, and escape being ignored or rejected. A little later, about the age of two or three, he begins to find it important to have approval and escape being disapproved of. A little later, possibly not much later, he decides that it is also a

pleasure and a comfort to feel important, and to avoid the feeling of inferiority due to his size, inability, and inexperience.

Now from this very basic controlling decision which he makes, this value he places, he forms certain conclusions within himself as to how to obtain this very desirable state. He decides that in order to have this desirable state of nondisturbance, it is necessary to complain, and then he will get his way. He finds that it works very well for awhile; of course, all of this is decided without words, but with a very deep feeling. He decides a little later, as long as complaining doesn't get his way all the time, it is important to stick up for his rights - he becomes belligerent, and expresses anger. He also blames that which doesn't give him his way. He wants revenge on whatever doesn't please him, or doesn't respond, and give him his rights. Sometimes in modern psychology, this has been called the "id", the very jungle, animalistic nature of man.

But man being a social creature, is growing up in a family or some other group, is trained. He is trained by giving him decrees, by commandments, without giving him the reasons for it, because at his young age, he is not capable of understanding. He is told such things as, you must not cross the street, you must not play in the alley,

you must wash before you eat, you must eat all your food, you must eat your dinner first then you may have dessert, you must go to bed, and many, many other commands. In this the child forms an idea that it is important to please people, not because he wants to, but because he must, under stress of some sort of disapproval, being ignored, or some sort of pain. A little later he comes in contact with others who convince him that he must believe and do as he is told. He isn't given the reason he must believe, he is just told to do so. That he is to perform upon these beliefs, not because he has checked out the beliefs, and found them to be valid, because he is too young to do so. He has just been given them as commands.

A little later he is also told he must behave differently. If he doesn't like Aunt Suzy, he must not say so, he must say "I'm glad to see you," "thank you," and all other nice things, again not because he wants to, but because this is what is expected of him. What he is commanded to do by those in charge of his up bringing. Of course, he always has his own inner state that has to choose the comfortable one. Now these basic ideas are sometimes called in modern psychology, the "super ego," and then, of course, there is the "ego" which tried to choose which of these methods it will use every minute.

Both the one from infancy, and the one from the environment will be crying for their way, and each seems to be a voice from without that is crying at the "ego" to give it its way. This leaves the person in a state of conflict, morning, noon, and night. The "id" wants to go its way, the "super ego" wants to go its way, and the poor "ego" has to choose between the two. If it should give one the nod, and it goes its direction, the other one will make a noise. If it chooses to go with the "super ego" the "id" jumps up and says "we never get to do anything we want, we just have to do what they want us to do," this results in the feeling of self-pity, of being put upon. If the "ego" gives the nod to the "super ego" and one pleases people, and puts on a front, etc., it results again in self-pity. If he goes the other way, and gives the "id" the state to go, then the "super ego" accuses him of doing wrong, of not behaving properly, and he is in a state of having his conscience bother him, torment him, and either way, he feels very uncomfortable.

The scripture passage for this discussion is from EPHESIANS, Chapter 2, verses 15, 16 and 17.

"The Law of the commandments expressed in decrees he has made void, that of the two he might create in himself one new man, and make peace, and reconcile both in one body to God by the cross, having slain the enmity in

himself. And coming, he announced the good tidings of peace to you who were afar off and of peace to those who were near."

Key words:

(1) DECREE - it is a commandment, thou shalt and thou shalt not.

(2) VOID - of no value, no longer of value.

(3) PEACE - the state of no conflict.

On the surface this discussion was about the Gentiles and the Jews. As we look at our picture of the inner state of man, the inner man, we see that what was referred to by modern psychology, that the "id" is in the nature of the Gentiles, totally concerned with gaining sensual pleasures and comforts on all levels by whatever means is available. It results in wars, conflicts with anything that was assumed to be the blame of his lack of well-being, the lack of comfort and pleasure. The people who were controlled by the decrees, the commandments, were called the Jews (the "super ego"). Those who had the law; they were to do this, and not the other - thou shalt and thou shalt not. Here we read, that the law of the commandments expressed in decrees, has been made void. This is not to say that license had been given, but as in the case of a child, he is told not to cross the street (a very solid commandment or decree when

he is small) but this doesn't last for his entire life, because as he grows, and develops, and understands the nature of things, he is no longer controlled by the command, "thou shalt not cross the street."

He now has, as it is written in the Book of James, the perfect law of liberty. He has been liberated from the command, and is in a new level of being responsible for choosing when he will cross the street, and when he will not cross the street. He is now capable of looking, and seeing the dangers that may occur, to avoid the traffic, to cross at certain places, he is now liberated. This is the message of the New Testament, that man is under the perfect law of liberty. In order to do this, and be under this law, he must, of course, know himself, he must see what his basic motives are, all the ways of seeing these, all the ways of attempting to achieve these. This makes up what is called the soul, or in modern psychology, the psyche, that with which a man sees, and values, and understands all that is about him. The light within him, the inner eye, that which discriminates.

If he should see this, and be capable of understanding from his own inner state, he no longer needs the decrees or commandments, they have been made void within him. He now knows himself, and that these commands were

of value to him in an earlier state. Now he is a responsible being. So each of us has within ourselves, a Gentile, and each of us has within ourselves a Jew, and they are at war with each other; it said, "to be at enmity within himself." Knowing this, the man begins to be aware of these, to break-down the barriers between each set of values, brings them both to consciousness with the light of self-observation. It could be said, that it is like being above and looking down. As though you had a house with no roof on it, so that you could look into each and every room, and see everything that was going on. Seeing the relationships between those things, because if you were in one of the rooms, you could only see what was in that room. The "ego" or "I", that which chooses within man, that which is responsible, has so long been in one room and then another; identified with first the Gentile ideas, and then with the Jew ideas, never seeing that these are not without, but within.

By having self-knowing, self-observation, one begins to be aware of the Jew, the Gentile, and the Chooser in between - this is being responsible.

BOOK IV

REGENERATION OR INTEGRATION

The necessity of disidentifying from old ideas and the necessity of developing understanding of self and others as the greatest value.

1

When a person has by self-observation, self-awareness come to a state of knowing self from moment to moment, he sees that much, if not all, that he has put value on is from the infantile conclusion that the whole purpose of living was to gain pleasure and comfort on all levels, and to escape pain on all levels. A person knowing self sees that one is a slave to sensations. He or she is a slave to a Pharaoh that ever demands more, better, and different. The person knowing self also recognizes that he or she is full of contradictions as to the methods of gaining and escaping these various sensations.

As one reevaluates the material that makes up the self, one renounces these formerly unconscious values, and renounces them as having no value, as not being important in his or her present circumstance. This is cleansing the inside of the cup, one's inner state of being.

One is then ready to make a new garment, a new spiritual body, a new frame of reference. Had one tried to take on new values while full of unknown or forgotten

values as to the importance of sensation, one would have been trying to patch an old garment with a new piece of cloth, or be putting new wine in old bottles, thus doing something not only useless, but harmful. That is the way of self-improvement, and only leads to more and more disintegration or conflict. The ending of conflict or contradiction in self by reevaluation through self-knowing, is to end disintegration. When disintegration is ended. and only when it is ended, one can begin the work of regeneration, or the work of integration, of being a new person, of building a new spiritual body.

One is ready to experiment with new values. One has seen that the ideas of mammon are false, and that at least the ideas of the teachings of Christ have value. Through self-observation, self-awareness, the first great idea of the teaching, he or she has been able to confess to self how one has missed the mark, by serving sensations, both physically and psychologically, instead of using them as servants, reporters. He or she has been able to surrender the will to fight against, complain about, or stick up for one's supposed rights to all resistance to gratifying the senses. One has turned about from that value, and is looking for other values, and one has been washed from conflict, struggle, and resistance to what is.

How has this been accomplished in one? By

taking the idea of self-observation, self-awareness, and making up the mind, (the point of awareness, the lamp on a lamp-stand) to continue on, regardless of what one finds. By seeing resistance to one's will as grace, a divine gift; one has used the divine ideas of self-knowing, faith, and grace, and has experienced confession, surrender, repentance, and being washed of conflict. Now one is ready for regeneration. One is ready to consider love, agape.

Love is a synonym for God, and thus has infinite meaning. Inasmuch as we have finite minds, let us use one meaning at a time. First, let us recognize that what we love is what we value, and that this loving, or valuing, is the source of the faith to actualize that which is loved, or valued. The faith being of equal degree to the value. That if a person values something worthless, or even harmful, he has the faith to bring it about. So we see one attribute of love - impartiality. So one considers in the light of self-knowing, what one will value.

The scripture reference for this discussion is from 1st JOHN, Chapter 2. verses 15-17.

"Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh and lust of the eyes and the pride

of life, is not of the Father but is of the world, and the world passeth away and the lust thereof; but he that doeth the will of God abideth forever."

Here is solid instruction about valuing that the person in the state of self-knowing will recognize. He or she will recognize that to value the world is to value "ideals," and to value ideas of self-improvement, which is to value patching an old garment with a new piece of cloth, that one values signs and demonstration that one is gaining some degree of what the world calls success, and that one can see what is to blame for resistance to the ideals, and what should be done about it. The one in a state of self-knowing sees these as valueless, because he or she has been in the state of struggle, conflict, and resistance with these values for years.

One who values the world has not the love of the Father. The love of the Father is "agape," which is understanding that each person is doing, has done, and will do whatever is to him or her, at the moment, from what inner perception that that one has at that moment, seen as right, or proper, or justifiable. To have this state of understanding is to be at one with, or in a state of union with another, and is to treat all with justice, which is to say, impartiality. One in this state of understanding (love, agape) is considerate of all in

their present state of comprehension, their way of seeing, and thus their attitude, and their behavior. One is not only considerate, but harmless. One could be harmful by giving ideas to a person, that due to his or her inner state, could only misunderstand.

It has been said, not to give that which was holy to dogs or cast pearls before swine. That which is holy and pearls refers to spiritual ideas. Dogs and swine refers to man's animal nature of serving sensation which is usually unknown to him. To love the person whose animal nature is ruling, would be to be considerate of his present state, and to be careful not to be harmful to him. In order not to be harmful to him, one would not throw out the ideas of confession, surrender, repentance, and baptism because he or she would only understand from the literal sensation state, but rather challenge them to self-observation, self-awareness, self-discovery. This would be being considerate by feeding with what is of use in his or her present state. It would be being harmless, and would be making a contribution -- the expression of love, agape.

Love is the impartial creative power. To have the love of the world is to disintegrate. To have the love of God is to be regenerated, to integrate, to be without conflict, to be considerate of all, to be harmless

to all, to make a contribution to all. This can only be done by one in a state of self-knowing.

When many modern professional or scientific societies have a meeting for discussion of their particular discipline, many hours of their meeting time is taken up in determining exactly how certain words will be used in the discussions. These men and women know that words may be used for many shades of meaning, many ways in reference to ideas, so to avoid misunderstanding and confusion, the first order of business is to establish exactly how certain words will be used, and what shades of meaning is being referred to by each technical word.

In the last discussion it was stated that the word love was a synonym for the word God, and thus had infinite meaning. Most people use the word love many times a day. The ancient Greeks had four words that have been translated into tne one word, love. Three had, more or less, exact reference to everyday human experiencing. These were fairly useful as means of communication, the words are:

PIA - referring to the feeling a parent has for a child and a child for a parent. Then sometime later, to the feelings one has for near relatives, one's family.

EROS - The feeling of romance, the feelings of attraction experienced by a man for a woman who he admires, and wishes for a mate, and vice versa.

PHILO - The feeling of approval for a person, a thing, a place, a situation.

Most everyone has experienced these three states of feeling along with the higher animals to at least some degree. The fourth word that has been translated as love is agape, which is said to be the love of God that man may experience. This is the aspect of love that will be used in these discussions. Each time love is used there will be one or more attributes of this love for observation, for possible experiencing, and valuing in self. One attribute of love is compassion. It is brought out in the scripture reading for this discussion, and is from LUKE, Chapter 10, verses 25 through 37.

And behold, a certain lawyer got up to test him, saying, "Master, what must I do to gain eternal life?" But he said to him, "What is written in the Law? How dost

thou read?" He answered and said, "Thou shalt love the Lord thy God with thy whole heart, and with thy whole soul, and with thy whole strength, and with thy whole mind; and thy neighbor as thyself." And he said to him, "Thou hast answered rightly; do this and thou shalt live." But he, wishing to justify himself, said to Jesus, "And who is my neighbor?"

Jesus answered, "A certain man was going down from Jerusalem to Jericho, and he fell in with robbers, who after both stripping him and beating him went their way, leaving him half-dead. But as it happened, a certain priest was going down the same way, and when he saw him, he passed by. And likewise a Levite also, when he was near the place and saw him, passed by. But a certain Samaritan as he journeyed came upon him, and seeing him, was moved with compassion. And he went up to him and bound up his wounds, pouring on oil and wine. And setting him on his own beast, he brought him to an inn and took care of him. And the next day he took out two denarii and gave them to the innkeeper and said, 'Take care of him; and whatever more thou spendest, I, on my way back, will repay thee.'

"Which of these three, in thy opinion, proved himself neighbor to him who fell among the robbers?" And he said, "He who took pity on him." And Jesus said

to him, "Go and do thou also in like manner."

Key words:

(1) ETERNAL - continual, unintermittedly, perpetual.

(2) HEART - formerly regarded as the seat of consciousness.

(3) SOUL - the moving spirit, the vital principle.

(4) MIND - intention, wish, purpose, aim.

(5) STRENGTH - intensity, power, power of aim, faith.

(6) COMPASSION - a feeling of consideration excited by the misfortune of another.

The entire story is about what is meant by the word neighbor - a fellow man.

The lawyer, Scribe, had done a bit of study to say the least. He had read all the laws of Moses, and all the ages of commentaries on the law, and had seen that it was all summed up in loving God. Putting value on love as being before all else. That man without valuing love (understanding) was dead, and that this love or understanding was to be expressed to his neighbor. This Scribe wanted to be really alive, and wanted to remain that way forever. However, he apparently had certain prejudices from conditioning about what the word neighbor

referred to. He knew that words had many shades of meaning, and wanting to be truly alive, he went to the only one who was truly alive, The Christ, and posed his question, "Master, what must I do to gain eternal life?" Then the Scribe was asked by the Master, "What is written in the law? How dost thou read?" Before he answered he wished to see where the Scribe was, what his state of understanding was. The Master knew there were many ways to read the law, according to the reader's inner comprehension. The Scribe relates how he read, demonstrating that he saw love as the inner meaning of all the "thou shalt's" and all the "thou shalt not's."

The Master told him he had answered rightly, and to do as he read, and he would live. However, the Scribe wanted to justify some piece of conditioning on just who was his neighbor. He like most of us, wanted the word neighbor to refer to just the next door resident, or just maybe to those who agreed with him, or at most to those who belonged to the same ethnic group, or same religious group, or same professional group, etc., as he did. So he pursued the matter by asking, "And who is my neighbor?"

To answer this question the Master told the story of the Good Samaritan. A certain man who was robbed and beaten, what his ethnic origin, what his religious

affiliation, if any, his occupation, if any, are not mentioned, he was just a human being rendered helpless. A priest, a religious man, saw him and passed by; by some means unknown to us he justified passing on, he did not see the man as his neighbor. Maybe some of us could tell self he was just a drunk, therefore, not my neighbor. Then a Levite also saw him and passed by. The Levite did not see him as a neighbor; what his meaning of neighbor was we do not know.

Then the Samaritan came by. Now the Jews did not approve of Samaritans, due to a difference of opinion as to where men should worship God, but this Samaritan came by, saw the man without regard to nationality, creed, color, or anything else. The man was helpless, and he could make a contribution to the fellow. He was a fellow human being, and to the Samaritan, a neighbor.

The man of love is not a respecter of creeds, ethnic background, present behavior, political beliefs, etc., but is impartial in that he or she is considerate, harmless, and makes a contribution to all according to the state of the other.

How many of us want to limit the meaning of the word neighbor to just those who I want it to refer to, and find some means of justifying not being a neighbor to many?

Not to do harm to anyone, to be harmless is almost impossible to one not knowing self. Most want to be helpful which so often works ill to both the helper and the helped. Remember to story of a man with a beam of wood in his eye, who wanted to help a man who had a little speck in his eye? The first feeling that arises in one who wants to help another is to look down on the one to be helped, and then comes the urge to pull him or her part way up to one's exalted position.

The way of love is to work with another. Suppose, for purpose of discussion, that we come in contact with a fellow person who at the moment has no source of income, and is out of money, is hungry, and the clothes that he has are threadbare, and a bit soiled. Why and how he got in this state is not our concern. This is his present state. On making this contact, one can ignore the situation and merely say, "Well, that's his problem," or one could refer him to a social agency of some sort, of which there are many. In this case one could say, "That's what those agencies are for, to take care of people like him," and go one's way. One could be helpful and give the man a few dollars, and a good meal, and send him on his way, and say to self, "Well, I

helped him as much as I could," and get as much good feeling out of that as possible. Then a little while later regret doing it and tell self, "I bet he just buys wine with the money I gave him; he looked like a wino!" Also one could give the man a lot of "good" advice, which if he had followed before he came in contact with him, he would not be in this state.

However, it may be possible to work with the man. To work with the man is to allow him to carry some load while one carries a load as well. How about the possibility of saying, "Look, I'm hungry and I don't like to eat alone, will you have lunch with me and keep me company?" then during the lunch ask him to do something, some job for you which one will pay for. Then checking around for temporary or full-time employment for him. Is this very different from handing him a five, and going on your way? Is this being considerate, harmless, and making some contribution to life? Is this the way of love? Somewhere the Master said, whatever you do to the least of these my brothers, you do to me. Which of the above ways would you treat Christ if some way you recognized him?

The scriptural reading for this discussion is from 1st JOHN, Chapter 4, verses 7 and 8.

"Beloved, let us love one another; for love is of God; and everyone that loveth is born of God, and knoweth God. He that loveth not knoweth not God; for God is love."

Key words:

LOVE - AGAPE - The understanding that whatever anyone is doing, has done, or will do, that at the moment of doing, that that one feels that what is being done is right, or proper, or justifiable according to the light that one has at that moment.

The one who is in this state of understanding (agape, love) does not experience hate, anger, resentment, lust for revenge, guilt, fear, etc. But quickly you ask, yes, that is all fine, but what if someone is trying to steal my car, or is abusing my wife or my child, am I just to stand there and let him. Obviously not, however, if one understands, is in a state of love, one sees the person as ill, and in certain kinds of illness it is necessary to quarantine the ill one until no longer of danger to the community. The health office must tack a quarantine sign on the house, thus inhibiting the free coming and going of those in the house as long as there is danger of contagion. However, no one feels they are being punished for being sick.

When many people are in the state of love, crime will be seen for what it is, an illness, and the sick one will be treated instead of being punished. The sick one would be treated by someone in a state-of-self-knowing, so that the sick one could possibly start knowing self, and thus reevaluate what he had previously valued.

However, if we check up, most will see that most of the time when one is in a state of anger, hate, resentment, lust for revenge, etc., that it is not from being attacked by physical violence, but that it is from a psychological feeling of being ignored, or rejected, or disapproval, or because of failing to get attention, or approval, or a sense of importance. Just how many times in the past year has one been subject to physical violence? How many times in a state of anger, guilt, fear, worry, resentment, etc. Just what is the origin of most anti-love?

John says that everyone who is in a state of being called love, agape, is born of God, and knows God. One doesn't come into the earth world in a state of understanding - one comes in valuing the things of the senses; having pleasure and comfort, having attention, and approval, and having power over others so they will do as one wants at once; resenting pain, and being

ignored, or rejected. Resents any and all disapproval, and all sense of being incapable of controlling others. One doesn't understand resistance to one's having all these things, and builds contradictions in self, as ways and means to get what the one without understanding values so highly. One is born in a state of spiritual darkness. And only by coming into contact with the good news, that another state of being is available now, and that by being given the key of knowledge (self-knowledge; the practice of self-observation, self-awareness, self-knowing), and that that one use this key, can one awaken from that state of spiritual darkness.

This awakening from the old values of infancy, and seeing the value of love and its expression in consideration of all, of being harmless to all, and making a contribution to life, is called being born of love - of God. One is a new being - one is in a new state called the kingdom of heaven.

One doesn't need to believe this, one can act on what is given, one can do the work and find out. Do you want to find out for self? No other one can find out for you. In the spiritual field some came telling one one thing, and another another thing, and still another says you must believe me or you will burn forever and ever in a pit of fire and brimstone. Who does one believe

and why? Experiment, and work, and find out for self.
Being born of God is to be God like - blissful.

4

Knowing is to be aware of things as they are moment to moment. Knowledge is the accumulation of information that one believes to be true. Knowledge is of great value in the man-made world of machines, science, arts and crafts; without the accumulation of facts about the natural laws there could be little, if any, progress in chemistry, electronics, engineering, building, manufacturing, etc. Each investigator in these fields stand on the shoulders of all those before him, and can see a little further. By the accumulation of knowledge man has gone from the crude ox cart to rockets to the moon. From pony express to television. From smoke signals to radio. From grass shacks to sky scrapers. From rafts to ocean liners and endless more.

Man seeing the values in the field of things, carries the method into the field of living beings, failing to recognize that there are two entirely different worlds with entirely different laws. The man-made world of machines, ideas, standards and games, and a world of

real living beings. One may set a standard for a machine, but when this is attempted on a living being, much mischief arises. That really doesn't prevent it from being attempted though, does it?

More and more one sees the attempt to standardize the individual. One also sees that the more the attempt to standardize the individual, the more resistance the individual exhibits. The attempt to standardize the individual seems to have the effect of making the individual violent. Then comes more attempt to standardize the individual. Truly a vicious cycle. To standardize is to attempt to put in a mold. If one tried to put the family dog into a mold and squeeze him into a man-made ideal or standar, you would notice that the gentle pet would become very violent; how much more would the human which is the least standardized being on earth.

Man also judges his fellow man on the basis of accumulated information about his varying behavior over the years. This accumulated information is used to determine what kind of work he can do, and to judge him in many ways. This is putting the person in a mold and then putting a label on him or her.

The fundamental nature of man, his purpose, is to evolve, to rise to a new level of being - to be transformed, to be a new man. Man is not raw material for a

planned society, but raw material for the kingdom of heaven. When one recognizes the basic nature of man, his purpose on earth, one understands the source of much violence, even though those engaged in the violence don't know their purpose. They rebel against being made raw material for a planned society.

However, mankind has found so much value in knowledge in the man-made world that will no doubt continue to be used in the real world of living beings. Knowing is from moment to moment by observation of a living being. Starting with self, to be aware of the way things are seen, the attitudes that arise from the way things are seen, and the behavior based on the attitudes. This leads to that state called love - understanding.

The scriptural passage for this discussion is from I CORINTHIANS, Chapter 8, verse 1.

"Knowledge puffeth up but love buildeth up.

Key words:

(1) PUFFETH - to be inflated with one's importance. To have a swelled head.

(2) BUILD - to create gradually as a result of effort, to establish.

The more knowledge (information) that one believes to be true, which may include experience, theory, hypothesis, pet ideas, opinions, wishful thinking, and the

ideals of infancy that the whole purpose of living is to gain pleasure and comfort on all levels, and to escape pain on all levels, is held in esteem, the more the holder of that accumulation called knowledge is puffed up into believing that he or she knows what is the right way for everyone to live. What is right for them to do, what is right for them to have, what is right for them to think, what is right for them to believe, and that he or she should have the authority to see that all is done that he knows is best for them. This situation is not new or old, it is the history of mankind, which is the history of violence. It will in all likelihood be the future history also, because of the way man is seen as being raw material for the machine called society, and not seen as raw material for the kingdom of heaven.

If one by considerable, honest, self-observation of self in relationships, sees that he or she has been conditioned by knowledge to have this puffed up state within the self, and is at war with the urge to discover and find out for self what one's aim is. He or she begins to be aware that most behavior is the outcome of this conflict that sets up such emotions, or attitudes, resentment, anger, fear, insecurity, lust for revenge, and that one has built many unpaid accounts against husband, wife, friends, children, neighbors, groups, etc.

One is at least a bit aware that no other inner state can come into being until one renounces all this, disidentifies, and begins to see differently. One may catch a glimpse of the fact, moment to moment, that with whatever way of seeing each has at the moment, that each is doing what seems right, or proper, or justifiable. This is the start of a foundation of a building that will be built as more and more one understands self, and his or her fellow beings. Love builds up! Builds up what? The kingdom of heaven in one's inner world. It can then be expressed in the outer world

Do you believe that if you just had enough power over others, so that if they all did as you know they should, that you could build a utopia - a kingdom of heaven? Many have tried - there are many ruined Towers of Babel.

Would you be interested in allowing love, agape, understanding, to build within you?

5

The most frequent complaint that the professionals who work with troubled people hear is, "Nobody understands me." The second most frequent complaint is,

"Nobody cares anything about me." The third most frequent complaint is, "I don't feel that I can do anything real well." The fourth most frequent complaint is, "I can't find anything I'm really interested in." Not only do people who seek professional help with their problem have these complaints, but untold thousands have the same general feelings and struggle on, just accepting that that is the way life it.

In this state of being, one finds much, or many to blame for their state. The mate, the parents, the children, the past, the outlook for the future, the war, the draft, debts, life, an unhappy childhood, heredity, the list of what to blame is endless.

One could say that when one is in this state that one has ingrown attention. That one constantly pays attention to all one's feelings, and identifies with these feelings. One could say, one is constantly considering self; had turned one's inner state over to the unpleasant emotions. If one observed self without condemnation or justification, one might see that the whole purpose of living was to gain comfort and pleasure on all levels, and escape pain on all levels, and feeling very entitled, just because one exists. If one truly sees this, and it is not difficult, one has somewhat of a shock. To have this shock one must see the state of

affairs for oneself. If told of the state by someone else, it only reinforces the original complaint. However if one has this shock it is the source of energy to proceed. This shock is something like awakening from a nightmare. There is joy in seeing that the nightmare was only a dream. All the terrible state one was just experiencing was so real a few seconds ago, is simply not real.

In this walking dream state of trouble that seems so real, the shock of self-awareness that one has been dreaming for years, that one was a little baby feeling entitled to pleasure and comfort, attention, and approval, and being the most important person around, and one need do nothing to receive all this except just exist. That one was being ignored or rejected, and feeling very sorry for self, awakens one to the fact that one has really never been awake.

One can see that one is not a helpless baby who is totally subject to what happens to it, but is a grown up person who has the privilege of gaining what one wants. Whether it be comfort, pleasure, attention or approval, or capability, or interest, or what have you, and then expending the effort to actualize that aim. To awaken from a nightmare of many years duration is truly a joy.

One quickly finds that during the dream state, one made many accounts against many people. Having all these accounts against people for all the ways they failed to live up to one's expectations in the dream, is a heavy burden to carry about. This is the second shock, to see what a burden one accumulated during the dream, that one was a helpless baby being mistreated. The effect of the second shock is to cancel all these accounts. It has been called forgiving. One really feels light, and can begin to see differently. Begins to see that others are in a similar dream. This is the beginning of compassion - love.

Without these shocks, one would never be in a state of love, regardless of how much the word is used. The value of this stated called love, is the subject of the scriptural passage for this discussion; it is from I CORINTHIANS, Chapter 13, verses 1 through 10.

"And I point out to you a yet more excellent way. If I should speak with the tongues of men and of angels, but do not have charity, I have become as sounding brass or a tinkling cymbal. And if I have prophecy and know all mysteries and all knowledge, and if I have all faith so as to remove mountains, yet do not have charity I am nothing. And if I distribute all my goods to feed the poor, and if I deliver my body to be burned,

yet do not have charity, it profits me nothing.

"Charity is patient, is kind; charity does not envy, is not pretentious, is not puffed up, is not ambitious, is not self-seeking, is not provoked; thinks no evil, does not rejoice over wickedness, but rejoices with the truth; bears with all things, believes all things, hopes all things, endures all things.

"Charity never fails, whereas prophecies will disappear, and tongues will cease, and knowledge will be destroyed. For we know in part and we prophesy in part; but when that which is perfect has come, that which is imperfect will be done away with."

There are two basic ideas in this passage. One, that the value of anything, and everything, and all other attributes are as nothing compared to the state of love - of being love.

Some of the things or abilities mentioned as being nothing has been valued and struggled for by many; and if in some degree attained, have lead to a certain arrogance when not accompanied by being in the state of love. Some of these abilities we see here are, speaking with the tongues of men and angels, able to speak to anyone in his or her language without study and practice, truly a great gift. The gift of prophecy, knowing all mysteries (all symbols), and all knowledge, truly a

wondrous gift. Faith so as to remove mountains, a very wonderful gift for good, would you not say? But the scripture says, if one had all of these and had not the state of love, he is worthless - absolutely nothing.

If in comparison to love, these wonderful gifts are as nothing. What a treasure is love. Then the scripture says, "If I bestow all my goods to feed the poor and have not love, that the great act of charity profits nothing." Then the scripture gives some of the infinite attributes of love. Love allows long, in other words, it doesn't make demands of others to change. Is harmless and considerate. Love is kind, another word for considerate. Love does not envy - rather love contributes instead of desiring for pleasure and comfort, attention, and approval, and power over others. Love wanteth not itself - doesn't say look at me, see how wonderful I am - is unobtrusive. Is not puffed up - doesn't get the big head. Does not behave unseemingly - is considerate. Seeking not its own - contributes, not trying to get things or attention, approval. Is not provoked - it understands that all are doing what to them at that moment is right, or proper, or justifiable. Takes no account of evil, it is not evil, it is merely a channel of resistance. Rejoices not in unrighteousness - is not glad at the show of any partiality. Rejoices with

truth. Rejoices with compassion - understanding. Bears all things, accepts resistance. Believes all things - lives love; hopes all things - see's what is, and what will be as the expression of Spirit in all its manifestations. Endures all things - does not resist, or struggle, or be in conflict with what it.

Love never fails - it is considerate,
is harmless,
makes a contribution,
understands.

There can be no failure in these. Then the scripture says, all things will pass. "This too will pass away," because love, that which is perfect, complete, whole, makes all the others unnecessary.

To be in the state of love, is to be in the kingdom of heaven.

6

Man is impeded in his progress when he carries a heavy burden of any kind. Some places in the world today people carry heavy loads on their backs, or on their shoulders, or their heads. When carrying these heavy loads, every step is a great effort, and the person

struggles to make progress while carrying the load.

In the part of the world where most of us live, carrying heavy loads on our back is outdated, machines do the work and men operate the machines. However, the inner man is still burdened down with an even heavier load, and no machine has been invented to carry this load for him. Some have been invented to distract him temporarily from being aware of the load he carries. The load that man carries is that of worry, guilt, fear, regret, resentment, insecurity, greed for more, better, and different; disappointment, blaming, and many more of like nature.

Man's inner progress to a state of a new man is blocked by these heavy burdens. If someone should tell the person, with this heavy load on his or her shoulders, that it was unnecessary to carry it everywhere they go, they would, of course, think that person just didn't understand, and would put another brick on the load.

If you doubt that very many people carry these heavy burdens, stand on a street in any area, and "people watch" a few minutes. Then go some place and catch a glimpse of self in a mirror or plate glass window. See if bodies are bowed down, faces set in an expression of anxiety of one sort or another - the entire picture of a person carrying a heavy load. Many you will see are very young in years, but are already carrying a big load. If one talks to many and listens, really hears what is said,

both by self and the other, one will hear such statements as, "I have to do so and so," "I have to go to such and such a place," "I have to be at such and such a place at such and such a time," "I wish I could do so and so." When one really sees the burden that everyone seems to be carrying, and hears the inner man state that it has no will, but is totally subject to circumstances, demands of others, demands of conditioning, one experiences a shock, especially if one sees and hears self. These shocks from moments of self-awareness and awareness of others are great awakeners.

When one awakens just a little, it is possible to see what one really needs. In the sleeping state one dreams that one needs more money, more clothes, more vacations, more admiration, more appreciation, more time, or more freedom, but when one awakens one sees that what one needs is understanding. Understanding of self, then understanding from others, nice though that may be, we need understand of self. To do this, of course, requires self-observation, self-awareness in relationships, without condemnation or justification; just impartial self-observation. One begins to see that whatever has been done, what is being done, inner and outer, at the moment of doing, was or is the only thing that seemed right, or proper, or justifiable at the moment. In other words,

one sees that whatever has been done, or whatever is being done, is the only thing one could do or be doing. One can only do what one feels is right, or proper, or justifiable with what light one has.

This is called having agape or love for self. Then understanding self, one forgives self; really no one else can, try as they may. If one has a condemning "not I" unrecognized in self, it will not let one feel forgiven, it torments on for years. When one forgives self, one spontaneously forgives others. This is the start of progress, or growth, or evolving of the inner man. The start of love. What a load it drops from the shoulders. This freedom from burdens allows one to see more. To see, one doesn't have to do anything, or go any place, and so on, but that one is capable of and wants to make whatever contribution to life one can. The one says, "I am going to such and such a place," or "I'm doing such and such a thing." No longer is it a "have to." This is freedom. Just as an experiment, try to see how you feel when you say, "I have to get dinner;" then later, see how you feel when you see getting dinner as a contribution to life and one says, "I'm preparing dinner." One may notice a decided difference in one's energy level.

The scriptural passage for this discussion is from EPHESIANS, Chapter 3, verses 16 through 19.

"That he may grant you from his glorious riches to be strengthened with power through his Spirit unto the progress of the inner man; and to have Christ dwelling through faith in your hearts: so that, being rooted and grounded in love, you may be able to comprehend with all the saints what is the breadth and length and height and depth, and to know Christ's love which surpasses knowledge, in order that you may be filled unto all the fullness of God."

We see that the purpose is for the progress of the inner man, not the outer man. There can be no progress except of the inner man. A person may change his dwelling place in the world from a single bedroom in a run down hotel, to a mansion in the country, but that is not progress, that is just having more room to be miserable in. If the inner man has not progressed by the way of self-knowing to understanding love; to change from riding the city bus, to be driven about in a limousine, is not progress. These are the same; or more frustration with traffic, with weather; the same hates, resentments, the same blaming. The only progress is in the transformation in the inner man. The old mind, the old inner man, with its hates, guilts, disappointments, its dreams of what ought to be, is cast out by seeing it by the light of self-observation and understanding; light, love, God -

Christ comes in the new man. This is progress or transformation; being born again, the entering of the kingdom of heaven.

The passage here says that being rooted and grounded in love, having the house, the inner man, built on a rock, that house will not fall; regardless of how much resistance, active or passive, that comes to that house, that inner man. Further, the passage states that you will be filled unto all the fullness of God.

To read or hear the words and not act upon them is to be likened unto a foolish man who built his house on sand. Just words. But to act on the words and find out for self, is to be likened unto a wise man who built his house on rock. On actual experience. If one acts on the words, you may find out the meaning of being filled unto all the fullness of God.

7

That the average, usual mode of existence of mankind is disintegrating to the individual is fairly obvious to anyone who cares to observe. If one is a student of history, one may see that the present mode of existence, the present mode of valuation is no more nor

less disintegrating than any other period of history one may choose to consider. There is no historical golden age to try to return to, nor a golden age to look forward to.

The history of man relates the story of the struggle to gratify the sensations, by gaining wealth and power over others; by competition, by killing, by plundering, by migrating to other areas, by building walls, by tearing down walls, by technology, by conquest, by forming alliances, and many more. Each, an attempt to build a life without strife, with ease and comfort, to build a utopia of some kind. All this effort, misery, struggle, and bloodshed in an attempt to build a heaven. All man's efforts at building a heaven is well told in the story of the Tower of Babel. In this story a people set out to build a tower that would reach to heaven. The story says they used bricks for stone and slime for mortar. In other words, they used substitutes for the real thing.

Man in his conditioned, or sleeping state (his carnal state) always uses substitutes for the real thing, of course, man's inner state is referred to here. He uses treatments for his body ills, instead of cleaning up his inner state. He tries to gain and accumulate things instead of wisdom. He tries to numb his inner

turmoil with tranquilizers and alcohol, instead of self-knowing. He tries to secure peace between people with war - force. He has spread his habitation over the face of the earth trying to find ease and peace, but he never looks at his inner state.

Man has ever tried to find peace by eliminating those he blames for his lack of well-being, from Cain until today. A few individuals have looked within for the source of their misery, but never has it been a mode of existence for the many. The few individuals who have looked to the inner state of self, as a way of finding the source of their agony, their conflict, and finding there the source of their trouble, and that on reevaluating what they found, they also discovered that when the overburden of useless and contradictory material was removed by this discovery and reevaluation, they discovered untold wealth, peace, joy, bliss, contentment, love of fellow man and much more; all the real wealth, that all the struggle of the ages had for its goal, by the battle for gold, power over others, killing, and conquest.

These few wishing to tell their fellow men about their discoveries started to tell the good news to all comers. For their effort they were judged insane, trouble makers, and traitors for telling people there was a greater kingdom than the visible outer one ruled by

weapons. Many were imprisoned, beheaded, hung, tortured and burned. The few who listened, experimented, and found the inner riches; they became more careful in their spreading of the good news. They told parables, stories, allegories to provide a hint to those who were serious, and these stories were ignored as fairy tales or fables by the worldly wise.

Instead of saying man was ignorant of his inner state, they began to tell stories of bad things happening to sleeping people. Of people being entranced, and thus prevented from knowing their true states. They used terms like, one being dead, then it being possible to be brought to life. Of course, no intelligent person could put any credence to such stories. These must have been written for little children or simple folks who believed anything. Is it any wonder that the Christ in one of his parables talked about a broad gate and wide way that many go in that leads to destruction, and that there was a narrow gate and straight way to life?

The scriptural reference for this discussion uses some of these words. It is from EPHESIANS, Chapter 5, verse 14.

"Thus it says, awake sleeper, and arise from among the dead and Christ will enlighten thee."

(The writer of EPHESIANS quoted this to us from

an unknown source.)

Key words:

(1) AWAKE - come out of sleep or sleeplike state.

(2) SLEEPER - a diminutation of conscious life.

(3) ARISE - to come to take notice.

(4) DEAD - being without spirit.

(5) ENLIGHTEN - to supply with spiritual light.

Here the teaching said to awaken; wake up from the dream that one knows what ought to be to make one happy - that if just a thousand and one conditions were met, one would be so happy; that if others were just all different and treated me differently, one would be happy. This is truly a dream state. Then it speaks to the listener, and calls him a sleeper. How many of us in our usual walking about state would or could believe that the speaker knew what he was talking about, if we were told that we were asleep? That is why so few find the narrow gate and the straight way; most believe they are awake and fully conscious. However, there is a way to find out - self-observation. Next is the call to arise; to come to awareness and really take notice. This is the call to take notice, real notice of self with the idea that one doesn't know self. Arise from what? The dead, those without spirit, without the urge to find out for self.

The spiritless ones just believing what they are told so they won't be disturbed in their dream about themselves, that they are awake and conscious.

The promise is that if they will awaken and arise from among the dead, that Christ (love) will enlighten them; will supply with spiritual light. That they, too may have the true wealth of being.

Do we have the spirit to awaken and arise; to be born again, to be regenerated, made new?

8

If one is interested in one's spiritual state it is most valuable to observe one's motives and inner state during the moment to moment activities of everyday affairs. One discovers whether one is spiritual, carnal, or just plain unaware of the inner state. Most of us tend to think that we are spiritual in nature, because we read spiritual books, attend meetings on spiritual subjects and faithfully perform certain acts. However wonderful this may all be, unless one has a certain conscious basis for all one's way of seeing everything, one's attitudes, one's behavior, and one's state of being, one may be deceiving self.

One is constantly subject to suggestion, and suggestions of various kinds can lead one away unless one continually watches what is going on in one's inner state. One is never finished with self-observation and constant reevaluation. Even though one has seen the fallacy of the ideals of the world, those ideals are being suggested to one constantly, and unless one is faithful in self-observation in all one's relationships, one may unknowingly get caught up in the world ideals again.

The scriptural passage for this discussion gives an excellent thing to observe. This passage is from I CORINTHIANS, Chapter 16, verse 14.

"Let all that you do be done in love."

Now <u>all</u> means <u>everything</u>. Love means to see that everyone, including self, is doing, and has done in the past that which one felt to be right, or proper, or justified with the way one sees at the moment. That to have or be this understanding, and to act on this understanding, is to be considerate, harmless and to be making some contribution to life, if only to a pleasant harmonious mood.

Now one has some basis for evaluating all one does this day. The evaluating to be done without condemnation or justification; one wants to see not judge. What

does one do? First, one thinks most of the day; some of this thinking is done consciously, and some one just lets happen from associations, suggestions, and so on, but either doing it consciously or letting, is doing is it not? If all these thoughts are done with understanding of the person and situation, is there consideration of others in these thoughts? Are they all harmless thoughts to self and desire for others? Do these thoughts make a contribution to a pleasant harmonious mood within? One may be unable to prevent certain thoughts from arising, but if they are not in accord with love, one can stop that thought.

One does certain work during the day; is it done with the feeling that one has to do this, or does one see it as making some contribution to life? Are certain tasks dreaded or resented? When some resistance to accomplishment comes along, is it seen as a challenge, an opportunity to gain some inner strength, or does one get annoyed? Does some interruption happen - what thoughts and emotions, if any, arise?

One inter-relates to many individuals through the day - some family, some friends, some neighbors, some strangers; some pleasant, some less than pleasant. Does one respond mechanically to the others state as cause, or are all given consideration, and some contribution toward

life? Does one contribute to everyone's pleasant harmonious mood? That is contributing to life; to contribute to an unpleasant mood is to contribute to death.

One is in traffic; how does one see - less than alert or courteous drivers, pedestrians and cyclists? One is in a restaurant, one can't catch the eye of the waitress; how does one evaluate the situation? Does one think critical thoughts and have a lust for revenge? "I'll never come back here again!" One goes shopping, the cashier gives one change for a twenty when a ten was tendered. What are the thoughts that go by? Is there consideration and harmlessness? One gets a bill in the mail for an account that has already been paid. What are the thoughts; what emotions arise?

From this we possibly see that while one is evolving and growing in love, one is not perfected in love. This is nothing to be discouraged about, or to allow some tormenting "not I" that is still hanging around hoping to get back in charge and torment one, but is to see the necessity of working on self-observation, self-awareness, and constant reevaluation at all times. This has been called praying without ceasing. It is asking for the kingdom of heaven. It is seeking and knocking. One who seeks will find, and to the one who knocks

it shall be opened, and to the one who asks shall be given.

One in earnest, who puts value on having another life, who finds joy in doing the work of seeking, asking, knocking; the continued effort of observing, re-evaluating, is a joy and is first and foremost in one's interest.

However, there are some who observe self, see one or two things, reevaluates one or two things they find, forget it for a week, remember to observe self five minutes when alone, find nothing, and say what's the use in that foolishness; I tried it once, and I don't see any difference in whether I do or not. Such ones are not seeking, they are merely dabbling. The good news is not for them. The good news is for those who on hearing it, value it more than anything else. There are those who on hearing it, value it more than anything else. There are those who seek, and knock, and ask without ceasing - they will find, be opened to and given the kingdom of heaven.

The desire to be nondisturbed is strong, it has been around since birth. It is the great tempter not to do anything that requires effort and/or is disturbing. To be disturbed by others is to give reason for self-pity, anger, and resentment, which the tempter always justifies

for one, because the tempter wants one to have these states; they serve the tempters purpose - to destroy one. When one recognizes the tempter, one puts it in the background, and proceeds with the work at hand, even though it is sometimes disturbing, until one sees the value of it.

May each pray without ceasing by deed not words.

9

As more and more people live in cities, and as the industrial era advances, most are farther away from nature. As one is less in contact with nature one loses a great teacher.

In the industrial city one gets almost everything in its completed state. One wants potatoes, one goes to the Super Market and buys potatoes ready to cook. One wants bread, one goes to the store and buys bread ready to eat. One wants an article of clothing, one goes to the store and buys it ready to wear. As a result of this ability to buy everything completely ready to use, man has become impatient with anything that requires a process. Man to a great degree has lost his understanding of the natural process of growth and expansion of living processes.

In man's spiritual life, he expects to have any thing he receives to be complete, like the things he buys in the store. But Spirit is life, and follows the laws of life, not the laws of the man-made world. One may expect that if one is reborn, and enters the kingdom of heaven, that all will be complete and now he can rest and enjoy it for all time. Such is not the case. It is a matter of preparing the soil, planting, weeding, cultivating, watering, patience, and then the harvest. Ir other words, one becomes a gardener in spirit. The neophite gardener requires some instruction in all aspects of the art of gardening. He or she requires instruction in soil preparation, in planting techniques, in recognizing weeds, the means of cultivation and the types of seed he plants.

The scriptural passage for this discussion points out this parallel. The passage if from LUKE, Chapter 13, verses 18 and 19.

He said therefore, "What is the kingdom of God like, and to what shall I liken it? It is like a grain of mustard seed, which a man took and cast into his garden, and it grew and became a large tree, and the birds of the air dwelt in its branches."

Now for this unusual mustard see that became a tree, let's use spiritual seed. The spiritual seed is

often referred to as wisdom and understanding. In the spiritual usage, wisdom is self-knowing, and understanding is agape, love. The prepared soil is the willingness of the person to be taught. If one thinks one knows, the soil is unprepared and is an unfit seedbed. One might say that wisdom is the nurse crop for understanding; for wisdom must be planted first. For from the growth of self-knowing one senses love, understanding. Then when understanding has been planted, love grows. Now this is a new garden, it has new seed planted in it, but weeds will still try to grow in the new garden, so one must weed constantly. How? By constant self-awareness and re-evaluation. One must water and cultivate all the time. How? By being aware of agape, by seeing differently. Do these plants start from seeds? They do. Do seeds suddenly spring into fruitful plants overnight? We all know that they do not; neither does self-knowing from self-observation spring into fruit bearing overnight. The weeds are wild and strong and have been around since the beginning, and they have a strong tendency to flourish just by being ignored. If one ignores one's spiritual garden by failing to weed by constant self-observation and reevaluation, or by forgetting how one is seeing, the weeds of old conditioning begin to flourish and choke out the young tender plants of wisdom and understanding. One

finds one is full of expectation of ideals of the world. One is disappointed, one feels hurt, one is blaming, then one is full of the weeds of anger, resentment, self-pity, guilt, fear and insecurity. These weeds utterly destroy the garden. Then if one wants the fruit of wisdom (self-knowing) and understanding (love), one must start all over again. A garden is indeed a great teacher of spiritual realities, if one has eyes to see.

The scripture teaches that where a person's treasure is, that there also is his heart. Treasure is what one values, and the heart is one's first and foremost aim. If one values above all else having pleasure and comfort, attention, approval and power over others; and/or escaping all pain, all being ignored or rejected, all disapproval, and all loss of control over others as his central aim, thus the effort will be toward improving self's ability to realize the state of nondisturbance to gain the approval of men, to gain their attention, and to control others. If this be one's aim, one has the privilege of spending time and effort to actualize this aim. However, the scripture teaches that such a one is dead or asleep, and only by arising will such one ever be alive. Of course, one who is actualizing at least part of this aim of having pleasure, and attention, and approval, and has some power over others, thinks they are

at least moderately successful and are "really living;" but the inner man is such one, the real man is dead.

On the other hand, if one sees the value in understanding self and others, and sees the value of being considerate, of being harmless, of making a contribution to life, such one is awakening; and that person's heart or central aim is to actualize this. Even though at the moment of seeing this value, one is in a hog pen in Egypt, and a long way from actualizing his aim. Such one starts on his way to that aim by the sound principle of spiritual gardening. He will actualize his aim, for while he is still a long way from actualization, he will be met on the way, and is given great gifts.

It is for each to choose what one will value, what one's aim is.

10

At the present time, there is great interest in nutrition, in what one eats. There is at present also much controversy as to just what one should eat. One group teaches that one should never eat meat. Another group teaches that without meat one will suffer a protein shortage. Another group teaches that that is how the

food elements, carbohydrates, fats and proteins are balanced at any one meal. Some advocate a high protein diet, others a low salt diet, and still others advocate an all raw food diet.

To throw still more concern into the picture of nutrition, there is a succession of news articles that tell of one food after another, due to contamination from insecticides, industrial waste, atomic fallout and other possible waste products, is poisonous for human consumption. That if one consumes these contaminated foods, one will be made ill with various dread diseases. Thus there is much preoccupation with food selection throughout the land. One sees more and more food stores that sell only food that is supposed to be raised under conditions that prevent these foods from being contaminated, and many are careful to eat only this kind of food.

Man consumes more than one kind of food. The spiritual food that man takes in just may have far more far reaching effects than the physical food that he consumes, as important as that may be. It is just possible that his spiritual food has even more effect on his health, physical, mental and emotional, than the physical food does.

Little value has been put on spiritual food. Little thought given to it by the consumers. Has one ever

noticed what kind of spiritual food is put out from the television for instance? Sometime just don't become identified with the show, but observe the ideas expressed, the emotions acted out, the suggestions that are being sent out; one may notice a type of food that one hadn't thought of before as being served to self and family. This food may mostly, if not entirely, nourish the conditioned aim from infancy that the whole purpose of living is to have comfort and pleasure, to escape pain, to gain attention and escape being ignored or rejected, to gain approval and escape all disapproval, and that to have power over others is being great and that not having power over others is failure. That the way to peace is by a six gun, or to be more deadly than others, or that killing is the way to rid the world of evil. Now take a walk to a book store, check out the most popular section. One might find that the books in this section suggest that pleasure, especially sexual pleasure, is the chief aim of living. If one begins to look, one will see that most spiritual food being served aid man to remain asleep in the old idea of the carnal man. On noticing this, one may be just a little more conscious of the spiritual food one consumes.

In the scriptural passage for this discussion, spiritual food is referred to. This passage is from JOHN,

Chapter 6, verses 54 through 64 and verse 67.

Jesus therefore said to them, "Amen, amen, I say to you, unless you eat the flesh of the Son of Man, and drink his blood, you shall not have life in you. He who eats my flesh and drinks my blood has life everlasting and I will raise him up on the last day. For my flesh is food indeed, and my blood is drink indeed. He who eats my flesh, and drinks my blood, abides in me and I in him. As the living Father has sent me, and as I live because of the Father, so he who eats me, he also shall live because of me. This is the bread that has come down from heaven; not as your fathers ate the manna, and died. He who eats this bread shall live forever." These things he said when teaching in the synagogue at Capharnaum.

Many of his disciples therefore, when they heard this, said, "This is a hard saying. Who can listen to it?" But Jesus, knowing in himself that his disciples were murmuring at this, said to them, "Does this scandalize you? What then if you should see the Son of Man ascending where he was before? It is the spirit that gives life; the flesh profits nothing. The words that I have spoken to you are spirit and life."

From this time many of his disciples turned back and no longer went about with him."

For some of the literal-minded students this was just too much. To talk about eating human flesh and drinking human blood, so they departed. The Christ was certainly separating the spiritual-minded from the literal-minded. The literal-minded were following from the ideas of the world that the Messiah would set up a literal earthly political kingdom. Throw out the Romans and make his students officials in his government, such people he wanted to leave him. They were not interested in things of the spirit. His kingdom was not of this world.

Now what did the Christ mean by eating his body and drinking his blood? He said his words were spirit and life. He also said that this food and drink was the bread that came down from heaven, from a higher level, from the divine level, so he referred to spiritual body and spiritual blood, not physical body and physical blood. The spiritual body is wisdom from self-knowing. The spiritual frame of reference for the spirit. The blood is understanding (agape, love), it cannot be expressed except through a body. Christ was the completed perfect union of wisdom and understanding - a God man. Unless one eat, is nourished by that wisdom from self-knowing and understanding (agape, love), one cannot dwell in the same kingdom with Christ. Without being

nourished with the spiritual food of wisdom and understanding, one is carnal and is of another kingdom. Later, in the last supper he said, bread, the symbol of wisdom (self-knowing), was to be henceforth the symbol for his body, and that wine, the symbol of the spirit of love, was to be the symbol for his blood, his love; and that except a person eat of this bread, his body of wisdom (self-knowing) and drink his blood, his understanding (love) that there would be no life in that person. That the person would be dead, asleep, carnal.

He left this great symbol, this great sacrament to us as a reminder. A reminder that the only sacrifice or gift acceptable to God is wisdom and understanding; in other words, love born of wisdom from self-awareness which allows one to see all things as new. A new way of seeing, a new purpose or aim of living; a new way of seeing self, a new way of seeing others; a new way of seeing living as consideration, harmlessness, and contribution to life - after these true riches comes even greater things.

Will you nourish self with the body of Christ (wisdom) and drink his blood (understanding)? This is to be regenerated.

11

Until a person takes up the task of self-observation in all one's relationships with the view of knowing self, without any condemnation or justification, as the first step in regeneration; one believes that one has one will, and can choose, and do as one chooses, because one has free choice or free agency.

Very shortly after taking up the practice of self-observation, one is usually quite disturbed to discover that there are many wills in self, not one, but that there is a whole house full of "I's". He or she soon discovers that one "I" sets up some aim, and another "I" takes over and does something entirely different. One "I" will start to observe without condemning or justifying, and shortly a condemning "I" comes by and starts its work of comparing to some ideal, and one begins to feel guilty over some past act. One soon sees that it is necessary to make an observing "I" to light a lamp and put it on a lamp-stand in this dark house of the self, that has so many "I's" running about in the dark doing all manner of things; all have different purposes and different ways of getting them. One may notice from the observing "I", the lamp, that one stretches the truth now and then to put self in a better light. So

some "I" decides that one is not going to do that any more. This "I" is a self-improving "I". Then one is observing self retell a happening, and one sees a self-important "I" tell the story so that one was in a much better light. The self-improving "I" that had decided to never stretch the truth or lie was off some place, not on duty, and the self-important "I" went on with his usual tricks. The little observing "I" reveals that one is frequently angry, a self-improving "I" comes up and makes a very solemn promise to self that one is going to control one's temper from now on. Fifteen minutes later, one of the children drops a lovely china cup; a very intolerant "I" happens to be passing by, and a terrible temper fit explodes. The self-improving "I" that was going to look after the temper is out - off duty. However, that self-improving "I" gets back on duty about the time the temper has worked out, and does he make noise - he can make one feel guilty for hours.

One who hasn't experienced such by practicing self-observation does not believe, and some know, such does not exist in self. If one knows this, one will never find out, because they will not take up the first step to regeneration. The one who just disbelieves may try to find out for self. He or she will find out and more than likely be very surprised to find out that there

are many "I's", each with a will, each running the house at various times. One finds much of interest, and much to confess to self.

The scripture passage for this discussion is about a certain person relating what he is discovering, and his confession to self. This passage is from ROMANS, Chapter 7, verses 14 through 25.

"For we know that the Law is spiritual but I am carnal, sold into the power of sin. For I do not understand what I do, for it is not what I wish that I do, but what I hate, that I do. But if I do what I do not wish, I admit that the Law is good. Now therefore, it is no longer I who do it, but the sin that dwells in me. For I know that in me, that is, in my flesh, no good dwells, because to wish is within my power, but I do not find the strength to accomplish what is good. For I do not the good that I wish, but the evil that I do not wish that I perform. Now if I do what I do not wish, it is no longer I who do it, but the sin that dwells in me. Therefore, when I wish to do good I discover this law, namely, that evil is at hand for me. For I am delighted with the law of God according to the inner man, but I see another law in my members, warring against the law of my mind and making me prisoner to the law of sin that is in my members.

"Unhappy man that I am! Who will deliver me from the body of this death? The grace of God through Jesus Christ our Lord. Therefore I myself with my mind serve the law of God, but with my flesh the law of sin."

Key words:

(1) SIN - miss the mark.

(2) FLESH - carnal based on sensuality, urge to gratify the senses.

(3) EVIL - depraved - inclined to sensuality.

Here we have the report of the writer of Romans as to what he was seeing as the result of self-observation. He says that one "I", the one that wants to be regenerated in love, is having a bit of hard time getting anything done toward that aim except wish. And that some other "I's" are doing that which this one "I", that wants to be in a state of love (understanding) really hates. He calls them sin. That is, "I's" that want to have comfort and pleasure, gain the favorable attention of men, be approved of by men, and to have power over others, were doing their thing in no uncertain way. This man had discovered that he had no real will. No <u>real "I"</u> in command and he discovered that he had no free agency. This is probably the most humbling discovery one can make. One who has done the work of self-observation for very long never has to try to be humble, one is. All pride in one's free

agency is smashed. One realizes one is a machine.

The man says, "I see that it is not "I", the aspirant, doing this but some other "I" that is in me." He also says that by now he knows that no good dwells in his carnal nature (the conditioned mind). That all these "I's" are struggling to gratify the senses by trying to gain comfort and pleasure, favorable attention from men of the world, and to gain their approval, and to gain control over others, with no interest in understanding others, being considerate, or being harmless, or making a contribution, just getting.

He sees clearly that if he does not do that which the "aspirit I" wishes, but that which it does not wish, then it was another "I" that dwells in him that does it. He calls this other "I" sin. The "aspirant I" is delighted with the law of God, the law of love, according to the inner man, but another "I" seems to be stronger, at least part of the time, and it is interested in gratifying the urge for power, and approval, and attention. The man saw he couldn't do anything about it, just see the truth of it.

This is confession. The the man says, "Unhappy man that I am! Who will deliver me from this body of death?" <u>This is surrender</u>. Then he says, "Thanks be to God through our Lord Jesus Christ." This is repentance,

turning from trying to do it himself, to the power of God. Wisdom and understanding will do it. He sees that at the moment, that he has a great contradiction in self. This is a great discovery for it makes possible real confession as to one's inner state; brings humility, surrender and brings about repentance, a turning about.

The man who wrote this description of his discovery from self-observation was not just another man off the street, but Paul, who was divinely called to a work; although his being divinely called did not prevent him from going the way of all of us. Self-observation to have self-knowing (wisdom), and at the same time work to develop understanding (love, agape). He had to arise from the hog pen and go toward the Father (Love), the same as you and I.

The way will be no more difficult or any less difficult than for Paul. We have been called the same as Paul. We may or may not have been awake enough at the time of the call to see or hear, but we have been called. Paul was blind after the call as to how to proceed, but he was given teachings, and the scales fell off his eyes. His blindness was healed, he set to work on his task. He tells us what he discovered. We have the way. Now it all depends on whether we aspire to the kingdom of heaven, or whether we aspire to the kingdom of

the world.

If we aspire to the kingdom of heaven, there will be powerful and numerous adversaries within one, however, if one has faith to continue the grace of Love will come to one's assistance on the way.

12

To really be aware of how one sees is of great value, if one is to do any worthwhile spiritual work. One of the more worthwhile things to be aware of is how one sees self. One may see self at different moments, very differently than at other moments. However, one seldom remembers all these different ways one sees self. One way at a given moment see self as a loving, kind, considerate person, a few minutes later one may see self as a fighter for "good" causes or for rights, then a little later as a poor, mistreated, misunderstood person who has never had a chance. Still one doesn't remember all the other ways one has seen self during the day.

Suppose that just as an experiment one take as a short term aim, to find out by careful self-observation for three days, each and everyway one see's self during this next seventy-two hour period of time. So that one

doesn't forget, one writes all these on paper to keep and refer to. If one does this carefully and with the aim of finding out, one will understand what the Master was talking about when he said one must become as a little child or that one could in no-wise enter the kingdom of heaven. One will be as a little child on seeing that one knows nothing of one's inner state, and that one is as a little child with its feelings being subject to what happens to it. And that one is a little child wanting pleasure and comfort, feeling wonderful for a few minutes if it gets it, and complaining if pleasure and comfort are not received. That one is a little child in wanting attention, and complains, and gets angry if it fails to receive, and if it gets attention it wants, it feels entitled to more. One will see one is as a little child in trying to please others, not because one wants to be considerate, but because one feels one must. One may see that one is a little child in trying to say and do and behave as one thing others wants one to be. One may notice one is as a little child who blames something everytime some situation or event is not just as one wishes.

Perhaps one will see that to be as a little child in order that one may in some way enter the kingdom of heaven is not difficult, one already is. However, now

one recognizes it, and just possibly, something can be done about it. One who does not recognize that one is a little child will never do the work necessary to have the wisdom of self-knowing, nor have understanding, love, and thus be regenerated, born again.

We may be grown up in body and have technical education, and as little children within. We may say, "I believe in Christ, and I believe in God," but self-observation may reveal that we believe in power over others, in money, in approval, in comfort as our source of joy.

The scriptural passage for this discussion is from I CORINTHIANS, Chapter 3, verses 1 through 3.

"And I, brethern, could not speak to you as spiritual but only as carnal, as to little ones in Christ I fed you with milk not with solid food, for you were not yet ready for it. Nor are you now ready for it, for you are still carnal. For since there are jealousy and strife among you, are you not carnal, and walking as mere men?"

Have you watched little children recently? Was there jealousy and strife among them?

Here the teacher said that he had only taught these people very elementary things, and that was all he could teach them yet. That he could not give them strong

meat, the more advanced teaching, the real work. To try and teach a child higher math before he has mastered elementary math, is to create confusion in the mind of the child. It was useless for this teacher to try and teach his students about love, understanding, agape, until they understood themselves well enough to renounce at least some things in self by discovering and reevaluating them. It was easy for the teacher to see that they were still as little children and had not recognized it. Their inner and outer state demonstrated to the teacher that they were still living by the purpose of the infant - to have pleasure and comfort, attention, approval, and power over others; and thus to complain, and stick up for one's right to have it - plainly demonstrated by jealousy and strife among them.

The teacher could still only give them milk, the first food of man. That Christ was the Savior, that he was the way, and that the first step in the way, in Christ was to confess. The only way to confess is to know self. The only way to know self is by self-observation, then one will confess. Then one will surrender one's will to have the senses gratified at all times, to have one's way all the time. Then one is ready to repent, turn about, to find another value, that of love, understanding, agape, which is the solid food, the regeneration. But if one

never does that which is necessary, to lay a firm foundation, one will not be able to undertand the higher teaching.

James said to not only be a hearer of the word, but a doer of the work. The word tells one the necessities, but one must do the work.

Christ said that one who heard his words, his instructions and did not act on it, in the only way it can be acted on, is to be likened unto a foolish man who built his house on sand. And that when the challenges of life came, wind, rain, floods, that the house fell and was utterly destroyed. But that the one who heard his words and acted upon them was likened unto a wise man who built his house on rock, that when challenges came, wind, rain, floods, that that house stood, because it was built on a firm foundation.

The Corinthians had heard the word, but they had not acted upon it. Had not done the work. Just possibly most of us are Corinthians today. It is easy to find out.

Does one still have the purpose and motives of a little child? Does one experience anger, guilt, fear, jealousy, competitive feelings, blaming, resentment, self-pity or does one live in understanding, consideration, harmlessness, and making contributions to life?

One frequently hears someone wonder out loud something like, "I wonder if I am growing spiritually? I sometimes feel I'm less spiritual than I used to be, I just don't get the joy out of reading the Bible I used to, and neither do I enjoy church like I used to." One can also hear similar statements made by people who play golf about golf; by skiers about skiing; by business people about their business; by professional men about their practice; by a person about their family, and almost anyone about their job. Man seems to be so made up in his natural state, that whenever he finds anything new that interests him, that he is enthusiastic about or serves as a distraction for a while, that he gets great joy from it for a while, but sooner or later the new wears off and he is left with self. The self is a bore. Now the natural man begins to look for more, better, or different.

A person who finds self in this state of discontent is really being jogged from something real in self to get moving, and is a marvelous happening if one somewhat recognizes what this jogging is saying. It is reminding one to check up on how one sees things. To see how one sees things, people, events, situations,

especially one's situation, is to awaken to much that one has been asleep to. One sees according to one's inner state, according to one's interest, according to one's values. Few see a thing, situation or event in the same way as others. For instance, there is a 20 acre area of vacant land. Four different men interested in acquiring land, see the land. One, a builder, looks at the land from his interest as to location for housing, how much preparation would be necessary for streets, sewers, building sites, availability of utilities, etc. Another man, a farmer by interest sees the land; he looks at it from the standpoint of fertility, amount of work necessary to prepare the land for cultivation, etc. Another, a sand and gravel dealer looks at the contents of the surface and subsurface to see if it has value to his interest. Another, an investor, looks at the land and his interest in it lies with its relationship to the growth pattern of population and industry in the area. One of these men may see the land as of great value to his interest, his purposes. The other three may find the land to be absolutely worthless for their purposes.

Just what value does one put on spiritual study? And for what purpose? Is it for distraction? Is it for gain of one kind or another? Is it because one feels one should? Is it due to habit, from family background? Is

it from the realization that the carnal life, the struggle to gain and escape sensations of various kinds with all the struggle, is a meaningless purpose of living?

If one wants to see how one is doing spiritually, one may check up on how one sees. That which is transformed by spiritual growth is how one sees.

If one sees possessions of great value, one has little or no spiritual growth. If one sees having one's way of great value, there is no spiritual growth. If one sees disapproval of self, or what one has done as of value, there is no spiritual growth. One is still a child. If one values living in the right neighborhood, be in in the right social group as of value, one is still carnal. If one sees some people as better than others, because of race, color or creed, that is still being carnal. However, if one sees that there is value in knowing self; knowing all one's hidden motives, all one's contradictions, one's prejudices; in finding a state of being without conflict within and without; sees a value in understanding others, then one is experiencing spiritual growth. One sees one is valuing that which once never crossed his or her mind as being of value, and has rendered valueless that which once one had made so important.

Spiritual growth is being a new person inside first, then outside. As one sees differently one has a

different attitude, one who has a different attitude behaves differently, not by will-power, but from what one sees and feels is of value. One with a different behavior, has a different state of being.

The passage of scripture for this discussion is from COLOSSIANS, Chapter 3, verses 8, 9 and 10.

"But now do you also put them all away: anger, wrath, malice, abusive language and foul mouthed utterances. Do not lie to one another. Strip off the old man with his deeds, and put on the new, one that is being renewed unto perfect knowledge 'according to the image of his creator'."

Here there is no statement about anything except describing the old man who complains, sticks up for his rights, carries anger around from the times he didn't get his rights or his way, who swears at people when he is disappointed, and lies to put self in a good light or to gain an advantage. The writer says strip him off. Could one strip off the old man, the infant in self still at work, without being well aware of the old man, without reevaluating the values of the old man? The one who has been running things since birth? Would reading books, attending meetings, saying one believes this or that, change the old man? Or does there have to be a complete conscious reevaluation of all the values of

the old man? Values that most are completely unable to consciously verbalize.

Then one is to put on the new man. That is being renewed unto perfect knowledge, perfect consciousness, "according to the image of his Creator." According to his real purpose of being, the living expression of wisdom and understanding, love, agape.

The statement is that the new man is being perfected or completed, not just a new man all complete because one says one believes something or other, but that one by a process of conscious discovery and re-evaluation is being completed. When one sees in this light one doesn't become stale, bored; one is in a state of urgency to continue on.

Shortly following the passage for this discussion are some of the attributes of the new man, that the new man is being completed toward. It is from COLOSSIANS, Chapter 3, verses 12-14.

"Put on therefore, as God's chosen ones, holy and beloved, a heart of mercy, kindness, humility, meekness, patience. Bear with one another and forgive one another, if anyone has a grievance against any other; even as the Lord has forgiven you, so also do you forgive. But above all these things have charity (agape, love), which is the bond of perfection."

Study them and see if you think anyone who really didn't know all the motives, purposes and other accumulation of the old man, could get up some morning and put these attitudes and attributes on like a new suit and live them even for a day, nay, even an hour.

That is the reason for the insistance of the gospel writer on not just hearing, but of doing the work. How few do the work? How many just hear?

The Christ said many said his words, but their hearts were far away. They heard and quoted the words, but their effort was on gratifying the old man.

So was it 2,000 years ago - so is it now, 2,000 years later.

14

An unregenerated person is an accounts receivable bookkeeper. He or she enters debits against people, against life, against school, against circumstances, against almost everything. Seldom if ever does the unregenerated person enter a credit, or mark an account paid. The extent of these accounts are unusually unbelievable when one comes across them in the file cabinets of the inner man and begins to look through the contents

of these many file cabinets during the course of self-observation.

One finds that one has an account against mother because she wouldn't let one spend the night away from home until one was eight years old, but all the other kids could. One finds an old account against a younger brother or sister because one had to look after that one everyday from five o'clock until dinner time, and thus one didn't get to play with the other kids. One finds an account against a school teacher who kept one fifteen minutes after school just because one wasn't paying attention. One finds an account against their parents because one didn't have clothes or money like some other child had. An account against another person for saying something that embarrassed one.

Persons whose work is that of working with troubled ones, listen to hours and hours of these accounts being recited by the troubled ones. It would be easy to tell the troubled one to forgive all the debtors and settle the accounts, but this is worthless. The troubled one may say that all is forgiven, but this is just saying what they have been told to say. They still have the load of self-pity, resentment, the feeling of being unfortunate, cheated and so on, because they still see all these people they have debited with debts as having known what

was right, and to have gone on and done wrong anyway just to pick on poor little me. Until the troubled one sees differently, saying they have forgiven everyone only increases their feeling of being a martyr, and thus more inner blindness. If one of these unfortunate ones is asked, "did you ever do anything to harm another?" the answer always seems to be, "Oh, I guess I acted wrongly sometimes or a lot of times," but try to get a specific instance and one will draw a blank. After all, one has always done what seemed right, or proper, or justifiable, so, of course, one always did the right thing.

If one is really a candidate for transformation one finds the way to observe self factually, not compared to an ideal; one will discover all these accounts, and that the feeling of being owed so much has made one see self as a poor, unfortunate, mistreated creature. Seeing self as such, creates an attitude of self-pity, resentment, insecurity, of what's the use. This results in a behavior that is less than magnetic to say the least, and the state of being, inner and outer, balances the attitude. When one sees this and discovers that everyone is doing, has done, and will do what seems right, or proper, or justifiable according to the way one sees at the moment, one truly sees that all the debits on that big book are false. That no one has tried to mistreat one, that every-

one was just trying to do the right thing with what light they had.

What a load is dropped from one's shoulders. What a relief. If one continues to look, and doesn't stop with the first relief, one is truly a candidate for regeneration, and is on the way to being a new person. One has found the narrow gate and straight way that so few find.

Someone says why wasn't what the narrow gate and straight way made clear, why weren't we told? Because no one would use it or value it, however, if one by seeking, and asking, and knocking finds it, it is a treasure, a great value and it is used.

Along the way one is told many things, given many hints, but one has to discover, to work or it is not valued. One such hint is in the passage of scripture for this discussion, it is from MATTHEW, Chapter 6, verse 12.

"And forgive us our debts, as we also forgive our debtors."

Most everyone has committed these words to memory. And that's where they are, in memory, not in one's heart, one's central aim. If they were aims, one would have discovered that first, they didn't know what this meant without a lot of work. Second, one would see that one could say the words, but when the thought of the

occasion or situation was recalled that one still had feelings of resentment, or self-pity, or lust for revenge, and so on. One would recognize that they had not forgiven, regardless of their words, and would have kept going into the matter - keep seeking, keep asking, keep knocking, and that one would discover the narrow gate and the straight way by going that way.

However, few are really candidates for regeneration, they commit many words to memory, perform many rituals, say they believe this and that, and go on in their suffering to the grave. The details are left out of the written word consciously to separate the hearers only, from the hearers and doers.

You recall that the Master said that one had to renounce all that one possessed before one could be his student. This is a bit more than a hint. If one was really interested in regeneration, one would find out all that one possessed. One of one's greatestpossessions are his accounts receivable against life, against circumstances, against people. Also one possesses anger, hurt feelings, resentment, jealousy plus many more. Crying Lord, Lord, will not eliminate these possessions, only honest hard and sometimes unpleasant work will.

Mankind through the ages has cried to his God to tell him what to do. That cry has been answered over

and over, but after it was answered instead of finding out what the instruction were about, by going to work on the instructions given, and seeing where it led, man has seen fit to contend one with another as to the meaning of the instructions, to form into groups and sects, each saying, we and we alone know the meaning of the instructions. This has lead to division, more contentions, tortures and wars, but no regeneration - just more disintegration.

This is known as crucifying the Christ, it is done daily unto this day. The daily slaughter of truth.

15

Regeneration is being made new. That which is made new is the inner man, the real man. The man who existed before regeneration is not really a man at all, but an infant with infant desires and purposes; and an infant way of getting these desires and purposes, plus an accumulation of odds and ends from all manner of sources.

This unregenerated one thinks that it knows what is good and what is bad. That it knows what is right and what is wrong. That it knows what ought to be,

and that it knows what ought to have been in the past. It knows that if circumstances were different it would be different. It thinks it knows what is the meaning of almost all it reads and hears. It thinks that it knows what is possible and what is impossible. It thinks that it knows how to give advice to almost everyone. It thinks it knows the cause of almost everything. It thinks that it thinks thoughts, and it knows that there is no reason to doubt anything it thinks or knows.

This unregenerated inner man knows what all other's faults are, and what they ought to do about those faults. If this unregenerated one can be slowed down enough to read the parable of the man with a beam in his eye, trying to get a man with a speck in his eye to let him operate for the speck, he may see it was referring to him. However, usually he will not see that it refers to him, but he will know several others that it does refer to.

Believing that one knows that which one does not know is probably the greatest obstruction to regeneration. One who knows much that one doesn't really know, is the subject of the statement that it is harder for a rich man (a man rich in knowing) to enter the kingdom of heaven, than for a camel to pass through the eye of a needle. Another way of saying impossible. Another state-

ment concerning this is from the sermon on the mount, "Blessed are the poor in spirit for theirs is the kingdom of heaven." The poor in spirit are those who know they don't know the meaning of much that they read; they don't know what ought to be, they don't know what is to blame, they don't know what wisdom means, and they don't know what love is. They can start to find out. They see a reason for seeking, for asking, for knocking. If one knows, one doesn't see any sense in seeking for meaning. Should something be brought to the attention that doesn't fit that one's frame of reference, it is just dismissed as so much nonsense, or there must be a misprint or something. But the real trouble is that one thinks one already knows everything. That if one can't see how something can be, with all one's exalted knowing, it just simply can't be.

The scripture reference for this discussion refers to this inability to inquire into something that one thinks one knows is impossible. This passage is from JOHN, Chapter 3, verses 1-4 and verses 9 and 10.

Now there was a certain man among the Pharisees, Nicodemus by name, a ruler of the Jews. This man came to Jesus at night and said to him, "Rabbi, we know that thou hast come a teacher from God, for no one can work these signs that thou workest unless God be with him, Jesus

answered, and said to him, "Amen, amen, I say to thee, unless a man be born again, he cannot see the kingdom of God." Nicodemus said to him, "How can a man be born when he is old? Can he enter a second time into his mother's womb and be born again?"

Then in verse 9, Nicodemus says, "How can these things be?" Answering him, Jesus said, "Thou art a teacher in Israel and dost not know these things?"

Here was a man who was put forth as a teacher of the faith; supposedly a spiritual man. He came saying he knew something. He knew this Jesus was a teacher from God. If he knew this, he would recognize spiritual teaching, would he not? The Master knew that he, as all the others of the world, wanted signs so he gave him one right off. A sign that he was the spiritual teacher. Unless a man be born again he cannot see the kingdom of God. Nicodemus being a literal man, a carnal man, a man who felt that the sensations were the truth, the highest, of course, knew that a man could not be born again when he is grown up. There was only one way to be born according to the evidences and, of course, such was impossible. So the Master tried to tell him he was talking about the inner man, but to a literalist there is no such thing as an inner man, a spirit. There is his body, and that's all there is to it. Even after Nicodemus is told

that the reference is to the spirit, the real man that has to be reborn before he can see the kingdom of God, he still says, how can such things be? Which is to say, I can't see how such can be, and if I can't see, of course, it's impossible.

He is asked a question by the Master that Nicodemus apparently didn't try to answer. The question, "Thou art a teacher in Israel and dost not know these things?" That maybe they didn't know about the way of working to seek for the kingdom of God, but not even knowing that being born again was a necessity to be spiritual, yet spoke for the spiritual state of Israel - seemed so impossible. To Israel had been given so much, and now they were completely unaware of the spiritual nature of man. The teaching had literally and spiritually died.

Nicodemus could not bring himself to say, "I don't understand anything about spiritual things, teach me." After all he knew a lot, he was a ruler, a teacher, an authority, so had to defend his position by convincing self that if "I can't see how this is, of course, it can't be" - certainly a man can't be born again when he is old!

Few today are much different, they use the words, but not the work, because they know that if one only says

this or does some ritual that one is born again, even though the same resentments, the same temper tantrums, the same self-pity, the same worries, etc., go on and on.

To be born again is to be a new person. The old man with his deeds is stripped off, and the new man of love who is being perfected or completed in love is put on. There is a new purpose, a new aim, a new way of seeing, a new being. All the former things having passed away.

It may be well to learn to unknow much that one knows.

EPILOGUE

EPILOGUE

If one has read these four books which is one book, it is suggested that one reread the entire book again, starting with the introduction. This second reading to be careful, thoughtful reading without agreeing or disagreeing, but with the intent of seeing how the ideas expressed could be experimented with.

This material is about the inner man and is called esoteric teaching, or teaching about the inner man.

Most teaching one is familiar with concerns the outer man. Much of the teaching, practices, and values of the outer man is death to the inner man, the real man.

If the study of the inner man appeals to one, one is drawn to it. One may see that the study of the inner man may be greatly facilitated by a small group, 10 to 30 individuals getting together to work together for a few hours on some project each week.

In this work each person sees each other person in the group as an aspect of self. This group is as the usual state of a person. No one "I" in charge, just all engaged. First one, then another will try to take charge, but the others will resist; tempers will flare, criticism will be felt or expressed. Jealousy will arise,

some will be disinterested in the project and the group, some will work not for the project, but for attention or approval. Some will try to get their way by complaining, some by trying to please everyone, some will quote some statement in this book. Some will try to be different than they were last week, and some will blame. In working in one of these groups, one sees as in a giant mirror all the "I's" in self. Sees what "I's" are harmful, which are just simply useless, and which are of value.

One sees self. One can reevaluate. One discovers a new purpose. One has an aim.

A new person is being born. As one is aware of, the birth process is painful for the mother and the child. In this case, the group is the mother, and the individual being regenerated is the child, self. However, the pain of birth is soon forgotten in the joy of the new man.

Each book represents one of the four forces of life. One will see that all four forces are at work all the time during one's trip from darkness to light. From being unborn to being born.

The books have the following purposes:

BOOK I finds those who are interested. Those who have the potential of being regenerated. Is the initiative.

BOOK II acquaints one with two branches of teaching - spiritual and literal that use many of the same terms. The literal is a misunderstanding of the spiritual. BOOK II further shows the steps of the teachings. Where one is. The level of one's being.

BOOK III starts the practical work, that of knowing self.

BOOK IV starts the practical work of regeneration, of being completed in love.

As one works one sees that all four aspects proceed together to oneness, unity, integration. Thus,

Headlines	= Initiative	= Man	
Two Lines of Teaching	= Resistance	= Bull	= The Sphinx
Self-Knowing	= Form	= Eagle	
Love or Regeneration	= Result	= Lion	

To be born there must be a father, mother, and a child, result - the new child grown into a man.

The Father is Life - Love

The Mother is the teaching - wisdom

The Child is the new man

The Result is Love - oneness with the Father

Reason for a group is that the group serves as a mirror to see all the "I's" in self

Initiative - Idea that attract those who have some inner feeling that ideas are more vital, more enduring, of more value than sensation.

Resistance - Certain "I's" in one who wants pleasure and comfort, attention, approval, and power over others in a group. These stand out as the false "I" within self; brings into view that which creates the conflict and struggle within. The people in groups create conflict and struggle; thus revealing the "I's" that are marked out for destruction, to be cast out. Don't allow anyone who represents these "I's" to say they are doing it consciously. If they were conscious they would not. Neither is the person representing these "I's" to be thrown out of the group. This work is about the inner man. These perverters of the teaching is in everyone.

There will be false prophets who want to change the teaching into power efforts; know that this is an inner "I", a false "I" in everyone that is to be cast out. These "I's" attempt to seduce each of us.

Whatever you recognize in a member of the group, know that what you recognize is a false"I" in self. Cast out the false"I", not the brother or sister.

As more and more false "I's" ("I's from conditioning) are cast out of self, the more unity or integration of self there is. This is ending disintegration. Every time an individual recognizes a false "I" and disidentifies from it, the more unity there is in the group, which is a symbol of an individual.

The individual can be real, the group is always a symbol of an individual; when the group is in total unity, it is of no longer a value as a symbol, and breaks up to form new groups.

It is expedient that the compiler of this sketchy road map to integration or regeneration depart. He or she has planted seed, has delivered the map. The traveling must be done by each individual in groups.

The person, the compiler of the teaching, is only a vessel or container for the teaching. This person has been delivering these teachings in person to the public for the past three and one-half years. People who have met the container, the person, either hates the vessel and calls him or her a liar, a con artist, a devil, etc., or loves him or her beyond reason. Neither serves the purpose of the teaching. The teaching is all that is of value. It can be investigated by one's actual experience. If one loves the teaching, values it, uses it, lives it, one will arise. If one hates it, calls it

a fraud, one is only trampling self, further, defiles self.

Study, get a few of your friends to read and study, and they a few of their friends.

Choose a project to work on. Just anything, repair a building for the Boy Scouts, the Y.M.C.A., a poor couple's little place, just anything. What the project accomplishes is unimportant, the value is in working together to have the mirror to see self in.

In each of us, in the inner man, is a group that doesn't know or understand each other. Each trying to run the whole show, thinking it knows what is best. This is disintegration. Getting to be aware of all these "I's" is self-knowing; to know self is to be able to cast out certain "I's" in self. To then integrate to be whole, complete, perfected in Love.

REFERENCE SECTION

Basic drawings and ideas referred
to in the text.

THE FOUR DUAL BASIC URGES

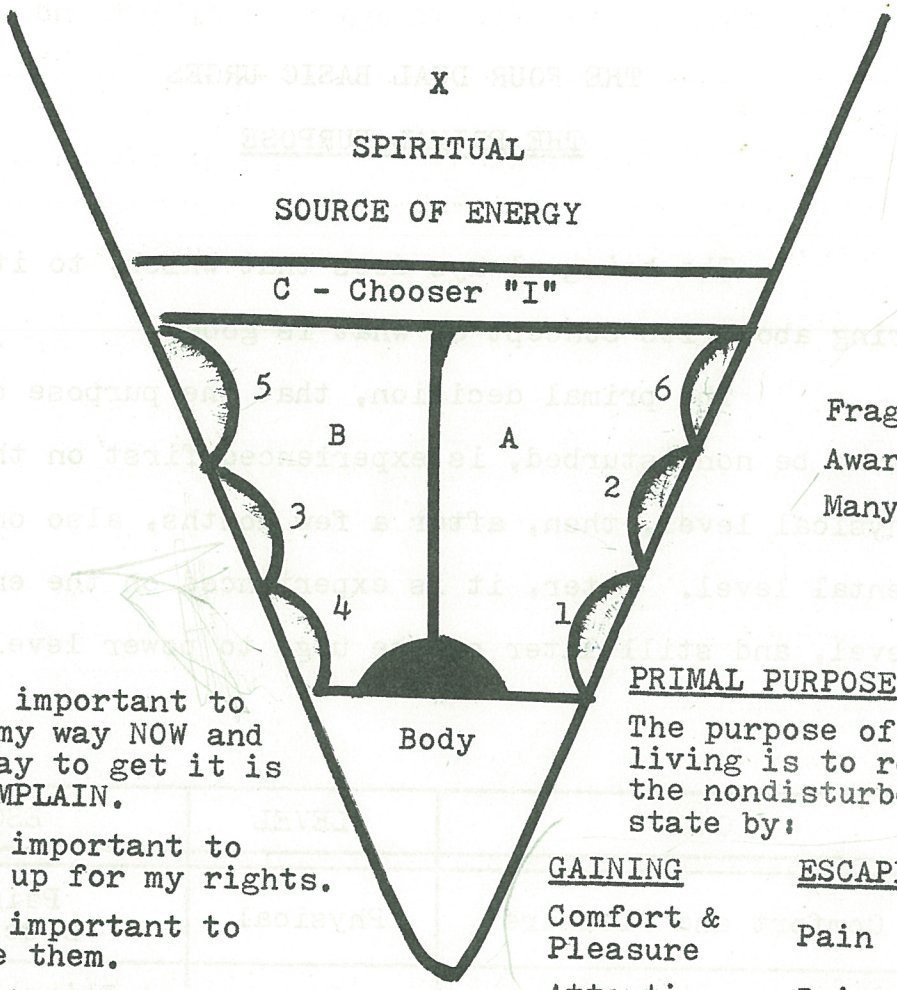
THE PRIMAL PURPOSE

The being always does that which, to it, will bring about its concept of what is good.

The primal decision, that the purpose of living is to be nondisturbed, is experienced first on the physical level, then, after a few months, also on the mental level. Later, it is experienced on the emotional level, and still later on the urge to power level.

GAIN	LEVEL	ESCAPE
Comfort and Pleasure	Physical	Pain and Discomfort
Attention	Mental	Being Ignored and/or Rejected
Approval	Emotional	Disapproval
Being needed, Feeling important, Appearance of being important	Urge to Power	Inferiority

PICTURE OF CONDITIONED MAN



Fragmented Awareness
Many "I's"

1. It is important to have my way NOW and the way to get it is to COMPLAIN.
2. It is important to stick up for my rights.
3. It is important to please them.
4. It is important to do and believe as I am told by "my" authorities.
5. It is important that "I" be different.
6. It is important that they, he she, it and you be different.

PRIMAL PURPOSE

The purpose of living is to regain the nondisturbed state by:

GAINING	ESCAPING
Comfort & Pleasure	Pain
Attention	Being Ignored or Rejected
Approval	Disapproval
Importance	Inferiority

Note: The fragmented awareness, senses stimuli from the environment, some "I" interprets the stimuli as good or bad, right or wrong, this judgement is transmitted to "X" as the <u>what</u>, "X" transmits energy to the body to express the appropriate action for the information it received, concerning the stimuli, as the <u>how</u>. This is expressed tnrough the body <u>form</u> - producing the <u>result</u>.

THE TWO WORLDS

How the stage is set for struggle, conflict and resistance.

We are IN THE MAN-MADE WORLD	We are OF THE REAL WORLD
A world of: Machines Ideas Ideals Standards Where we play Games composed of: Players Officials Rules Penalties Games such as: Traffic Business School Marriage	A world of: Real living beings, No two of which are alike, No two of which are in the same environment at the same time. Therefore -- a world where there can be NO STANDARDS OR OPPOSITES for living beings, only DIFFERENCES.

THE GREAT GAMES -- which set up STANDARDS or opposites for LIVING BEINGS:

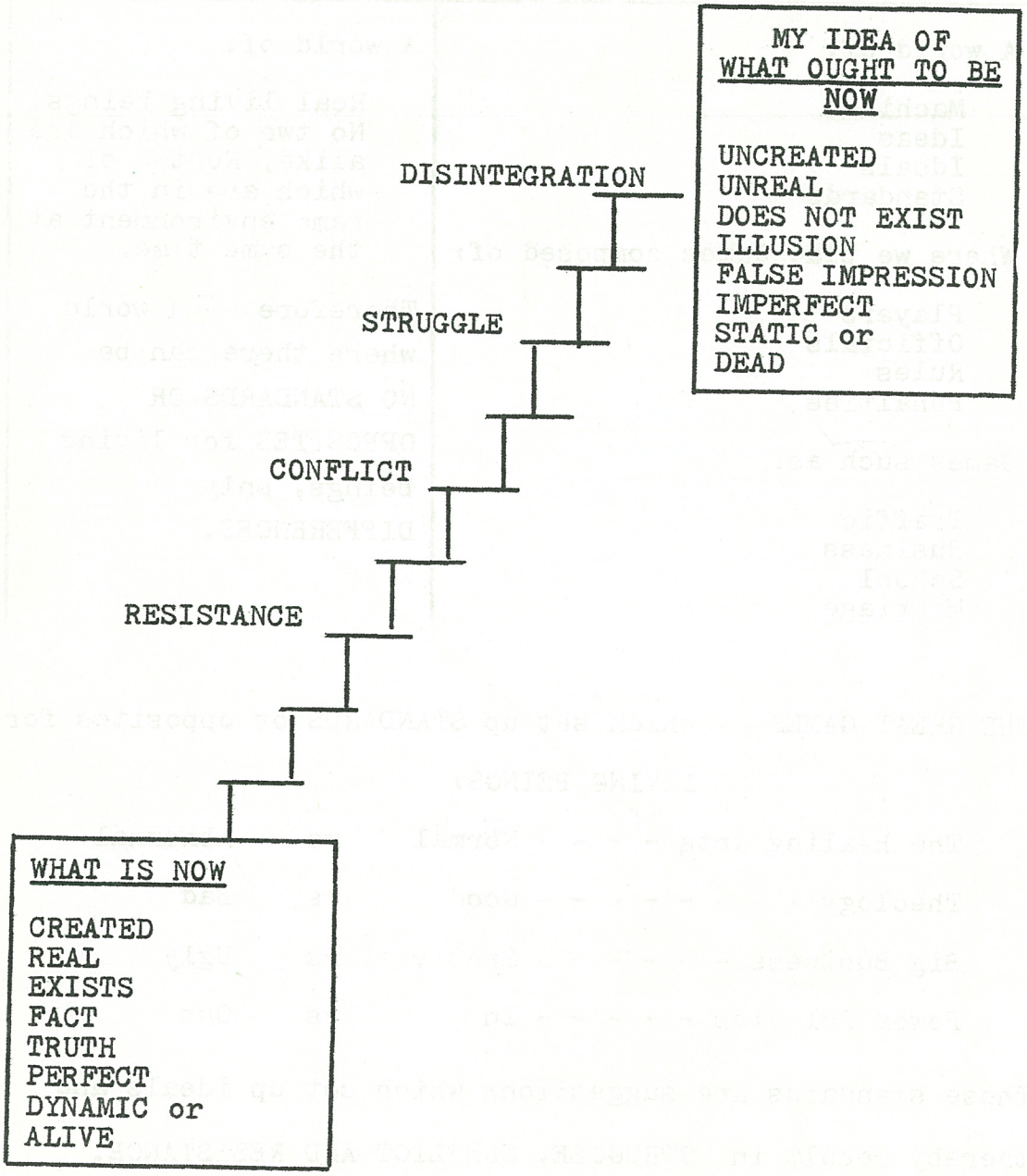
The Healing Arts - - - -	Normal	vs	Abnormal
Theology - - - - - - - -	Good	vs	Bad
Big Business - - - - - -	Pretty	vs	Ugly
Power Policies - - - - -	In	vs	Out

These standards are suggestions which set up ideals and thereby result in STRUGGLE, CONFLICT AND RESISTANCE.

THE NATURE OF STRUGGLE, CONFLICT AND RESISTANCE

Everything is perfect for here and now, or there would be no balance.

THE DISINTEGRATING FACTOR



EXPECTATION

EXPECTATION -------(based on illusion)---------- DISAPPOINTMENT

25% of circumstances go this one's way.

75% offer a challange for this one to apply engeneerious to work something out).

Ideas pop in the head LOOK FOR
ready mode - So this one CURE
can choose which one

HURT

LOOK FOR WHAT TO BLAME

anger guilt fear inferior

STRESS

Chemical Imbalance

Neuro-muscular Tension

ADAPTATION

Unusual Cellular Activity

Unusual Behavior

Unusual Sensation

Tissue Cell Breakdown

Breakdown

Headlines 301
(Reference)

THE IDENTIFYING PROCESS

1. Man is the only unspecialized creation. All others are specialized:

   Dogs: smellers Cats: killers

   Birds: flyers Bees: honey gatherers

2. Man, not being fully aware, feels inferior unless he can identify himself as something. The identifying process is a defense against feeling that he is nothing. He makes gods which he can be a descendent of: such as Zeus, Jupiter, Jove, Apollo, etc. He then identifies with his god and attempts to be the god he built.

3. Man does not realize the value of the non-specialized state. So he struggles to BE something. He makes himself into things:

   An occupation....."I am a carpenter."

   An ideology....."I am a Republican."

   Now suggestion enters into the situation, producing a controllable being. For example, "Republicans do so and so. I am a Republican, therefore, I must do so and so." Consequently, he becomes predictable.

4. Another way man, an ever-changing, variable being, can identify with a constant is by a NAME. Thus, the being strives to become certain and avoid realizing

freedom, which is uncertainty.

Example: Two people, ever changing, unpredictable beings, one named John and one named Mary. The names are constant but what they refer to are variables. John, in order to be certain, begins to "know" Mary by creating an image of her in his mind. That image is static, though the living being it refers to is an ever-changing, flowing, living being that cannot be "known". John no longer communicates with the living being but with his image. Mary does likewise with him. To further complicate the issue, they get married. Now, both form an image of "marriage" - but different images.

His image: Marriage is comfort and peace.

Her image: Marriage is everlasting romance.

These two variables attempt to communicate with each other. They only communicate with images. Consequently, there is total misunderstanding. Soon the question arises, "Can this marriage be saved?" But images cannot communicate with images. They are not in the process of know-ing each other, each "knows" the other. They are two strangers who can't understand and wonder what has happened. Possibly, if the two living processes could understand, they could undertake the task of dis-identifying their images of each other and of

marriage. This could possibly result in two living processes regaining the potential of communicating with each other in the changing relationship known as marriage.

5. The process of DIS-IDENTIFYING.

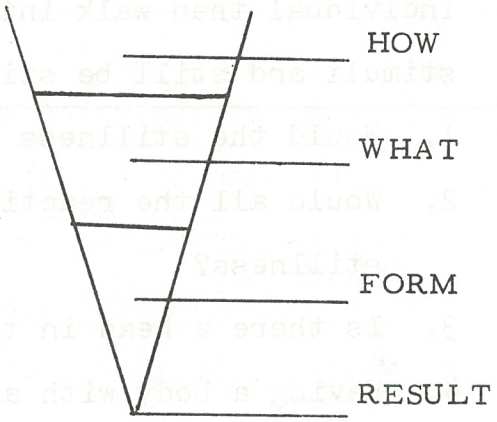
A river is known by the name, Rio Grande. Is it the same old stagnant water or an ever-changing flow with the same name? When a person takes up the task of dis-identifying, what remains? Could it be a human being with potential of originating action, a whole being, perfect (complete) man, an expression of Universal Intelligence?

Would it then be possible to discover a NEW GOOD and unite that with TRUTH to make the NEW MAN?

THE COMPLETE MAN

A Self-Originating Being, a Good Guest, Sees When to Cooperate and When Not to Cooperate.

The average human being is a stimuli-response mechanism. There is no originating center evident in this average person. Let's go home with one. He comes in from work...one of the children is noisy. This is a stimuli. Our hero reacts.



This, inturn, starts mother reacting. By this time, the rest are reacting. There is no originating center in this home, everybody reacts to everybody else. Could we say that this is a body without a head? Does anybody without a head survive? Let's carry it a little further. This man goes to a community meeting. Again, all the individuals there are stimuli-response mechanisms. Someone brings in a news article which he reacts to. All the others react to this individual.

Again, do we have a body without a head? Do bodies without heads decay? Is this a picture of the society in which we exist? Is this true of the home, the community, the nation?

Let's see what happens if the individual begins to know himself, is aware of the basic decisions, is aware of returning and holding motion, is aware of Agape and the ability of destroying incoming motion. Could this individual then walk into a place of noisy chaotic stimuli and still be still?

1. Would the stillness be origination?
2. Would all the reacting mechanism begin to react to stillness?
3. Is there a head in this situation?
4. Having a body with a head, decay is stopped.
5. Is a human being complete, perfected without having an originating center within the self that is not depending upon stimulation from the environment?
6. Would this individual see "what" within this stillness?
7. Would X bring forth a creative action appropriate for the time, place and circumstances, the "how", through the form, the body?
8. Would this bring forth a different result?
9. Would this individual know when to cooperate and when not to cooperate?
10. Would this person then be a leader, a person of power, regardless of what circumstances he or she found themselves in?
11. How many <u>complete</u> individuals do you know?