

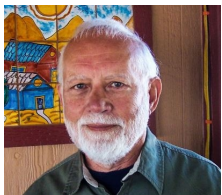
Preface

This copy of ***Let It Be Known: Godspeak 2000*** is in 11 by 8½ inch landscape format, has all used fonts embedded and may either be directly read onscreen (adjusting zoom to suit) or the document (207 pages) may be saved (click on download arrow) and then read using a pdf reader or printed out and read ‘on paper’. Especially because of the footnotes, the latter option is recommended as easier. (*Note: Adobe Acrobat’s Reader has a feature – other pdf readers may or may not have this feature, I don’t know – which can be set so you will be taken back to whatever page you were last on when you reopen it, which is a great convenience when reading long documents such as this. If you decide to [download](#) and install it (it is free) from Adobe’s website, be sure to uncheck the prechecked boxes for the McAfee software which is currently included with their offer. After that, you may set Adobe Acrobat Reader’s settings to activate the above-mentioned feature: Select ‘*Preferences*’ from the program’s ‘*Edit*’ dropdown menu. Choose the ‘*Document*’ tab and check the “Restore last view setting when reopening documents” box. That’s it!)

Please note: I wrote the book in a very authoritative, ‘know-it-all’ kind of ‘voice’ because I hoped, back then (it was completed in 1999), to thereby impact people who were rigidly locked into belief-systems (such as ‘Western Science’ and extant ‘World Religions’, which were thought to be absolutely complete and/or completely true) in a way which (I then thought) would have the best chance of ‘busting’ them ‘open’ them to seeing things in a broader perspective, then believing (quite erroneously) that it was necessary, and therefore desirable, to ‘fight’ authoritative·ness with authoritative·ness.

I have since learned (that is, I became ‘open’ to *knowing*) that such an approach is not only ineffectual in relation to unquestioning ‘believers’ but that it also ‘turns off’ people who are inclined to see and think for themselves, in an independent manner. My ‘appeal’ (now) is to genuinely open-minded folks who are (only) interested in sampling the perspectives and value-schemes of others as a means of enriching and enhancing the further development and refinement of their own personal world-views and derivative philosophies. To that end, I invite prospective readers to overlook the authoritative·ness of the style in which this book was written. It doesn’t reflect how I truly feel or what I am really about. I ask that you please simply entertain and evaluate the ideas and suggestions presented therein for their possible creative pertinence, either as presented or as personally modified in ways which you think will be more positively functional.

Wishing you all the very best.



Let It Be Known



David Sundaram

About the Author

David Sundaram was born and raised in India, of a British mother and an Indian father. His degrees include a Bachelor's in Physics from Williams College, a Masters in Teaching from Harvard University, and a Doctorate in Counseling Psychology from Columbia University. He has served as a science teacher, administrator, psychotherapist and spiritual mentor and counselor. His cross-cultural background and interdisciplinary experience make him a uniquely qualified vehicle for a work such as this.

PREFACE

The bad news, for many, is that the fabric of Life knit together on the basis of the most widely subscribed to paradigms of the past is unraveling and falling apart. The good news, however, is that a “new heaven” *is* being envisioned and a “new earth” *is* in the making. This treatise presents a comprehensive picture of the process and elucidates the dynamics that determine outcome in this momentous death-rebirth scenario. It is both educational and inspirational, and provides specific pointers and suggestions that will facilitate more creative personal participation in the happening. Seekers—both those concerned with personal psychospiritual development and those aspiring to be effective actors on the world stage—will find the text worth revisiting many times over. The work also provides a framework for developing a coherent social philosophy. Embedded implications therefore also bear being discussed and explored in a group setting.

Chapter One presents a broad overview of evolutionary developments, introducing and establishing a rudimentary basis for understanding the dynamic role that psychospiritual factors play in the process. Cycles of environmental stress and intensification of the problem of ‘man’s inhumanity to man’ despite increments in the degree of our knowledge and practical expertise are shown to be a natural by-product of humanity’s evolution along certain lines in Chapter Two.

Chapter Three identifies key features of Eastern (*i.e.*, Hindu-Buddhist) and Western (*i.e.*, Judeo-Christian-Islamic) philosophy and practice designed to better the human condition which were widely promulgated and implemented

in the past. While acknowledging the great significance and extent of their impact, however, it also points out why such measures were only partially successful and begins to outline the kind of psychospiritual development that still needs to occur and requires attentive cultivation.

The large-scale dimensions and dynamic interactivity of the psychospiritual and ecological crises currently besetting us are outlined in Chapter Four. Despite the degree of humanity’s general misguidedness and the very sorry state of the world at the present point, however, based on an understanding of psychospiritual dynamics and analysis of historical evidence, the prognosis presented is one of cultural revitalization and recovery, leading to significant betterment of the quality of experience and expression of Life on earth.

Chapter Five focuses in a more detailed way on factors that have the most direct bearing on personal psychospiritual development, offering pragmatic guidance and advice to facilitate positively creative personal actualization. Chapter Six, titled *Creative Relationship*, then pulls it all together, presenting a truly comprehensive exposition of pertinent psychospiritual and social dynamics, integrating these into a historical and evolutionary perspective, and with the help of footnoted references and commentary showing, in much greater depth than preceding chapters, that a more ‘knowing’ interpretation of Eastern and Western scriptures than has traditionally been available is fully consonant with presently emerging psychological and sociological knowledge and wisdom.

D.S.

Acknowledgments

Authors are generally named in the source cites. All quotations of *The Bible* are from the King James version; those of *The Bhagavad Gita* are from the translation by Shri Purohit Swami; and those of *The Quran* are from the translation by Abdullah Yusuf Ali.

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1

An Overview of Life's Dynamics *(Painted in very broad brush strokes)*

1:1 What are you doing with your Life? Could you do better with it? What is Life all about anyway? And just how do you fit into it? The extent of your creative fulfillment depends on how honestly you answer such questions, and the degree to which your judgments and decisions are guided by the truth.

1:2 Whether you are young or old, male or female, black, white or color between; whatever your particular features and talents; whichever set(s) of people you 'belong' to; and whoever or however many you may be allied with—in ultimate terms, these are relatively minor factors and insignificant distinctions. Primarily and most fundamentally, *you are a child of the Universe*, sustained and governed by

dynamics much greater than your own or those of any human grouping. You may like what you want and attempt what you will, but you will effectively prosper and succeed only insofar as you identify and navigate the vital currents that surround and include both others and yourself, for, in the final analysis, we are all but little fish in Life's much larger stream.

1:3 If you wish to be more than just a bouncing ball, pointlessly ricocheting off and between others around you; if your life is to amount to more than a ripple that simply dissipates as it traverses space and time—it is crucial that you understand and appropriately utilize the opportunity inherent in being an aspect of vibrant energy within a much greater, infinitely creative flow of energetic vibration.

1:4 Your life is a part of all Life, much the way the movement of a molecule in its membrane is an integral component of a drum's total excitation. What you know as Life-on-Earth is the conjoint response of our global 'drumhead' to a cosmic 'drumbeat', partly a function of activity stemming from the sun itself and partly a function of planetary movements. Like a tuning fork, but with much greater complexity because of the tremendous multiplicity and mutuality of our involvement, we all 'vibrate' together in reflexive co-motion.

1:5 Our weather provides exemplary illustration: Responding to surrounding stimulus, air and water move in periodic patterns that moisten land surfaces and, eroding and

dissolving them, mineralize our rivers, lakes and oceans. They thereby both pave the way for and stimulate further ‘vibrational’ developments. As the sun’s rays rhythmically excite elements of the earth, infusing them with power and catalyzing them into motion, they combine and recombine in ascending sequence, with repercussion building upon repercussion.

1:6 Your existence is suspended within a texture of ongoing flux, a personal dance within a cosmic symphony of progressive manifestation. You move in response to trends and events around you, and you contribute to the process as well—not just physically, in ways that are undoubtedly familiar, but also psychospiritually, in ways that transcend sensory data.

1:7 Physical avenues of interaction are so much a part of normal awareness, they need only be mentioned. But psychospiritual modes of influence, because they are not obvious, warrant greater elucidation and more thoughtful attention. Such phenomenology is well demonstrated by plants and trees which, without clocks or calendars, know and choose the best time to flower and seed; also by birds and animals which know and choose not just when but, without maps or compasses, what directions to migrate in so as to survive the coming winter and return in spring to successfully breed. How else, for instance, do you think salmon manage to arrive

1:8a *The Bible, Romans; 1:20.*

at their particular upriver birthplace at just the right time to spawn after years spent maturing in faraway seas?

1:8 Knowledge of such occurrence is not new. Centuries ago, the truth that “The invisible things of *him* from the creation of the world are clearly seen, being understood by the things that are made,”^a was impressively preached. Over and over, as when creatures become restive and take appropriate action before the manifest onset of some sort of natural disturbance, intuitive response to physically undetectable events testifies to the existence of dynamics and avenues of experience beyond apparent physicality.

1:9 You too are psychospiritually aware and intuitively responsive, though your own preconceptions and prejudices may cause you to ignore or misconstrue such insights and tendencies. The fact is, whether or not sensorially detected or consciously registered, every variation in the energy pattern around you is reflected by changes in your attitude and expectancy. Do you need convincing? Significant alterations occur with every shift in season; for immediate witness, just run through them in memory. Moods change with the climate; surely, you must have noticed your own reactions to variations in temperature and humidity. Thoughts themselves vary with type and trend of surrounding light; aren’t those you have at the height of day characteristically different from ones of the evening, night and early morning? Subjective shifts are particularly noticeable at times of transition—for

example, when darkness envelops dusk and, again, with the curtain rise of dawn. Even moonlight has a psychospiritual bearing, as words such as 'lunacy' and 'lunatic' attest. Haven't you sensed an eerie excitement pervading times of lunar brilliance?

1:10 It is because we are all psychospiritually receptive that there are corollaries between personal disposition and time and place of birth. As we are most impressionable when we emerge from the shelter of our mother's womb, we are then and there permeated and 'stamped' by the aura emanating from surrounding energies. And though such influences continue and qualitatively change as time goes on, it is the ones we are subjected to earliest that have the greatest autogenic impact, because we are least consciously self-formulating at that point. In effect impregnated by initial immersion, our self-entity proceeds forth with attitudes and expectancies echoing then extant themes.

1:11 Just in relation to the seasons, for example: Since the tenor in springtime is one of new growth and building forward momentum, those born then are imbued with a sense of adventurous excitement and flowering possibility. As summer progresses, developmental processes become well established; the impression then is one of vital ascendance, secure strength and the exuberance of plenty. When fall comes to pass, the experience is one of abundance diminishing; it is a time of retrenchment, characterized by the laying

1:11a This illustration is overly simple. Life's 'seasons' are actually rooted in a much wider range of phenomena than my reference to 'spring', 'summer', 'fall' and 'winter' suggests. In addition, especially nowadays, technology also affects our living context.

1:12a It was because he knew this that Jesus advised: "What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them." (*The Bible, Mark*; 11:24.)

1:12b Beware, systematized delusion has many guises. Much that is referred to as 'science', 'philosophy' and 'religion' is of this ilk.

up of stores and the search for a safe retreat. With winter's onset, conservation becomes the keynote; taking stock and preservation are then felt to be imperative. In the final stretch, with spring yet to arrive, a psychology of scarcity predominates; one is then infused with an attitude of vigilance and urgent hope, the vitality of stamina in face of threatened insufficiency. It is because imprinted in such fashion^a that people born in the same season are characterized by similar traits, even though not of the same culture or family.

1:12 Unfortunately, lacking comprehension of the dynamic involved and therefore misinterpreting the truth, generations of astrologers have fabricated a system of false logic and extended it to cover quite unrelated eventualities. In fact, the geometric configuration of the sun, moon, planets and stars relative to points on earth is of no causal relevance in and of itself. It is the characteristics and trends of locally powerful energies that influence us; and some of these just happen to depend on, and so may be correlated with, earthly position relative to certain celestial bodies. But astrological misconceptions and distortions persist because even spurious inferences often receive confirmation due to the fact that personal attitudes and expectations are psychospiritually potent, and bring about effects as imagined and anticipated, consequentially.^a Many who misguidedly follow traces of truth into the labyrinths of such speculation^b therefore get

wrapped up in webs of self-sustaining illusion and become part of a circle of followers following followers, wherein the blind mislead the blind, unknowingly. And they then lose sight of vital sources of influence and overlook truly germane relationships—those involving parents, partners, progeny, fellow species members and members of fellow species.

1:13 Most immediately salient is the fact that, within the context of geo-solar rhythms, as we partake of the same flow, each of us is intricately involved in the web of give-and-take that goes on between coexistent living beings. What happens in this arena is extremely pertinent; to ignore it is absolute folly. Ranging from those in our family, work and play groups to those all the way across the globe, we receive and respond to influences of thought, emotion and behavior which wax and wane in resonant interaction, with minor cycles merging into major ones that reach very powerful peaks.

1:14 Again, because psychospiritual dynamics are ubiquitous, I wish to emphasize that we are not just affected by overt expression but influenced by attitudes and intentions as well. In effect, these can be quite impressive! Walls and barricades provide no protection in this regard, for, besides early childhood, there are always times when we are not cogently self-directing, and therefore vulnerable. Without exception, we are psychospiritually defenseless when in deep sleep.

1:15a If you are not familiar with the amazing variety of the kinds of ‘coincidences’ that take place in this regard, see S. Farber, *Identical Twins Reared Apart, A Reanalysis*; Basic Books, New York (1980).

1:15b ‘Genetic’ influence as it pertains to character tendencies is currently quite misconstrued because of this.

1:16a Chapter 4 contains an in-depth discussion of some of the more creatively consequential of these.

1:15 The nature of such influence is well illustrated by studies of genetically identical twins reared apart, having been adopted into separate families. More so even than twins reared together, who consciously choose to differentiate in ways, separated twins develop parallel interests and make similar choices, quite uncannily.^a This is because, like open-channel, two-way radios, though objectively unaware of the process, each is telepathically tuned into the other’s thought and feeling energies. Likewise, just with degree varying according to constitutional kinship and emotional receptivity, everyone is psychospiritually affected by every other in Life’s vibrant stream.^b Whether or not immediately adjacent to and, therefore, sensorially interactive with particular others at any given point, we are all partners in the same dance—at all times intertwined and co-involved with everyone else, ‘inwardly’.

1:16 The ramifications of this truth are endless, and more potent than most people realize.^a Among others things, it results in individuals subconsciously picking up and carrying on traits and tendencies characteristic of others in their biogenic community. Those born of parents who feel adequate and optimistic, for instance, naturally venture forth much more positively than those stemming from parents steeped in doubt and anxiety. Likewise, those born into a context of selfish strife proceed, apt to be selfish and themselves likely to strive, in ways quite different from others

who take root in an atmosphere of social cooperation and interpersonal harmony.

1:17 Understanding this is vital: However separate you may think and feel you are in body, you are not an island unto yourself. And, whatever group or category you may fall into, your island does not consist of any particular segment (or even all) of humanity. Each constituent of our earthly drumhead is affected by everyone else in the process, as they resonate to the concert-at-large and add their own input to the entire vibrational scheme.

1:18 You are not your own beginning or end. Neither are you just an offshoot or continuation of ancestral energies. You exist in resonant relationship with all else. The power that stimulates and sustains your every thought, feeling and action comes from *All That Is* in and around you. “In *him* we live, and move, and have our being,”^a is how this was expressed long ago, in then colloquial terminology.

1:19 Every one of us is a creative instrument ‘sounding’ in time, part and parcel of an orchestration in which each affects all and all affect each. “I am in the Father, and the Father in me,”^a didn’t just apply to the one who boldly made such claim; it is true as well of you and me. We are, all in all, joint heirs to what the marriage of sun and earth has produced, brothers and sisters who both share and contribute to a common pool of physical and psychospiritual energy.

1:18a *The Bible, Acts; 17:28.*

1:19a *The Bible, John; 14:11.*

1:20a As the primary protagonist of *The Bhagavad Gita*, who personified such Spirit, most eloquently said (in verses 7:7 & 10:20):

“There is nothing higher than Me; all is strung upon Me as rows of pearls upon a thread.”

“I am the Self, seated in the hearts of all beings; I am the beginning and the life, and I am the end....”

1:20 Even as you choose to act, you are not totally autonomous, for we are all aspects of a Living Whole, which continuously renegotiates the accumulated impetus of the past, through multi-modal Self-expression in the present, into a future that is conjointly desired and conceived. In maximal perspective, it is the Spirit-of-All-Life that perpetually incarnates Itself within each and every being,^a who serve as vehicles for Its further expression and development, to whatever degree is made possible by their current capacity for resonance and responsiveness.

1:21 On a personal level, as you exercise yourself within such process, you may cause reverberations which augment development and consequent well-being. But, if contrary to or out of phase with what goes on around you, you may also bring about repercussions that are hurtful and deleterious. As any musician well knows, attunement and cooperation are essential for there to be a harmonious expression of creative energies.

1:22 Assuredly, frustration and failure are in store for those who don't coordinate themselves with others in space and time, whether because of inconsideration or intractability. Those who just suit themselves and not others, as they detract from more than they add to what they are part of, cause contextual impoverishment, and so ultimately precipitate their own defeat. It cannot be otherwise. Those who simply consume all that they can, who don't set aside enough

and do what is necessary to seed the next spring, must eventually suffer conditions of stringency. Even a devoted mother, finally reaching the point of exhaustion, will become averse to a child that is constantly demanding. You may draw your own, more far-ranging conclusions from such examples, by analogy.

1:23 Those who are out of step with or oppose the progression of Life around them naturally end up withering, the flow of energy sustaining them disrupted by dissonance, reduced to a trickle, in time of critical shortage cut off completely. Conversely, as is true for a child who learns to pump in time with a swing, those who synchronize their movements with goings on around them reach great heights, quite exhilaratingly.

1:24 On a transpersonal scale, as everyone contributes to the co-motion, waves of thought, feeling and behavior ripple and ricochet around the globe, cumulatively adding to the vibration of the platform on which we stand, building in resonance as they sweep through the race. At present in particular, with populations soaring and availability diminishing, these are approaching a crescendo of intensity. Those who are conscientious are becoming more loving and co-ordinated in the process; those who are selfish, more paranoid and alienated. Those who are hopeful are buoyantly choosing paths of constructive action; those without hope are sinking deeper into depression and degeneracy. Tension is

mounting as people take sides; polarities of attitude and expectancy are reaching extremes.

1:25 We are approaching a snapping point. Ultimately, triggered by ecological breakdown, consequences will be cataclysmic. Depending on whether aligned with positive or negative trends, some will move higher up on Life's evolutionary ladder, others will fall—our dilemma will be resolved by a massive catharsis.

1:26 Take heed, for what you now choose affects, for better or worse, what happens in the future, not only to you but also to those who you are most cogently involved with. Since you are an integral part of Life's process, you are bound to move and be moved, one way or another, by current developments and ongoing themes.

1:27 But also take heart, if you are one who subscribes to what is good. As times of want alternate with times of plenty, the crises engendered, though painful and upsetting to go through, are on the whole very creative. Attributed to 'the hand of God' by some and to 'natural selection' by others, a process of culling then takes place which, far from being random, is positively discriminating and therefore, in final terms, constructive.

1:28 Individuals and groups that are reciprocal and sharing emerge ascendant, resonantly reinforced by one another, despite general shortage, overcoming their difficulties. Those

that are unresponsive and unrelated atrophy in isolation; unless they change for the better, they weaken and fail eventually. Those that are antagonistic and oppositional fare worst of all; their energy depleted by friction and their momentum destroyed by clashes and collisions, their creative thrust is halted and reduced to nullity.

1:29 With every denouement, asynchronous and discordant elements are deleted, while more cooperative and coordinated embodiments proceed forth, the degree of harmonious integration increasing as each new stage succeeds.

2

A More Detailed Analysis

*(Why aren't we in a harmoniously creative state?
In fact, why, at so many times and places,
does the very opposite hold true?)*

2:1 If, as I assert, our vibrant Living Whole functions in ways that sustain and reinforce those who attune and coordinate themselves with others around them, while causing those who are out of step to stumble and those who are antithetical to fall, why is there so much discord and strife in the world? Graceful harmony should be the order of the day. Clearly, however, things are not so.

2:2 Many don't even get along with their own parents, spousal partners and children. Most are either 'defensive', 'neutral' or 'offensive' in relation to workgroup associates (generally depending on whether they are superiors, equals or subordinates), only collaborating insofar as necessary to successfully face common adversaries and competition from outsiders. Even at that, instead of developing and sustaining

greater, more inclusive community, they more often than not divide into contentious factions as cliques pursue common self-interest and vie with one another.

2:3 Basically aiming to secure and augment their own well-being, most are bent on getting as much as they can for themselves, without genuine concern and regard for what happens to others. Acquisition is a primary preoccupation. Consumption is the passion that's most popular. Ascendancy has become the most sought after means. And, because so many are so engaged, lust for personal gratification and superior status have become 'fashionable' motives.

2:4 In large part, those with more do all that they can to extend their advantage. Those with less grab and hold onto everything within reach. Those with little or nothing grovel and pilfer. And those who can't abide the limitations of their relative standing—both high and low—gamble, cheat and behave spitefully. On the whole, a grievous lot: like predators and scavengers, huge numbers ravage and plunder, parasitically sapping Life's creativity.

2:5 How did such a sorry state of affairs come about, and why does it persist? To date, despite the efforts of numerous scientists, teachers and philosophers, and the many technicians and administrators who've attempted to apply their knowledge and implement their wisdom, we have not only failed to improve our overall condition, in many spheres we have actually made matters worse rather than better. It is not

2:6a Though they are sensorially undetectable, especially when intense, these have been known to effect tangible ‘miracles’, as well as the ‘inner’ hearing and seeing of quite vivid voices and visions.

2:6b Some espouse many such; others just one, which (or, as personalized, who) is thought of as omnipotent and supreme.

from want of trying: incomplete understanding has led us to misdiagnose our problems and attempt purely symptomatic ‘cures’.

2:6 Efforts to creatively resolve our dilemmas and difficulties have been confounded by distorted formulations of the truth which are cherished and maintained by those who are fearful of Life’s flux, because they provide them with a ‘sense’ of order and certainty. Many who are awed by the momentous effects of psychospiritual dynamics,^a for example, postulate and believe in the potency of petitionable movers and governors,^b above and beyond the range of ‘normal’ being. With conviction, they pity and proselytize people of different persuasion. Zealots even go so far as to condemn and treat as damned anyone who will not acknowledge and uphold what they brandish as supreme. Ostensibly rational others, on the other hand, codify the existence of invariant ‘natural’ laws and forces, and believe them and nothing else to be determining. They self-righteously regard as stupid, even treat as insane, anyone who doesn’t talk and act as if what they imagine to be paramount is controlling.

2:7 The trouble is, though they make much of their differences, members of both such schools of thought erroneously agree. At most they dispute among themselves whether the rules or rulers they’ve mind-enthroned are biased in relation to particular values or personages and, if so, for what purpose(s) and to what degree. In the end, they are similarly hamstrung by the common assumption they

2:8a *The Bhagavad Gita* says it well (in verses 13:12-17):

“I will speak to thee now of that great Truth which man ought to know, ...the Eternal Spirit....

“Everywhere are Its hands and Its feet; everywhere It has eyes that see, heads that think and mouths that speak; everywhere It listens....

“Beyond the senses, It yet shines through every sense perception. Bound to nothing, It yet sustains everything....

“It is within all beings, yet outside; motionless yet moving; too subtle to be perceived; far away, yet always near.

“In all beings undivided, yet living in division, It is the upholder of all, Creator and Destroyer alike;

“It is the Light of lights, beyond the reach of darkness; the Wisdom, the only thing that is worth knowing...; the Presence in the hearts of all.”

2:9a As one of my college physics professors humorously commented, there are no ‘rubber bands’ or ‘strings with hooks’ connecting them. But let me also point out that the notion of *force fields* permeating space is a purely etheric invention, though as they’ve grown accustomed to using the *idea* for explanatory and predictive purposes many have come to believe such things actually exist and exert a ‘powerful’ influence.

make, for all who believe in the absolute dominance of other forces then think of Life as one or another sort of script being staged and act puppet-like within it accordingly.

2:8 The potentially liberating and amendatory truth (which, for the forementioned reasons, many don’t appreciate) is that *everybody* in existence is *spiritually* motivated by a *mindfully* discriminating **intrinsic potency**.^a This was termed ‘atman’ or ‘soul’ by sages of old, who recognized everyone and everything as an immediate expression of the universally present, intelligently creative essence which they understood to be the real meaning of ‘Brahman’ and ‘God’. But, because such words have been misappropriated by custom and their significance sometimes grossly distorted by misuse, I generally refer to it alternatively, as Intelligence, Creativity, Life Itself or the Life-Force. However labeled, it is the source ‘element’ from which all Being springs, the core I-Am-That-I-Am, *That Which Is* at root within each and everyone. (Though the full import of this cause of all causes may yet escape you, the following review and analysis of our catalog of scientific knowledge should at least make its fundamental character obvious.)

2:9 Even the simplest cases of what’s called gravitational attraction provide perfect illustration, if viewed without prejudice. Bodies of matter-energy must move themselves, for nothing really pushes or pulls them one towards the other.^a And they must perceive both presence and relative location, else they could not attempt to move as they do,

2:10a This has been a relatively recent discovery in the venture of scientific thought.

with an acceleration proportionate to the mass and proximity and in the direction of coexisting others.

2:10 Electromagnetic and nuclear interactions, where repulsion occurs as well, are additionally revealing. Ongoing scientific investigation has led us to understand the fact that sense perceptions are basically ‘gross’ acknowledgments, and that everything is fundamentally a wave-form and nothing is actually solid at core.^a So, besides there being no substantive means to constitutionally link those bodies which form conglomerates, there is no real ‘boundary’ that so-called objects bump into when they apparently bounce off one another. The only inference this permits, if one has enough courage and faith in Life not to invent extrinsic agency as a false postulate, is that the movements that bodies make and the stations they take result from the impulses and choices of discerning, autogenic ‘interiors’.

2:11 The direction and purpose of such inherent power and intentionality can be deduced from the cumulation and trend of results which have so far occurred. Progressively, the creative essence of Being has conspired to form an array of what, because of our material orientation, we’ve called ‘sub-atomic particles’; these have interacted and engaged in such ways as to produce ‘electrons’, ‘protons’ and ‘neutrons’ which, in turn, have combined to create the various ‘atoms’ and ‘molecules’ we have become familiar with; and these, through more concerted effort, have coalesced into cellular and multi-cellular units, in stages, generating ever more

2:11a It may be better to simply think of this as ‘form’, since matter is really just localized ‘vibration’ that is not inherently ‘substantial’.

2:13a Note, however, this principle is not strictly interpretable on an ‘individual’ basis. In fact, since every living entity is part of a larger one (except for the whole), the very concept of ‘an’ individual is a categorical oversimplification of the truth. As is clearly the case with multi-cellular organisms and the cells that comprise them, Life is not an individual phenomenon or attribute. Existence is an integrated continuum, with ‘lesser’ Life nested within ‘greater’ Life, from the very least, up to and including the totality of being. Actualization is therefore not just a private matter, governed by individual power and choice. The principle of ‘the survival of the fittest’, for example, is less a function of personal power and prerogative than of living context. While ‘individual’ units pursue goals of their own, the results of their initiatives are determined by the hierarchical bearing of entities they are part of, as these go about effecting more comprehensive values in the same process.

complex aggregations of body,^a mind and spirit—the whole hierarchy and procession we know as Life.

2:12 In ascending sequence, with prior developments integrated and built upon, ‘bodies’ have become more coordinated, ‘spirits’ more potent, ‘minds’ more perceptive, resident Intelligence more designful and adept. Even what some call ‘simple’ single-celled organisms are architectural masters capable of cognizing, culling and compiling environmental ingredients so as to reproduce themselves and further their particular line of development. Each succeeding level of integration further demonstrates the aim of the impetus inherent within all being—that is, to seek and establish cooperative affiliation with suitable others in order to enhance creativity and increase the degree of intelligent actualization.

2:13 Life’s evolutionary accomplishments in such pursuit are extremely varied in range and infinitely diverse; and, because of the involuted nature of their interconnectedness and interdependence, the ways in which its many forms and levels are related cannot be simply stated. Generally speaking, however, one might say that ‘lesser’ combinations of body, mind and spirit tend to be incorporated by, and serve to sustain, those more comprehensively developed.^a With their more energized spirits, more mobile bodies and more dimensional minds, for example, animals prevail over vegetation for the most part; and the more capable among them prevail over the rest.

2:14a Including the birth, evolution and death of generations of stars wherein, as a result of tremendously energized gravitational, nuclear and electromagnetic engagements, the elements that comprise organic Life were forged.

2:15a It isn't ours, really. Rather, we are Its (relatively more advanced) vehicles of expression.

2:14 Members of our species stand at the peak of a fantastic living pyramid, borne by the earth and sustained by energy continually streaming from the sun. Cresting a progression that has taken place over aeons and ages,^a we have emerged ascendant, capable of much more than great physical dexterity and coordination. Our laughter and our tears demonstrate, in dimensions of Mind and Spirit, how far beyond its other earthly manifestations Intelligence has developed in the process of becoming human.

2:15 We are in a preeminent position because our Intelligence^a is more capable. Knowing the habits and tendencies of animals, we can hunt and herd them for everything from milk and manure to skins and meat. Knowing the proclivities of plants and trees, we can sow and reap them for food, shelter and variety of drink. And, knowing the patterns and affinities of atoms and molecules, we can manipulate and reorder them to fulfill practically every structural possibility we desire.

2:16 What's more, because we can categorize and communicate aspects of experience using sounds and word-symbols strung together in sentences and paragraphs, knowledge gained by any member of our species is potentially available to everyone. We can thereby transcend limitations inherent in the 'me' of self and the 'here and now' of immediate perception. And because we can logically contemplate concepts of 'before' and 'after' and systematically correlate effects with causes, projecting any imaginable

‘if’ into the latent potentials of every possible ‘then’, we can also transcend the circumstantial limits of prior experience and conditioning. In sum, because we can broadly comprehend the significance of past patterns, current trends and future portents, we are capable of knowingly choosing the path to optimal actualization.

2:17 Why then, given such capacity, whether or not dynamics which selectively reinforce cooperativeness and debilitate oppositionalism are at work, haven’t we been able to establish and sustain a state of functional community and positively creative adaptation? Instead, there is a profusion of conflict, distress is endemic, many don’t fare at all well. A more extensive analysis is necessary to elucidate this apparent contradiction.

2:18 There were times, such as the period during which we were hunter-gatherers and simple herders, when relatively limited perspective and short-term design, governed by the instinctual imperative to “be fruitful and multiply,”^a were indeed sufficient. In a world where dominance has not yet been established by any particular species, creative purpose is well-served by general efforts towards material productivity and biological reproduction. Kept from over-expanding by inability to prevail, populations remain in dynamic balance. When no particular group monopolized the stage, the stream of Life moved forward smoothly, without interruption.

2:18a *The Bible, Genesis; 1:28.*

2:20a Because of technological and organizational advances, certain individuals and groups still enjoy increases in various kinds of 'benefits'. But don't let this fool you. Especially if you factor in quality of Life issues related to social and environmental degradation, you will see that the reverse is the more general movement.

2:19 But drastic consequences ensued once we attained and consolidated a position of unrivaled ascendancy (as one species or another was bound to eventually, given Life's inherent 'upward' aspiration). With others no longer able to functionally constrain our growth, we have since then repeatedly expanded past the point that our ecosystem could regeneratively support and sustain. Severe crises have continued to recur as the needs and desires of increasing numbers of us have cyclically exhausted the productive capacity of our environment, precipitating ecological disasters and massive populational deletions. Again and again, as now once more, we have found ourselves caught in a tightening net, faced with life-or-death prospects in increasingly competitive relationship with one another, as available resources become insufficient.

2:20 Events and trends of this and recent centuries highlight the escalating process. As individuals and groups continue to multiply and aspire to ever greater power and attainment in the context of a finite setting, in addition to increasing levels of stress, more and more suffer unwelcome privation.^a As returns gradually diminish, more and more have to work harder and harder to make a decent living; and fewer and fewer of those who are functionally dependent are adequately provided for and protected (witness the plight of so many of our children!).

2:21 As exploitation becomes exhaustive, those at a competitive disadvantage sink into poverty and become

increasingly malnourished and ill-effected by environmental pollution. Not just materially; analogous trends are evidenced in realms of Mind and Spirit. The texture of emotion and awareness becomes more and more nightmarish. Eventually, all hell breaks loose—*anomie*, anxiety and frustration spread and build into an epidemic of loneliness, paranoia and rage, and finally explode, with more and more people trying to escape hopelessness, in an avalanche of insane desperation.

2:22 Synchronously, relationships break down. As people feel deprived or threatened, immediate self-interest eclipses empathy based on mutual identification. Respect and goodwill fall by the wayside. Personal desires are opportunistically asserted as valid, even as their equivalents in others are adamantly rejected as unwarranted impositions.

2:23 Sociopathology proliferates. Love becomes a mere charade; more and more often, fanciful attraction just leads to a bed of thorns. Marriages more frequently fall apart; proportionally fewer true unions are formed. Homes become battlegrounds; family life degenerates into a horror-show, full of ill will and discontent. Parents become increasingly negligent and abusive; children more rebellious and insolent. Cultural transmission is disrupted as the young and the old become mutually unsympathetic, each begrudging the special considerations and opportunities the other, by virtue of organic status, should be afforded. Even institutional settings specifically designed to promote growth and well-being become wastelands, as more and more functionaries don't

truly care for their charges and their charges become increasingly dysfunctional and vindictive in response.

2:24 It should come as no surprise. As individuals and groups press up against and are reciprocally pressured by others, not of their liking or choosing, the desire to have and the fear of being had catalytically combine to spark distrust and inflame antagonism. In such context, some behave like lone wolves; others like dogs gone mad. Most, however, join in unholy alliance, not united by love of Life but by shared greed and common aversions.

2:25 Not recognizing the desire for self-enhancement itself to be the underlying cause of the dissatisfaction and distress they experience and encounter, individuals and groups project blame outward, rationalizing that they and theirs are (or would be, if they didn't vigilantly ensure otherwise) insufficiently given to and excessively taken advantage of. Denying their own duplicity and viewing others as particularly villainous, as circumstances deteriorate, they justify uncharitability and deceit as legitimate means of getting ahead, and treachery and the wreaking of vengeance as fair ways of getting even.

2:26 Mutually beneficial arrangements for the sharing and exchange of labor and its fruits consequently break down. Alliance against alliance, ideology against ideology, ethnic group against ethnic group, class against class, and newcomers against the establishment, as well as in-groups

against the outcast within them, rivalries become so cut-throat that enmity develops between people, wherever categorically different. Whether hypocritically hidden or openly done, incidences of criminal dereliction and abuse become more insidious, more violational, more widespread, and more frequent.

2:27 Recurrently, at the tail end of a period of relative abundance during which all sorts of developments tend to flourish and proliferate, a dominant but unlearned species such as ours experiences an evolutionary crisis characterized by extremes of the forementioned abominations. Not as simply as the collapse of a weakened structure or the bursting of an overly distended balloon, more like earthquake activity and volcanic explosions, the growth of the complex of our pressures past the limits of multifaceted ecosystemic containment occasions destructive disequilibrium in a series of episodes, with ones less catastrophic bracketing holocausts of major proportions.

2:28 And, unfortunately, as our capabilities naturally expand and increase, to the degree they continue to be one-sidedly deployed, they serve to magnify the scale and extent of the atrocities that are unleashed.

3

Ways of Dealing With ‘the Problem’ *(A critical analysis of efforts to date)*

3:1 What ground for hope is there? Our situation seems to be going from bad to worse. At times, you may well wonder if there’s possibility of significant betterment.

3:2 Almost everywhere, levels of insidious kinds of pollution are increasing. Resource systems which took ages to develop are being damaged and depleted. Yet, growing numbers persist in being destructively exploitative and continue to foul their environs further, even as despoliation threatens to overwhelm us and catastrophes loom imminent.

3:3 At the same time, with more and more sophisticated weapons being built and more and more having access to their use, violence is running amuck—trumpeted as necessity if not gloried in, and frequently brutally resorted to.

In many quarters there is fighting and killing; some seeking to obtain what they think they've been denied, others wishing to hold on to what they think of as theirs, or just avenge what they feel they've suffered or lost. Instead of being an expression of voluntary choice and cooperation, when and where existent, peace and social order are, for the most part, maintained by threat of sanctions and the coercive use of force.

3:4 Even where it is functionally implemented, the institution of democracy is proving a questionable improvement. Because of widespread limitations in comprehension and absence of foresight, "Two heads are better than one" is all too often not an operative principle. Instead of being benevolent advocates and custodians of Life-as-a-Whole, 'leaders' and 'speakers' are generally just fronts and mouthpieces for the selfish cravings of conglomerate masses.

3:5 For the most part, dinosaurian interest groups dominate the field, while the recesses of our commonwealth are preyed upon by packs of hungry dogs. The human arena is becoming more and more of a rat-race, with individuals and groups madly consuming and competing. All over the planet, Creativity is being ravished and trampled by anxiety-ridden, greed-driven hordes.

3:6 What good can we do in face of such onslaught?

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3:7 Hoping to stop the upward spiral of our misdeeds and resulting woes, many are dedicated to reviving and maintaining beliefs and customs of bygone eras which, if not actually more idyllic, were premised on promise of such attainment. That won't better our condition however, for prior orientations and practices are part of what brought us to the present point and, while they may well have constituted valuable advances in their day, as the burgeoning of our maladies clearly indicates, in and of themselves they are insufficient. They may even hurt more than they help at this point because, to the degree they are rigidly adhered to instead of being improved upon, age-old formulations can inhibit and hinder creative evolution.

3:8 Like it or not, if we do no better than was done in the past, our current crises will just intensify and be more disastrous in consequence. For there to be real improvement, we must become more understanding and, on such basis, more knowingly aim for and more functionally pursue operationally creative goals. There is no other way. Betterment can only take place insofar as awareness increases and, individually and collectively, we both initiate and respond more beneficially than hitherto. To that end, we must review prior accomplishments and reassess our situation, then constructively revise our strategies and improve our methods of implementation.

3:9a In Chapter 2.

3:9b The cumulation of attitudinal, motivational and behavioral patterns we inherit from the past, in which, unless we deliberately choose otherwise, we ‘automatically’ continue.

3:11a From the word *Buddhi*, meaning Intelligence.

3:9 What is our primary problem? As already explained,^a in becoming dominant, we grew too big for *instinct*^b to carry and clothe. As long as we remain partial in attitude and intent, to the degree we don’t transcend narrow self-interest and effectively care for all that we are part of, harsh winters of our own making will continue to catch us, in rags and tatters, out in the cold.

3:10 So, what most needs doing? The very nature of the ‘drive’ that directed development all the way from the simplest kinds of gravitational, nuclear and electromagnetic associations to our current level of coherence must be creatively modified and redirected. Its unbridled ‘ascendancy’ to date is the very reason why we repeatedly outstrip and overrun our environmental base and end up abusing and being abused by others and fighting and squabbling among ourselves, instead of graciously sharing and serving to complement Life’s munificence.

3:11 More than two and a half thousand years ago in what is now India, pondering the human predicament in light of what was then and there believed and known, the one most have since called *Buddha*,^a because distress was so pervasive, saw suffering as a central feature of earthly Life, and, because people were generally so selfish in aspiration, identified *desire* itself as the root-cause of such condition. Consequently, as a first order of business, he counseled a nirvanic state be sought wherein desire is renounced and, if not relinquished completely, at least held in abeyance.

3:13a Any choice to sustain it in face of potential alternatives, which, acknowledged or not, always exist, would itself be an expression of *desire*. (In case you think I am biased against Hindu-Buddhist teachings because of my comments in this regard, let me point out that I regard them to be an absolutely crucial, balancing ‘left foot’ complement to Judeo-Christian-Islamic ‘right foot’ teachings. We must integrate the wisdom of both if we are to make sustained progress, as Chapter 6 will make very clear.)

3:12 But, though extremely beneficial in many ways, such advice is partial and therefore deficient unless there’s complementary learning. Because it focuses on the problem of suffering and ways to bring about its cessation, those who ‘religiously’ attend to it frequently end up giving short shrift to what is equally, if not more important: the why and wherefore of creative *proficiency* and joyful *expression*. While it is true that much that is of negative consequence can be prevented or, at least, overcome by relinquishment of desire, we won’t bring about, and so won’t enjoy, greater goodness unless we comprehend and learn to constructively channel the dynamic of Creativity.

3:13 Since Life is Creativity and Creativity is causal purpose in action, *desirelessness* is far from being an optimal goal (assuming such a state could actually be sustained,^a it would be totally Life-denying!). It is therefore important that we recognize that focusing on extinguishing desire, more than as a temporary exercise which enables us to develop the equanimity necessary to stop ourselves from being swayed by *instinct*, since other creatively crucial tasks—namely, developing and extending our capacity for constructive relationship and beneficent generativity—are then neglected, may not only be a waste of precious vitality, but result in atrophy and be crippling in effect in the long run.

3:14 For Life to flower and be more fruitful, *desire* must be discriminatingly refined and selectively accentuated. That

is, what we desire and how we go about trying to attain it must be beneficially altered by greater awareness and understanding of the unitary nature and psychospiritual dynamic of Being. To promote such occurrence, relevant truth has been repeatedly stated; and I do so again: *Individually, each of us is a transient aspect of an interwoven, ongoing whole. No one, as such, continues forever, and, except in illusion, no one has, or can ever have, a separate existence of his or her own. We maximize or minimize our own essential validity and creative potency to the degree to which we do or don't cooperate with and contribute to developments that go on around us. Of itself, selfishness goes nowhere in the end.*

3:15 But mere articulation of this truth is not enough. If it was, we'd already be getting along quite well together, because it has historically been stated in ways that are both profound and eloquent. Raising consciousness and inspiring unselfish involvement aren't accomplished that easily. Indeed, at times, they are just about impossible, for, particularly when threatened by prospect of loss, selfishness has a tendency to tighten its innately powerful grip. Those so motivated then strive even more strenuously to insure their own welfare; if for more than that, then only for their own 'kind' to benefit. They not only reject but often actively persecute those who openly proclaim and conscientiously walk the path of what is holistically right and fitting. Because logic would otherwise dictate that self-interest be deliberately disregarded, sometimes even totally sacrificed,

3:16a For example, “Whosoever will save his life shall lose it; and whosoever will lose his life for *my* sake shall find it,” (*The Bible, Matthew*; 16:25) were words spoken nearly two thousand years ago which have been widely publicized since. (Bear in mind, when interpreting Jesus’ sayings, that he used terms like ‘me’ and ‘my sake’ to refer not to his personal self and cause but to the ‘persona’ and cause of the universally-present, all-pervading Life-Force, which he completely identified with. When he said “I am the way, the truth, and the life: no man cometh unto the Father, but by *me*.” (*The Bible, John*; 14:6) for instance, as is clearly evidenced by the statements, “Take, eat: this is *my* body” and “This is *my* blood” (*The Bible, Mark*; 14:22-24), which he made when sacramentally sharing bread and wine with his disciples, he was referring to the universal, not his particular, ‘Self’. Those who have confused this with his historic identity and co-opted his personal name for sectarian purposes have done so in error.)

3:17a “In the world ye shall have tribulation.” (*The Bible, John*; 16:33.)

for greater good to ensue, many go to all sorts of extremes to still the voice of conscience and deny comprehensive truth.

3:16 Despite warnings and guidance,^a people who are fearful and greedy persist in un wisdom, shortsightedly indulging themselves, at most sharing only with those at their own table, not caring about what is good for all. In so doing, they set the stage for conflict and precipitate widespread pain and suffering, for when portions of Life’s pyramid consequently crumble, as must inevitably happen because of such other-denial, the collapse affects everyone involved.

3:17 We really have no alternative but to accept and make the best of what therefore comes our way;^a and we will be more creative the more conscientiously we commit ourselves to such purpose. Since we are all in this together, to think one can avoid trouble and, hence, to concentrate on doing so is a futile exercise of grandiosity. Besides, extended periods of comfort and ease can leave one worse off, because problems and difficulties provide both stimulus and opportunity for development. As evidenced by the performances of a high percentage of those who are over-privileged or over-protected, creative energies tend to languish or become functionally perverted without them.

3:18 Actually, perturbing though they may be, the misfortune and misery which ultimately result from unbridled partiality are not evils to be lamented. When and as they become bad enough, by shocking us out of instinctual

3:19a If not, you still have need of added impetus and/or positive intervention.

3:20a “Their ears are dull of hearing, and their eyes have they closed.” (*The Bible, Matthew*; 13:15.)

fantasies and destroying false hopes, they give us reason to change and set the stage for Life-improvement. Hearts are opened by sympathetic response to suffering, and enlightenment spreads as the importance of a balanced, all-inclusive approach is then more keenly appreciated.

3:19 If you have what it takes, you will witness such process in yourself.^a Both egocentric and ethnocentric desire and ambition are set aside and the discipline and rigor of universal service are undertaken as and to the degree it becomes apparent that efforts towards unilateral gain are counterproductive and that the only way to better Life lies through dedication to the beneficial development, within the context of the whole, of everyone.

3:20 The most creatively consequential challenge confronting us is posed by prior conditioning and narrow mindset which both hobble and limit creative functioning (in many cases, they render people unable or, even if able, unwilling to rise to intelligent calling^a). In particular, those whose experiences and beliefs incline them not to appreciate the power and value of *That Which Is* within them (and, of course, others as well) are ill-equipped to deal with problems requiring personal change and interpersonal resolution. To the degree that they lack faith in their own capacity to make the best of whatever they are presented with, they don't persist in trying—either to understand or to respond constructively, so they fail to be benevolent. And to the degree that they are not satisfied with the amplitude of the

3:21a “First cast out the beam out of thine own eye; and then shalt thou see clearly to cast the mote out of thy brother’s eye.” (*The Bible, Matthew*; 7:5.)

3:21b “Behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest.” (*The Bible, John*; 4:35.)

Life they do have, they become envious and greedy and, instead of choosing to be loving, preoccupy themselves with selfish gain, to everyone’s detriment.

3:21 It therefore behooves you to learn to distinguish and diagnose what ails such people (first and foremost focusing on yourself in this regard, of course^a); also the best times and ways to inspire and facilitate the transcendence of barriers and positive participation in communal development. (Particularly when egotistic options have failed and they find themselves sinking, many are salvageable—more so than most think.^b) It also behooves you to learn how not to become hopelessly embroiled with and dragged down by your own or anyone else’s emotional fixation on personal security and gratification.

3:22 Seek out and join forces with those who truly grasp what Life, in essence, is, for they are in a position to decipher pertinent cause-effect connections and, therefore, positively deal with the exigencies we all face. Recognizing themselves and everyone else as valid and valuable aspects of Intelligence incarnate, they seek and, as they seek, they find and, as they find, they proceed to implement, and, as they implement, they demonstrate ways of being harmoniously creative.

3:23 Though such persons are positively potentiating, you may not be aware of the nature and extent of their benefaction, particularly if you haven’t been directly involved with any of their order. Their contribution is often discounted,

3:23a They do so for many good reasons, a couple being the wastefulness and potential danger implicit in the advice, “Give not that which is holy unto the dogs, neither cast ye your pearls before swine, lest they trample them under their feet, and turn again and rend you.” (*The Bible, Matthew*; 7:6.)

3:24a As the following passage (*The Bible, Exodus*; 1:7-14) makes quite clear, unrestrained population growth and unmitigated rivalry had then generated a most grievous predicament:

“And the children of Israel were fruitful, and increased abundantly, and multiplied, and waxed exceedingly mighty; and the land was filled with them.

Now there rose up a new king over Egypt which knew not Joseph. And he said unto his people, Behold, the people of the children of Israel are more and mightier than we: Come on, let us deal wisely with them; lest they multiply, and it come to pass, that, when there falleth out any war, they join also unto our enemies, and fight against us, and so get them up out of the land.

Therefore did they set over them taskmasters to afflict them with their burdens. . . . And they made their lives bitter with bondage, in mortar, and in brick, and in all manner of service in the field: all their service, wherein they made them serve was with rigour.”

3:24b *The Bible, Exodus*; 20:5.

sometimes overlooked completely, because they generally work behind the scenes in ways that are not outwardly impressive or, especially to the uninitiated, obvious.^a However, you undoubtedly at least know of some who, despite the risks involved, when and where deficiencies became so critical that malfeasance threatened to blanket whole populations in darkness, have stood out and shone forth like stars and suns.

3:24 Moses was one such who rose to the occasion, moved by the extreme anguish and torment of people in the Egypt of his day.^a Empathy was in such short supply and envy so intense that a great many were without qualm lying to, stealing from, betraying, and murdering others around them. Using concepts and terminology drawn from experiences people were then familiar with and could readily understand, so as to spur cooperation and dissuade them from pursuing selfish ends, he personified and characterized Life-as-a-Whole as a stern and demanding, supreme master. And, as a parent might well threaten unruly children in order to obtain compliance, he told them they would surely suffer dire consequences, even “unto the third and fourth generation,”^b if they didn’t do what was in the best interests of that Lord-God which, however labeled or addressed, is the composite sustainer and abode of everyone’s being.

3:25 As *his* agent and spokesman, Moses issued civilizationally crucial decrees: That people should subordinate all other allegiances, honor their parents at least, and not kill, commit adultery, steal, bear false witness or be covetous in

3:25a See *The Bible, Exodus*; 20:3-17.

3:25b See *The Bible, Leviticus*; 24:17-20.

3:27a Moses' accomplishment was nonetheless impressive. You can imagine how unruly those he dealt with must have originally been inclined to be from the fact that they had to be commanded to behave decently.

3:27b *The Bible, Matthew*; 10:37. Because it too contains the same stylistic usage and meaning of the word *me*, the following passage may help you to better understand what Jesus meant by this statement (see Note 3:16a for clarification as well). The protagonist in *The Bhagavad Gita*, who also totally identified with *That Which Is*, among other things, says (in verses 10:8-10):

"I am the source of all; from Me everything flows. Therefore the wise worship Me with unchanging devotion.

With minds concentrated on Me, with lives absorbed in Me, and enlightening each other, they feel ever content and happy.

To those who are always devout and who worship Me with love, I give the power of discrimination...."

3:27c *The Bible, Leviticus*; 19:18.

relation to one another were among his now famous Ten Commandments.^a Also, because even those who were relatively righteous were so emotionally overreactive that vengeful vendettas then ran rife, to establish a workable system of justice, he instructed them that an "eye for an eye" was sufficient and a "tooth for a tooth" was fair.^b

3:26 Jesus was another luminary who emerged to demonstrate and inspire others to choose better ways at a time of diminishing returns when environmental limits had once again been transgressed to the point where people were hopelessly at odds and, this time by Roman legions, many were severely oppressed. The culture of his region was no longer as lawless or lacking of interpersonal loyalty as it had previously been; Moses' efforts had borne fruit. But most were still quite far from understanding the ultimate importance of being, and were only partially choosing to be, caring in relation to everyone around them.

3:27 In order to deepen respect and extend consideration beyond the minimal levels that Moses had helped develop,^a Jesus stressed that loyalty to kith and kin was not sufficient: "He that loveth father or mother more than *me* is not worthy of *me*, and he that loveth son or daughter more than *me* is not worthy of *me*;"^b he said, to clarify the meaning and emphasize the importance of *holy* (that is holistic) communion and community. And, whereas Moses had extrapolated the edict to "Love thy neighbour as thyself"^c to mean "The stranger that dwelleth with you shall be unto you as one born

3:27d *The Bible, Leviticus*; 19:34.

3:27e *The Bible, Luke*; 10:29-37. The point of this story may be better appreciated with awareness of its historic context: Those Jesus was addressing generally believed that members of their own ethnic group were inherently special and those belonging to other groups, Samaritans in particular, were *ipso facto* spiritually inferior and ‘unclean’. Typically, they wouldn’t countenance any such crossing their doorsteps or even sit next to them at a meal elsewhere (see *The Bible, John*; 4:9).

3:28a *The Bible, Matthew*; 5:38-47.

3:29a See *The Bible, John*; 8:3-11.

among you, and thou shalt love him as thyself;”^d when asked “Who is my neighbour?”, Jesus related the story of the Good Samaritan,^e extolling *kindness* (that is kinship) irrespective of regional boundaries or degree of ethnic dissimilarity.

3:28 Not just in relation to those who were friendly, Jesus promoted, as desirable and necessary, being positively constructive when dealing with those who were hostile and antagonistic as well: “Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth: But I say unto you, ...Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you; ...for if ye love them which love you...and if ye salute your brethren only, what do ye more than others?”^a

3:29 He taught that mercy and forgiveness were higher virtues (that is, that they had more creative value) than exacting justice, which often amounts to no more than vindictiveness in righteous dress. For example, when baited with the issue of what should be done with a woman whose adulteration of marriage and family may well have ‘justified’ a death-sentence in the context of the relatively primitive, chaos-prone populace Moses was involved with, Jesus said “He that is without sin among you, let him [be the] first [to] cast a stone at her;” and, without being condemning, simply advised her not to continue in ways that were errant.^a Even in relation to his own torturers and executioners, saying “Forgive them, for they know not what they do,” he

3:29b *The Bible, Luke; 23:34.*

3:30a *The Quran, iv:135.*

3:30b *The Quran, xvi:126.*

3:31a Or why and how others have repackaged their story and embellished their message, claiming (sometimes quite falsely, even without knowing it) to be their 'true' heirs and representatives.

3:31b I have cited, all too briefly at that, only a well-known few from our distant past. The book of Life is actually filled with, and there is much to be learned from, all who have helped and the many who now advance the cause of creative evolution. My reach is too short to do everyone justice in this regard. However, at least by way of mention, let me also draw attention to the doings and sayings of two historically more proximate, immediately relevant eminences: Mahatma (meaning 'Great Soul') Gandhi and Martin Luther (after the great Protestant reformer) King.

recommended that those who behave destructively not be ill thought of or ill-treated.^b

3:30 Muhammad was yet another numinous aspect of Intelligence who spoke out and acted for Life, inveighing against hypocrisy and leading people away from personal and group oriented forms of selfishness which he saw causing havoc in the world around him. "Stand out firmly for justice, as witnesses to God, even as against yourselves, or your parents, or your kin, and whether it be [against] rich or poor.... Follow not the lusts [of your hearts], lest ye swerve....,"^a he exhorted all who would listen. And though he was often quite harsh in his execration of avarice and exploitation, he too saw the wisdom of tolerance and forbearance: "If ye do catch them out, catch them out no worse than they catch you out; but if ye show patience, that is indeed the best [course],"^b he advised, in dealing with those who had done one wrong.

3:31 Whether or not you are aware of or appreciate what they said and did,^a the emergence of such leaders and exemplars^b and the successes those who rallied around them definitely demonstrates that whenever and wherever we approach a creative dead-end because of defective modes of adaptation, the indomitable Spirit of Life rises and sparks the synergistic cooperation of individuals in and through whom Intelligence inaugurates ways of being that are more viable and benevolent. Also, the vitality of the changes they initiated, as well as the decay and demise of those who

3:31c The thesis asserted in Chapter 1. Actual logistics—how cooperative process is reinforced and sustained even though initiated and sponsored by a minority, and how selfishness ends up ‘losing out’ despite its multifarious, many quite powerful embodiments—are discussed in ensuing chapters.

3:32a As even the Apostle Paul testified regarding his own process: “For what I would, that I do not; but what I hate, that I do.” (*The Bible, Romans*; 7:15.)

3:33a That is, holistic impartiality, which may be thought of as the ‘opposite’ of selfishness, but which is actually, in a sense, ‘true’ selfishness, because people become *holy* as they see and integrate the fact that they are really one with the whole of creation.

ignored or opposed their impetus, proves that development away from self-indulgence towards a higher level of conscientiousness and greater degree of cooperation is creatively functional and that inconsiderateness and selfish ambition just sow the seeds of their own destruction.^c

3:32 Even so, many lose faith because they don’t experience or witness immediate improvement. In fact, often quite the opposite seems to be what is happening around (or even within^a) them. This is because, instead of simply dying out, self-enhancing tendencies assert themselves and proliferate whenever provided such possibility by Life’s generativity and abundance. So, though suffering repeated setbacks and gradually being supplanted, particularly just before the privation it eventually causes starts to become severe, there are times when people behave so devilishly that *selfishness* seems to be, or be becoming, dominant. Progress is made in due course, but it is made fitfully, and subject to considerable disruption.

3:33 Not a few become disheartened because they find that *holiness*^a itself often becomes flawed. The trouble is that, despite excellent initial intent, even the most magnanimous ‘movements’ and ‘institutions’ to promote harmony and general welfare tend to be psychospiritually infiltrated by self-serving, aggrandizement-aimed thought and feeling constellations which are culturally pervasive, so they sooner or later succumb to at least some degree of corruption.

Individuals and groups who commit themselves to bettering Life on earth therefore frequently end up working against such purpose in significant ways. There is no shortage of examples of altruistic initiatives which have, at one point or another, unwittingly degenerated into self-glorifying conservatories of essentially selfish aims.

3:34 And some become totally disenchanted with the very idea of progress because they see many who, making what they regard as headway, mistakenly assume and insist their choices are the only ones that are right. Failing to appreciate the fact that Intelligence evolves in different ways and at different rates, misguided enthusiasts frequently berate and coerce others to think and do as they think and do and, often vehemently and violently, try to suppress or eradicate alternate modes of development.

3:35 Anyone who is naively idealistic is prone to being upset by the fact that evolutionary progress is a mixed-up, strung-out affair, like the flow of water in a river with many streams and tributaries, each with its own rapids, whirlpools and backwaters, terribly muddled at times and, except at the final stage, quite disparate and uneven.

3:36 However, equanimity can be maintained, faith can be renewed and hope recovered if and when lost by remembrance of the fact that Life Itself is neither perverse nor malevolent. Besides keeping yourself buoyant, you can also do others who need it great service by convincing or

reminding them (without minimizing whatever may be experienced as onerous) that our process is really benevolent.

3:37 There is no reason to be overwrought or become discouraged and demoralized because of the many who work at cross-purposes and the sometimes quite difficult problems they present. No matter how troublesome our trials, and however painful the tribulations our own errors precipitate, because we are at core Intelligence itself, all that we experience and encounter functions for eventual good, as part and parcel of a learning process. We actually need what is 'bad', relatively speaking, to distinguish and choose what is better. And, on the whole, this is what we do—Life does improve, though this cannot be said of every aspect of Its spatio-temporal embodiment.

3:38 Eagerness may lead you to wishfully believe it could be otherwise, but it is better if you recognize that, because of our essential multiplicity, diversity of choice and interactional interweaving, progress can neither be monolithic nor unilaterally effected by an elite segment. It necessarily takes place piecemeal, bit by bit and step by step, as individuals who have developed to the point of being sufficiently broad-minded, high-spirited and response-able comprehend why and how selfishness contributes to the problems that beset us, surmount their own egotistical modes of thought, feeling and behavior, and conduct themselves in such manner that others are inspired to likewise change for the better, of their own choosing.

3:39a Often their own even more so than that of others.

3:39 Within every generation, there are those who ignorantly elect to remain as they are. They squander their gift of Intelligence, living and dying within the confines of instinct. Some of them *incidentally* do some good along the way. Others, warped by what selfishness^a causes them to experience as insufficiency, end up being blatantly destructive. But there are also those who learn (and consequently teach and guide others) to function and relate in ways that augment creative development. Taking their lead from stalwarts who preceded them, they intelligently serve to improve Life on earth, Children of God who thereby become Angels of Evolution. If you put prejudice aside and honestly set your mind and heart on learning to discern and do what leads to greater good, you could be one of them.

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3:40 Dedicate yourself; but also be patient. Keep in mind that each generation sets the stage for the next one. Critical changes can be made in your own sphere, but it nevertheless takes several repetitions of history, some of them multi-generational processes, for enough to be learned and beneficially changed individuals to accumulate in sufficient numbers to bring about appreciable overall improvement.

3:41 Don't hold yourself back by thinking your talents or material assets too meager. Because of psychospiritual dynamics, attitude and intention are more creatively consequential than substance or form. Every bit of input makes a difference. Not just you yourself, everyone will be the poorer

3:42a “Now no chastening for the present seemeth to be joyous, but grievous; nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby.” (*The Bible, Hebrews*; 12:11.)

3:43a *The Bhagavad Gita*, 2:22.

if you don't do what you can to improve the Life we share and learn to do better when and as you can.

3:42 Rest when and as necessary but, even if you repeatedly experience failure or no more than partial success, don't quit trying. Positive development also results from wrestling with impossibilities which, either because of residual selfish inclinations or just plain ignorance, everyone at one time or another attempts. Especially when you suffer extreme frustration or total exhaustion and defeat, though you may not be able to see how just then, remember: It is the very design of Intelligence to become aware of alternatives, find its way around obstacles, and ultimately succeed in creative endeavor.^a

3:43 Finally, do not despair even in face of death, your own or of ones you love. “As a man discards his threadbare robes and puts on new, so the Spirit throws off Its worn-out bodies and takes fresh ones.”^a We are all bit actors. One's lot is to do what can be done with one's part, no more and no less. In any and every case, others carry on. Be satisfied that we all share a wondrous process. And be glad that, just as all parts of a meandering river finally come and move peaceably together on their way to the ocean, Life's undeniable destiny is the attainment of a state of harmonious universal integration.

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3:44 It is because old instincts no longer guide and sustain our progression that we so often collide and fall, as

infants and toddlers do when learning to walk and starting to run. It is because we haven't yet developed broad enough perspective and good enough sense of proportion that, like children who disregard and underestimate elements of importance, we haphazardly cause and suffer injurious repercussion. And it is because we don't truly appreciate Life's blessings and haven't learned to heed its ways that we make such a mess of things, like ungrateful, insubordinate adolescents.

3:45 Such a state of affairs is neither an inherent nor permanent condition, however; merely reflective of incomplete maturational development. You know that, though at birth we start out sensorially confused and bodily inept, with nurture, discipline and practice, on our own and in association with others, we eventually learn to elegantly perform physical feats that are quite complex. Similarly, as we learn to discern psychospiritual realities and utilize psychospiritual dynamics, we are progressively developing the capacity to enhance the be-all and end-all of Creativity in much more fantastic dimensions of the same process.

3:46 Those who are aware of this truth aren't just hopeful; they are joyful and optimistic even when besieged and beset. They withstand difficulties and tackle problems with good humor, knowing them to be creative stimuli conducive of greater thoughtfulness, proficiency and zest. As one of their number, I write to inform and confirm: Not something

to fret about, the predicament we find ourselves in is really a very opportune present.

3:47 Commitment to the cause of goodness is not pie-in-the-sky foolishness, though many who don't choose to do so pride themselves on being clever. There is a stream of benevolent evolution going on on our planet which you may creatively participate in, transcending personal limitations, including death, in the process. Myopia is gradually being dispelled. Despotism are being overcome. We are slowly but surely attaining a state of conscious fellowship and volitional community. Its unsettling aspects notwithstanding, the flow of history soundly supports this thesis.

3:48 In Biblical times, enslavement of people from other cultures was socially sanctioned. Even within the same culture, people could be bought and sold, and women and children were more or less considered patriarchal property and often treated like indentured servants.^a Now however, though not as extensively or thoroughly honored as one might wish, Life's universal presence has been sufficiently recognized, championed and consented to so that most social institutions are chartered to respect, protect and facilitate the development of every human being, regardless of sex, age or ethnicity.

3:49 Continued progress along such and other lines is 'in the works'—good reason, on occasion, to rejoice and celebrate. We will be able to do so all the more if we are

3:48a See *The Bible, Exodus*; 21:2-11.

3:50a The phrase derives from the hesitance of one of Jesus' disciples to acknowledge his commitment (*The Bible, Luke*; 22:60-62):

“And Peter said, Man, I know not what thou sayest. And immediately, while he yet spake, the cock crew. And the Lord turned and looked upon Peter. And Peter remembered the word of the Lord, how he had said unto him, Before the cock crow, thou shalt deny me thrice. And Peter went out and wept bitterly.”

careful not to succumb to either of the next discussed temptations which often sabotage creative process.

3:50 One hazard lies in allowing optimism to lull us into taking benevolent eventuality for granted. I caution you, and urge you to caution others, against passively awaiting good fate. Many tributaries of Intelligence, whole civilizations even, have been lost in the shuffle because those at their forefront were either too personally complacent or insufficiently dedicated to the development of others around them. Even when headway has been made, if flow isn't adequately maintained, streams can end up just soaking into the ground and drying up completely. It is vital that each of us help to keep creative developments going, or they could just 'peter out';^a and who knows how much time and trouble it would take for another cosmic outpouring to once again reach our present point on its way to earthly Life's supernal ultimacy?

3:51 The other danger is quite the opposite—lack of faith in Life's positive disposition can lead us to be rash. For progress to be optimal, a certain amount of patience and judicious exercise of restraint are also necessary. Creativity has been severely impeded in the past, and could be again, by devastation caused by people in too much of a hurry. Important as it is that we capitalize on prior developments and energetically respond to current crises, it is equally important that such capitalization be careful rather than

all-consuming, and that our initiatives in relation to others be measured and balanced, not disruptive of positive possibility.

3:52 In such spirit, we best attend to the task at hand. The time has come for our species to move past childhood and adolescence. We are so many, have developed such power, and everywhere face such vital issues—now in particular, it is essential that, on a broad scale, we mature in the exercise of adult response-ability.

3:53 In the past, because we were generally so juvenile, those who were in a position to be parental, for the most part, merely attempted to control and channel selfishness to prevent it from becoming a plague. In addition to using approval and censure as means of motivation, religious leaders and teachers held out promises of future rewards (such as the surcease of pain, escape from the yoke of earthly toil, and attainment of paradises of various sorts) to induce people to be helpful. And they used threats of future punishment and suffering (such as ‘bad’ karma, and hellish torments of many kinds) to deter those who weren’t positively disposed from being callous and negligent. Their strategy was materially seconded by potentates and governing agents who instituted and administered systems of practical reinforcement and impedance, proportionately granting social status and privilege for various kinds and degrees of constructive behavior and imposing a graded set of penalties for acts that were destructive.

3:54 However, as those involved with the bringing up of children have firsthand opportunity to learn, promises and threats as well as bribes and sanctions are useless in many situations, particularly with certain kinds of personalities. Furthermore, employed beyond a certain point, such measures can be quite counterproductive. They only affect those who are timid and dependent in the first place, not anyone either bold or desperate. And they only condition them to behave like lower animals at that—for what they can thereby personally get or avoid. So, though they may act well in some ways, they remain or even become more selfish at heart. Besides requiring an inordinate amount of energy to equitably implement and being quite fallible at that, since they focus attention on what might be personally gained or lost, policies based on such principles often serve to retard and prevent what we most need now—the development of true conscience and genuine altruistic spirit.

3:55 To help humanity move higher on Life's evolutionary ladder, those of us who are well-intentioned must, individually and collectively, bring ourselves and those we interact with 'up' out of the morass of selfishness which is basically just a function of our species' immaturity. To be successful in such venture, we must, in whatever context we find ourselves, learn to recognize and do what is most constructive^a—not for personal benefit but for really good reason, which is that it enhances the flow of Creativity and

3:55a This necessarily includes doing what will inspire and instrumentally facilitate others to also be constructive.

3:56a *The Bible, Luke; 17:21.*

3:57a *The Bible, Philippians; 3:15.*

improves the quality of experience and expression of Life Itself.

3:56 “Behold, the kingdom of God is within you!”^a Let your own light shine. Your position in Life is unique. You will shortchange Creativity if you thoughtlessly follow someone else’s footsteps; also if you spinelessly let others dictate what you think, do, say or feel.

3:57 Proceed in good conscience. Earnest intent is all you really need to find your way. As has been said: “Let us therefore, as many as be perfect [*i.e.*, mature], be thus minded; and, if in any thing ye be otherwise minded, God [*i.e.*, Intelligence] shall reveal even this unto you.”^a

3:58 So be it.

4

A Positive Prognosis

(For those who unselfishly dedicate themselves)

4:1 Really now, given the huge number who spawn more children than they and those around them can adequately nurture, and the large proportion, even of those who are not overproliferative, who want to gratify themselves more than to creatively contribute, how in heaven's name will those of us who are conscientious and caring manage to improve Life on earth? Just what do we have to look forward to?

4:2 As of this writing, ecological breakdown is well underway. The fabric of Life on our planet is falling apart. The culmination of such trend is predictable but not preventable because all too many are either so undiscerning that they don't appreciate what appropriate action would be or so enslaved by immediate self-interest that, even when aware of what is called for, aren't willing to so do.

4:3a *The Bible, Matthew; 24:21.*

4:3b As Jesus warned those of his generation: “Behold, the days are coming, in which they shall say, Blessed are the barren, and the wombs that never bare, and the paps which never gave suck.” (*The Bible, Luke; 23:29.*) “For nation shall rise against nation, and kingdom against kingdom; and there shall be famines, and pestilences, and earthquakes [and, as all aspects of nature respond to the psychospiritual negativity, devastating storms, floods, etc., as well] in divers places. All these are the beginning of sorrows. ... Then shall many be offended, and shall betray one another, and shall hate one another. And many false prophets shall rise, and shall deceive many. And because iniquity shall abound, the love of many shall wax cold.” (*The Bible, Matthew; 24:7-12.*)

4:3c “Then shall they begin to say to the mountains, Fall on us; and to the hills, Cover us.” (*The Bible, Luke; 23:30.*)

4:3d “Then shall two be in the field; the one shall be taken, and the other left.” (*The Bible, Matthew; 24:40.*)

4:3e “There shall be weeping and gnashing of teeth.” (*The Bible, Matthew; 24:51.*)

4:5a *Caveat:* The following predictions should not be considered absolute or final in any particular case, because there are those who have the capability to intervene and because, wherever there is Life [*i.e.*, Intelligence], there is always potential for change to occur.

4:5b Like the virgins in the Biblical parable, who didn’t have enough oil for their lamps. (See *The Bible, Matthew; 25:1-13.*)

4:5c Like the slothful servant held accountable by his master in the parable immediately following the one just referenced. (See *The Bible, Matthew; 25:14-30.*)

4:3 We therefore will experience a period of “great tribulation,” as was foretold^a at the outset of a similar phase in our still cyclically repeating process. Populational pressure and resulting distress will escalate^b to levels many will find quite unbearable.^c Not a few will fall by the wayside;^d not a few will suffer severe trauma.^e Within the life-span of those now being born, Life’s parameters will narrow considerably, and its course will get a lot rougher.

4:4 There is no point in denying this. The writing on the wall is quite clear. Leeway for oversight and error have already begun to lessen. Transgressions are resulting in penalties that are increasingly severe. There can be no other conclusion: People will flounder and perish unless and until, in keeping with the fact that we are interrelated components of a single living Entity, we prove more constructive and reciprocally reinforcing than detrimental and unregenerate as a group.

4:5 The decimation will follow a pattern (in many areas, its outlines are already apparent). Broadly speaking, in terms of individuals and groups:^a Those who have not acquired requisite knowledge and wisdom, lacking foresight and appropriate values to guide them, will be lost^b amidst the turmoil and turbulence they themselves create or otherwise encounter. Those who have uselessly squandered or hoarded their assets instead of becoming more resourceful will be found wanting^c when and as, because Life’s contingencies

4:5d Identified and separated like goats from sheep, as in the concluding parable of the trilogy summarizing the major determinants of which side of Life's fence one falls on when there's a populational winnowing. (See *The Bible, Matthew*; 25:31-46.)

4:6a "Many false prophets shall rise, and shall deceive many." (*The Bible, Matthew*; 24:11.)

4:7a Chapter 5 more specifically elucidates this.

4:7b *The Bible, Romans*; 2:15.

4:7c This dynamic is a function of universally present, 'inner' Intelligence, not supereminent rule(s) or ruler(s) as some prefer to think. (Many who consider themselves scientific do not acknowledge the influential role played by so-called 'observers'; and many who think they understand religious teachings simply overlook the fact that Jesus wasn't talking about himself personally when he said: "The Father judgeth no man, but hath committed all judgment to the Son." *The Bible, John*; 5:22.)

become more demanding, greater capabilities and a higher level of contributiveness are generally required. And, as anti-communal activities become unaffordable and salutary co-operation essential for continued sustenance, those who are abusive or neglectful of others, will find themselves shut out in the cold or, worse, cast into the fire.^d

4:6 Many argue otherwise, regarding the last of the foregoing criteria in particular. They rationalize that, if any, those who are the most skillfully selfish, by obtaining and maintaining access to the most, are the ones most likely to prosper and succeed, particularly when and if, because of ecological stress and disorder, there really isn't enough for everybody and systems of sharing break down. And many become convinced that they are right^a because those who are most self-enhancing do gain the upper hand in the early stages of such a happening. However, their presumption is misleading; this is not the long-run outcome.

4:7 What turns things around and puts such speculation to rest is Life's fundamental psychospiritual dynamic: *Attitude and intention are root-factors which determine the course of events.*^a Ultimately, for better or for worse, with "[our] conscience...bearing witness, and [our] thoughts...accusing or else excusing one another,"^b everyone is decisively affected by what others think and feel about them.^c

4:8 During periods of opulence, the impact of such judgment and response is not as clear-cut because attention is

4:8a “A man’s foes shall be they of his own household.” (*The Bible, Matthew*; 10:36.)

4:9a “There is nothing covered, that shall not be revealed; neither hid, that shall not be known.” (*The Bible, Luke*; 12:2.)

then focused on the excess that is available, and opinion and will are generally tempered by contentment. Selfishness and personal attainment are not strenuously objected to, often they are even encouraged and admired, because many then see nothing wrong with focusing on pleasing themselves and, because they feel there is more to be had, are inclined to be easygoing and accepting of others doing the same. However, as resources diminish and choices regarding their allocation become crucial, tolerance for excess and waste decreases, evaluation becomes more critical and interpersonal reaction, accordingly, more acute and intense. In proportion to how beneficent or detrimental one is perceived to be, one is then resolutely either endorsed and supported or rejected and opposed by others in one’s ken.^a

4:9 As the ill effects of ecosystemic deterioration become more assaultive and inescapable, the process progressively becomes more energized and all-encompassing. The impetus to identify and correct what has gone wrong intensifies to the point where all that is of consequence is examined and a referendum based on conscience is held. ‘Apparent’ words and deeds are scrutinized; underlying attitudes and intentions are clairvoyantly assessed.^a Not just gross unwholesomeness, charades of piety and legality are judged for what they are, as mores are seen to be mere ‘forms’ of expression and the spirit which gave rise to them is redistilled and clarified. Dialogue and debate lead to consensus and conviction.

4:9b ‘Letter of the law’ proponents tend to be the most vociferous and therefore appear to ‘carry the flag’ of righteousness in the early phases of the venture.

4:10a “Behold, I come quickly.” (*The Bible, Revelation*; 22:12.)

4:10b Because of sentiments akin to those of the worker in the parable: “A certain man had a fig tree planted in his vineyard; and he came and sought fruit thereon, and found none. Then he said unto the dresser of his vineyard, Behold, these three years I come seeking fruit on this fig tree and find none: cut it down; why cumbereth it the ground? And he answering said unto him, Lord, let it alone this year also, till I shall dig about it, and dung it. And if it bear fruit, well: and if not, then after that though shalt cut it down.” (*The Bible, Luke*; 13:6-9.)

4:10c “On that Day shall no intercession avail, ...hopeless indeed will be the man that carries iniquity [on his back].” (*The Quran*, xx:109-111.)

Spokespersons and exemplars emerge in all quarters. What is necessary and beneficial is earnestly espoused and advocated. What is wasteful and counterproductive is equally earnestly abhorred, and those who engage in such behaviors are censured and castigated. (Though we have clearly embarked on such enterprise,^b much more is yet to be said and done on this score, in the current macrocycle.)

4:10 Consequences follow in increasingly rapid succession.^a Whether because they exclusively focus on enhancing their own or their own kind’s welfare or for some other reason, those who lack appropriate regard and concern for the developmental needs of others are identified as detractors from and traitors to Life. Simply called to honor conscience, confronted, and given a chance to change at first,^b those who obdurately remain violational are soulfully condemned soon thereafter. A significant portion of the yearning for conditions to improve is channeled into wishes for their comeuppance and elimination from Life’s arena. Such desires finally becomes so focused and, in combination, so intense that, personal privilege and power notwithstanding, that very train of events is psychospiritually impelled.^c

4:11 The demoralization and demise of those who don’t accede to and accord with the prescriptions of conscience is assured by their own apprehensiveness—they are simultaneously afflicted from within. Particularly when others around them increasingly suffer, because they then cannot

4:11a That is, anti-Life in function.

4:11b Take note of such warning signs in yourself. Whether you consciously acknowledge what is happening or not, it means you are besieged by *guilt*.

4:12a “For wheresoever the carcass is, there will the eagles be gathered together.” (*The Bible, Matthew*; 24:28.)

4:12b Impartial assessment logically leads to the conclusion that “Unto whomsoever much is given, of him shall be much required.” (*The Bible, Luke*; 12:48.)

escape knowing that selfish excess is unjustified and denying others their due is a *sin*,^a personal misgivings and anticipation of retributive misfortune overshadow their thoughts and feelings. Their fantasies become more troubled. Horrible happenings haunt their dreams. They keep imagining not obtaining what they want and losing what they already have.^b More and more, what is strikes them as personally insulting. However much may actually be available to them, they experience what isn't as a significant denial. A sense of incompleteness and insatiety dogs their heels. Feeling more and more alienated from others and less and less a part of Life's flow, they find being alone and doing nothing 'grand' unpleasant and disquieting.

4:12 In conjunction with the effect of the psychospiritual reactions they evoke from others, such wretched thoughts and feelings psychospiritually operate to guarantee them consequences that are most unfortunate. In proportion to how callous and destructive they are, judgments and forebodings see to it that they become foci for what, to those who are naive, appear to be 'chance' accidents, 'natural' illnesses, 'inadvertent' errors in judgment and 'unavoidable' catastrophes. However hard they try, wherever they may be, those who are not aligned with Life's greater expression suffer eventual ill fate as, in realms of Mind and Spirit, they accrue more and more negativity.^a One way or another, those who don't lovingly do what they can^b to advance our

4:12c In this regard, however, be aware that there is always ground for hope. As exemplified by Paul's dramatic reversal (recounted in *The Acts of the Apostles*), particularly if and when it becomes apparent that instinctual modes of functioning have failed or are failing, there is good chance for Intelligence to make a breakthrough and, as attitude and intention are thereby affected, for the course of events to be significantly altered.

4:13a "Every branch in *me* that beareth not fruit, *he* taketh away." (*The Bible, John*; 15:2.)

4:13b This is the real meaning of the symbol-couched prophetic vision: "I saw an angel come down from heaven, . . . and he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years, and cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years be fulfilled." (*The Bible, Revelation*; 20:1-3.)

common cause go awry; if they don't change for the better along the way,^c irretrievably.

4:13 Life will not sustain their impetus. The energies of those who remain greedy, withholding and antithetical finally falter, as they engender antagonism from without and are inwardly debilitated by their own sense of sin. Instead of flowering to fruition, their creative thrust is thwarted and perverted. When storms eventually strike, their connection to Life is severed.^a At the end of each evolutionary cycle and beginning of a new one, such malcontents are excised from the field of thought and feeling that constitutes our species.^b

4:14 The converse holds true as well. The very same dilemmas and difficulties that overwhelm the ignorant and impede the unresponsive provide vital impetus to those who are inclined to become more understanding and constructive in relation to others around them. And the very same dynamic which proves disastrous to the adverse and the recalcitrant serves to reinforce and nurture those who choose to become more benevolent and collaborative.

4:15 Creative development is no chance happening: As suffering becomes more widespread, conflicts more severe and imbalance more glaring, those who are empathetic and caring seek to comprehend the etiology of surrounding circumstance and aim to intercede in ways that stimulate the development and exercise of healthy response-ability, facilitate creative problem-solving, and promote self-expression

4:15a “For where your treasure is, there will your heart be also. The light of the body is the eye: if therefore thine eye be single, thy whole body shall be full of light.” (*The Bible, Matthew*; 6:21-22.)

that is communally constructive. Knowing that our attitude is impartial and our purpose is to be contributive, that it is right and fitting we should succeed in such undertaking is something we single-mindedly think and whole-heartedly feel.^a Unconflicted thought-feelings psychospiritually serve to propel us forward. Instead of getting derailed or side-tracked, we learn from mistakes and setbacks how to avoid pitfalls and overcome problems along the way. Immune to demoralization, no matter what the odds, we persevere with integrity.

4:16 As we conscientiously reexamine and reinterpret the truth, shells made of limited beliefs and shortsighted goals give way. Inner Intelligence bursts forth with transcendental perspective and unleashed vitality. Recognizing everyone else as a fellow participant and the whole as our very own, we ignore impulses and inhibit behaviors that are detrimental, choosing instead to enhance and express those that are beneficial to everyone. Enlightened by knowledge of the fact that each of us is an integral part of Life, we see through the specter of personal transience—instead of becoming embroiled in hate or getting caught up in greed or fear because we or others we care about may not have, and possibly may never get, what we or they personally want, we respond to crises creatively, deliberately acting in ways that make the most of *That Which Is*, the eternally reverberative I-Am-That-I-Am living in each and all.

4:17a Serving our ‘selves’ only in ways consonant with such Life-service.

4:17b “As the lightning, that lighteneth out of one part under heaven, shineth unto the other part.” (*The Bible, Luke*; 17:24.)

4:17 Though, at the outset, such motivation is ‘brought’ to Life by a relative few, our ‘movement’ gains momentum because benevolence is exponentially self-potentiating. Especially when many are troubled and need is great, since we conscientiously serve the cause of Life,^a our efforts are psychospiritually welcomed and endorsed. This not only sustains our impetus but, despite ongoing expenditure, keeps it growing. We thereby inspire others of like mind and heart to join us in common cause. And, as we continue to stimulate and enhance one another in synergetic coaction, our energy eventually builds to the point where, linking up with that of other similarly motivated groups,^b it sets off a chain reaction. A tremendous stream of Creativity surges forth in due course.

4:18 Consequently, trends and events around us increasingly confirm our faith in Life’s power, heightening the degree and extent of our positive expectations. Our ability to know and discriminate is psychospiritually thereby boosted ever further. And we become more and more creatively potent as our capacity for constructive relationship transcends one after another boundary and limitation. As even those not initially so inclined are salutarily touched and affected, they begin to resonate responsively as well. More harmonious modes of thought, feeling and behavior take hold and spread, further augmenting the process. In time, as the clutter and debris of past inadequacies and failures are swept

away, the entire pattern of Life's earthly expression is radically transformed.

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4:19 There is no lack of evidence. The course of biological evolution alone is convincing. As you well know, though, at their peak, dinosaurs were unsurpassed in terms of size and strength, in terms of ongoing Creativity they proved singularly impotent. Their unmitigated quest for dominance and consequent rapaciousness just set the stage for cataclysms which, in effect, were beneficially reordering. The verdict of truth is undeniable. Powerful giants were extinguished in favor of more collaborative and other-beneficial aspects of Life. There is no question, really—the selective dynamic I refer to transcends individual species of Being!

4:20 When viewed in full perspective, human history, too, demonstrates that, in stages, those who abjure personal attainment and group- or class-dominance in favor of creative partnership with others are succeeding while others fail, as Life on earth continues to evolve in the direction of 'higher', more co-related modes of functioning. Those who are instinctively self-aggrandizing and other-exploitative are more and more being left behind. The Spirit of Life is more and more being embodied by those who, cognizing Life's oneness, choose to be other-salutary. In terms of ongoing growth and development, most advanced and advancing are they who lovingly include not just their own 'kind', but every aspect of

Life (even those yet to be conceived) as part of their own family.

4:21 Many doubt the veracity of this assertion because illustrative episodes from the distant past have been mythologized in the process of being narrated. If your heritage is Judeo-Christian-Islamic, as a child you were probably many times told of the patriarch Noah, who had the foresight and dedication to provide for the well-being and propagation of members of fellow species. As the story goes, along with them in a large boat that he built, he and his family survived a tremendous flood that wiped out everyone else that walked the earth, at least in his region. The sequence of disasters which reportedly befell those who were so self-interested that they disregarded Moses' call to conscience, as well as the miracles that reportedly protected and provided for those who did, may also, if one ponders whether or not they could be literally true, not be convincing.

4:22 However, setting all that is disputable aside, because it is thoroughly documented, no one can deny the fact that those who became more considerate and loving in response to Jesus' message came through with colors flying, while the Roman empire disintegrated despite the vast extent of its organization and great military might. Also, that the contemplative Muhammad and his conscientious followers overcame great odds, outdid more selfishly inclined groups and founded a culture that flourished is irrefutably chronicled.

4:23a There have been numerous others. References to many similar instances can be found in every compendium of history.

4:23b *The Bible, Luke; 18:14.*

4:24a Hence the perennial wisdom of the teaching: “Strive to enter in at the strait gate: for many, I say unto you, will seek to enter in, and shall not be able. When once the master of the house is risen up, and hath shut the door, and ye begin to stand without, and to knock at the door saying, Lord, Lord, open unto us; and he shall answer and say unto you, I know not whence ye are: then shall ye begin to say, We have eaten and drunk in thy presence, and thou has taught in our streets. But he shall say, I tell you, I know not whence ye are; depart from me....” (*The Bible, Luke; 13:24-27.*)

4:25a *The Bible, Revelation; 21:6.*

4:23 In each of the forementioned instances,^a destruction was selectively visited upon certain individuals and groups because conscience became outraged (in other words, the ‘wrath of God’ was kindled) by their disrespect for and disregard of fellow beings. It is no chance happening that social movements only prosper and develop over time to the extent that they are founded on holistic underpinnings. “Everyone that exalteth himself shall be abased”^b—look at what happened, in the end, to Hitler’s grandiose regime!

4:24 These words are meant to alert and affirm. A great deal is at stake. We are entering another crucial phase of Life’s earthly development. Ecosystemic stress now makes radical change absolutely necessary. Only those who take positive steps to improve our conjoint condition will live on as part of the future. The destiny of all who don’t acknowledge and respond to what Life calls for is oblivion.^a

4:25 The logic is quite simple: Those who close their minds to what is really going on are bound to stray from Life’s path. Those who harden their hearts become stones in effect and go no further. Only those who recognize and responsively engage with the creative impulse within others around them drink “of the fountain of the water of Life freely”^a and flourish as resonant parts of the Whole.

4:26 It is true that remnants of selfishness are still alive and kicking. Aside from myriad lesser expressions, dinosaurian characteristics and strategies are organizationally

4:26a “Whoever [is] not found in the book of Life [is] cast into the lake of fire.” (*The Bible, Revelation*; 20:15.)

4:27a This is the heavenly inheritance, “The kingdom prepared for you from the foundation of the world,” (*The Bible, Matthew*; 25:34) that Jesus referred to. It is the consummate rapture, called *samadhi*, much sought after by, among others, aspirants in the Hindu-Buddhist tradition.

4:27b There are many accounts of Life beyond death which make the present pale by comparison. “To those who do good, there is good in this world, and the Home of the Hereafter is even better and excellent indeed is the Home of the righteous—Gardens of Eternity which they will enter...will have therein all that they wish.” (*The Quran*, xvi:30-31), for example.

embodied and employed by a huge number and variety of groups. They are a passing phenomenon however, for, as explained, they ring their own death-knell. The very fact that they seek to aggrandize themselves at others’ expense and do not help to improve the general welfare ensures that this be so. As the suffering they cause sparks the desire for evolutionary change and fuels its fire, accused and accursed in realms of Mind and Spirit, they will be reduced to ashes, in terms of what goes on, basically, just serving as fertilizer.^a

4:27 In the long run, unselfish participation is the most rewarding. Those who are contributive experience the greatest joy and achieve the biggest success. Both because they themselves feel deserving and because appreciative others wish them well, they are psychospiritually aided and abetted in ways some think quite miraculous. Infusions of energy give them the power they need to carry out their tasks. Infusions of knowledge make their way clear. Whatever pains they may take and sacrifices they may make are more than compensated for by blissful infusions of love.^a In ways I have described and others I have barely hinted at,^b because Life Itself is the foundation on which they build, their capacity for creative expression continues to increase and endure.

4:28 So don’t let the present distress distract or disorient you. Darkness is a perfect ‘medium’ for light to shine and be seen in. There’s no reason to be turned off or withdraw from participation in what’s going on because of what is not yet of

4:28a “Ye are the light of the world. A city that is set on an hill cannot be hid. Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house. Let your light so shine before men, that they may ...glorify [Life Itself].” (*The Bible, Matthew*; 5:14-16.)

4:29a “For where two or three are gathered in *my* name, there am *I* in the midst of them.” (*The Bible, Matthew*; 18:20.)

4:30a See *The Bible, Luke*, 14:8-11, for a relevant parable.

the highest order.^a As you encounter ills along the way, keep sight of the fact that resentment is destructive and lamentation wasteful. Choose to embrace positive possibilities which are ever-present. Believe me, when the dust settles and the smoke clears it will be abundantly apparent—our living planet will have become a more gracefully coordinated, qualitatively much more nurturing sphere.

4:29 Rely on the Intelligence that is your birthright. Concentrate on what is most beneficial. Life’s invitation is always open. Seek and join others in the spirit of universal love.^a Whatever your assets or liabilities, do what good you can do in conscientious partnership with whoever you happen to be with—creative fulfillment is thereby always attainable.

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4:30 I bid you well in such quest and, to facilitate your progress, offer the following advice: Don’t indulge in envy or shame—such emotions belittle you and will only hold you back. Also, don’t indulge in pride or pretence—falsity of any kind is ultimately unsustainable. You are what you are—an inherently valid, vibrant aspect of Creativity. Your present point in space and time is the best (indeed, the only) place from which to begin.^a Success only depends on your dedicating yourself to Life and caring about those around you as much as yourself in the process.

4:31 In so doing, watch out for and steer clear of polarized attitudes and adamant extremes. If you examine any

4:31a “There is nothing unclean of itself.” (*The Bible, Romans*; 14:14.)

such closely, you will find one or another kind of egotism at root. Value and learn to work constructively with opposites and differences.^a If and as you do so, you will come to realize that they are in fact quite complementary.

4:32 The point I’m trying to make is that every aspect of Life can be related to creatively, and every situation can be made the best of. You have the capacity to discern and learn how. All it takes is faith in Life’s power and genuine desire to do so. If you need to develop these further, the following chapters provide a meaningful avenue.

5

A Call and Guide to Constructive Action *(Emphasizing what is most important and effective)*

5:1 Let's be honest. Ultimately, no good comes from denying or distorting truth. Like it or not, each of us is a relatively minor aspect of Being. Yet every one of us is genuinely valid and vitally important, for we are essential features of Life's expression—both the flower and seed of ongoing Creativity.

5:2 Let us therefore recognize that, no matter how superior or inferior one may be relative to others in terms of specific traits and attributes, grandiosity and obsequiousness are really pretentious postures, equally unbecoming. Given his or her circumstance, the best anyone can do is choose, from available options, the ones that will be most fruitful. If and when we “judge” ourselves or others, it should be on this

5:2a “Judge not according to the appearance, but judge righteous judgment.” (*The Bible, John*; 7:24.)

5:3a Rigidly held opinion is a sure sign of unintelligent decision process, just as it would be if one were to hold the steering wheel of a car or the handlebars of a bicycle so.

score.^a Besides the fact that no more than this is possible, the quality of Life depends on the degree to which each of us manages or fails to do so.

5:3 We’d better be mindful, however. Even with such criteria, because of partiality of knowledge, emotional bias, or both, our judgments may well be flawed. While critical evaluation is necessary for response-ability to be creatively exercised at any given moment, mistakes will not be corrected and consequences will be less than optimal if one doesn’t remain open to new information and broader perspective. In particular, because they are what guide (or misguide) us, we should continually examine our opinions and readily amend them when we become aware of oversights and errors.^a

5:4 And we’d better be careful. Even when accurate, discrimination and judgment do not in and of themselves serve good purpose. They are, in fact, quite often put to ill use. Many awards of merit and approval, for example, are just bribes aimed at procuring allegiance. And much criticism and penalization, instead of being constructive, is anti-Life in spirit and function, basically hateful. What passes for righteousness is often no more than self-serving affectation—let’s not fool ourselves and let’s not be fooled. Besides being discerning, one must be concerned enough to discover why those involved (including oneself) don’t do better and

5:4a “Only the unenlightened speak of wisdom and right action as separate, not the wise.” (*The Bhagavad Gita*, 5:4.)

5:5a “As a man can drink from any side of a full tank, so the skilled [logician] can wrest from any scripture that which will serve his purpose.” (*The Bhagavad Gita*, 2:46.)

5:6a “Whether there be prophecies, they shall fail.” (*The Bible*, *I Corinthians*; 13:8.)

conscientious enough to do what will promote more optimal actualization,^a if one is to creatively contribute.

5:5 In such quest, adages and directives should not simply be accepted and uncritically followed, no matter how esteemed their source or how brilliant seeming their interpretation.^a Life is too multidimensional and its components too intricately interwoven for guidelines and prescriptions to always be applicable. As the occasional appropriateness and equally occasional inappropriateness of such oft-quoted maxims as “Haste makes waste” and “A stitch in time saves nine” makes quite clear, what will or won’t do the most good depends on circumstance. In this regard, there are no canonical absolutes.

5:6 However, one shouldn’t therefore decide it is better to just rely on what is thought of as *intuition* instead. Though spontaneously arising thought-feeling gestalts and prompts may frequently be totally appropriate and Life-affirming, they are often purely reflexive phenomena, like the excitement of Pavlov’s dogs upon hearing a familiar-sounding bell, heavily influenced by, if not completely a function of, prior patterns of perception and conditioning. As demonstrated by the fact that acclaimed clairvoyants also make erroneous pronouncements, intuition is not a totally trustworthy indication.^a Even the most impressive *revelation* does not derive from direct perception of Life’s actual layout, but is a subjective ‘projection’ based on what is ‘alive’

in the domain of one's personal or group psyche at the moment.

5:7 You may be confused, even make quite regrettable mistakes, at times, particularly when you first begin to proceed independently, not being 'bound' by either behavioral rules or personal predilection. Don't let this deter you from seeking to know and actualize what is best, however. If you use the furtherance of Creativity as your yardstick and let Intelligence be your guide, you will gradually become more and more able to decipher what is truly (and what truly isn't) Life-affirming and Life-enhancing in any given context.

5:8 The following brief is designed to functionally orient you and really get you going in this regard. By bringing crucial issues into focus and advising you how you may best use your own innate capabilities, it will facilitate the integration and resolution of what may otherwise seem a disparate mass of conflicting principles and values.

5:9 Because doing so will also set the stage for me to make the why and wherefore of this presentation more known to you, let me present a synopsis of conclusions arrived at in preceding chapters to begin.

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5:10 Our present distress basically stems from the fact that, because of ingrained (or *instinctual*^a) selfishness, a great many foolishly^b continue to focus on personal aggrandizement and gratification. This often takes place under the

5:10a As stated in Note 3:9b, by *instinct* I mean the cumulation of attitudinal, motivational and (hence) behavioral patterns we inherit from the past, which, unless we deliberately choose otherwise, we automatically tend to continue in.

5:10b As mythologically dramatized by the ill-fated Lucifer.

rubric of ‘fellowship’—though some choose to assert themselves singly in such pursuit, most of those who do so do so in alliance with like-minded others, figuring that, on balance, strength of numbers will give them a better chance of attaining such aim.

5:11 Given Life’s plenitude, those who are so motivated often get what they want and all may seem well for a while, but returns eventually diminish and Life becomes a vale of pain and sorrow, as they abuse neighboring others and deplete the very environment that sustains them. In due course, they end up running totally amuck, squabbling and fighting among themselves, wasting away and perishing amidst much hue and cry, finally cut off from the mainstream.

5:12 Despite the attendant trauma, historically, humanity has progressively evolved and continued to advance, cyclically cleansed by the process just mentioned. We have managed to stumble along, experiencing ups and downs as a group, not doing better than we have till now, because of general immaturity, in terms of mental and emotional development.

5:13 But, given the extent of the damage our increasing power has made us capable of causing, it is clear we must individually and collectively acknowledge and exercise much greater response-ability than was generally done in the past if the progression of Life on earth is not to suffer severe setback and significant interruption.^a

5:13a If you need something to contemplate in this regard, the rather lengthy period known as the Dark Ages is an example of such occurrence.

5:14a Because they take literally, instead of meaningfully interpret, apocalyptic revelation. They do not realize that clairvoyantly seeing “a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea,” (*The Bible, Revelation*; 21:1) for example, does not imply that Life on our planet will cease. What this vision presages is that ‘inner’ ideation and emotion (*i.e.*, ‘heaven’), as well as the manner of their ‘outer’ manifestation (*i.e.*, ‘earth’), will undergo radical change. That there is to be “no more sea” means that boundaries of separate identity will no longer divide us, as they do now. The ‘sea’, as seen here, is not an image of planetary substance. Like ‘heaven’ and ‘earth’, it is a symbolic representation of a certain feature of current psychospiritual reality.

5:16a “For [their] heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed.” (*The Bible, Matthew*; 13:15.)

5:14 We are sorely challenged. Because of our misdeeds, a storm of unprecedented proportions is on its way. Destructive winds are picking up speed. Clouds of disaster eclipse the horizon. Yet, though we have tarried too long to avoid all hell breaking loose, the obliteration of human civilization is not, as some fear and many believe,^a a foregone conclusion.

5:15 It is true, civilization will fail and be lost to the degree that people don’t cooperatively participate in conjoint process in wholesome ways. But change for the better is in the offing, because, having benefited from the contribution of evolutionary pioneers who preceded us, and also having learned from additional experience, many more than ever before are now empathetic and aware, capable of impartial analysis and conscientious response.

5:16 What happens depends on what we do. Though many are beyond the pale of positive possibility,^a and though we will all therefore suffer and much that we care for will be destroyed, if and as we dedicate ourselves to that which is essential, Life on earth will improve and carry on.

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5:17 I am one of those who serve to sound the call and point the way. Are you ready and willing to rise to the occasion? To join in the endeavor, wherever you are and whoever you may be engaged with, you must choose, as your current capabilities pertain to the situation at hand, to do whatever will result in the most salutary development.

5:18a “The sage [is one] whose mind is unruffled [by] suffering, whose desire is not roused by enjoyment.” (*The Bhagavad Gita*, 2:56.)

5:18 The procedure is straightforward—adhering to and acting on the basis of positive focus; that is, with constructive attitude and intent. Simply put in terms of analogy, this means concentrating on the fact that our partly empty container of water is really fairly full, and religiously choosing to use what is available to actualize and augment Life’s creative potential, not squander it as many do, just aiming to maximize pleasure and minimize distress (your own or anyone else’s).^a

5:19 However, to be successful in such undertaking, you must first comprehend the fact that you are not helpless in the face of forces beyond your control, no matter how great the apparent odds or how often you feel overwhelmed. Though you are personally just a small wave in the vast ocean of Creativity, by virtue of the Life-Force vested in you, you are a potent agent. Your present capacities or incapacities notwithstanding, the fact is, your thoughts and emotions are dynamic expressions which both invite and impel actualization and, thus, effect eventuality.

5:20 Those who don’t creatively utilize the psychospiritual power at their disposal remain constrained by their predicament. Their lives continue to be dominated by whatever thought-feeling patterns, because of past experience and current circumstance, they happen to be most attuned to and in touch with. Not realizing their potential, as though they rode animals over which they had no influence, they function

5:20a “The kingdom of God is...nigh unto you.” (*The Bible, Luke*; 10:9.)

5:20b Meaning ‘good news’.

5:21a “[The] things which are seen were not made of things which do appear.” (*The Bible, Hebrews*; 11:3.)

5:21b “My Manifested Nature...is My inferior Nature; ...My Superior Nature is the very Life which sustains the universe.” (*The Bhagavad Gita*, 7:4-5.)

5:21c If so, even if only provisionally for argument’s sake, I ask that you grant me my assertion as a working hypothesis.

5:22a Roughly speaking, I use *attitude* to refer to what one is psychospiritually receptive to because of belief and expectation; and I use *intention* to refer to one’s psychospiritual thrust, which is a function of desire and will.

and affect both themselves and others, more or less inadvertently, on the basis of *instinct*. But anyone who learns to wisely direct his or her thought-feeling processes can change the course of events. Transcendental mission is a viable possibility.^b This is the *gospel*^a truth!

5:21 So you may profitably exercise such option, let me more specifically inform you (if this isn’t necessary, then let me simply remind): Life is really not a material phenomenon^a—all that we sensorially experience is the outermost configuration and consequence of underlying psychospiritual reality. Explanations based on what can be seen and felt are, in fact, mere superficial correlations. What appear to be cause-effect interactions in the world around you are just the shadow-play of potent ‘inner’ dynamics.^b *Attitude* and *intention* actually govern all happening, though, because they are invisible and intangible, if you imagine only what can be sensorially detected is real, this may be something you can’t at present completely believe.^c

5:22 The aspects of reality encompassed by attitude and intention, as I use such terms, are so multi-dimensional and interactive that they defy definitive description, especially in short order.^a Let me just say that, operationally, attitude psychospiritually sets the parameters into which Life may flow, and intention psychospiritually propels It towards the aimed for goal. This is not vain speculation. It is because

5:23a Since *God* is the creative Life-Force (see Paragraph 2.8). “For as many as are led by the Spirit of God, they are the sons of God.” (*The Bible, Romans*; 8:14.)

5:23b “The kingdom of heaven is like unto treasure hid in a field; the which when a man hath found, . . . for joy thereof goeth and selleth all that he hath, and buyeth that field.” (*The Bible, Matthew*; 13:44.)

attitude and intention are supremely consequential that those who know best and care most advise that they be concordantly combined and felicitously focused:

“Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things.” (*The Bible, Philippians*; 4:8.)

“Establish regular prayers at the two ends of the day and at the approaches of the night: for those things that are good.” (*The Quran*, xi:114.)

“Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you.” (*The Bible, Luke*; 11:9.)

“Fix thy mind on Me, devote thyself to Me, sacrifice for Me, surrender to Me, make Me the object of thy aspirations, and thou shalt assuredly become one with Me, Who am thine own Self.” (*The Bhagavad Gita*, 9:34.)

5:23 What they say is true. You can become a godly (meaning *creative*^a) being by adopting a positive outlook and concentrating on actualizing what is most beneficial. In fact, nothing is more vital^b—selectively opening yourself to what is most salutary and purposefully pursuing what is best will enable you to ever more positively enhance and augment Life’s process.

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5:24a In worldly terms, they are ‘subjective’.

5:24b Many members of scientific community still hold consistent replicability of results to be an absolutely sacrosanct criterion for testing the validity of theories, hypotheses and procedures based on them. Such an approach works quite well when dealing with the interaction and interplay of lower order ‘subjects’ in an arena where attitude and intention are uniform and consistent. However, when dealing with ‘higher’ order phenomena, such as are encountered in the arena of human affairs, where attitude and intention are uniquely individual and quite variable at that, adoption of such a criterion has proven quite a stumbling-block. The Western medical community at large, for instance, has only recently begun to pay attention to and contemplate the psychospiritual whys and wherefores of the wide range of susceptibility between different individuals, as well as quite variable susceptibility (depending on ‘timing’ or ‘circumstance’) of particular individuals, to infectious germs (which are generally ubiquitous) and various kinds of diseases.

5:24 You may wonder about the veracity of the foregoing statements. And if you poll dedicated philosophers and scientists, you’ll find many continue to be quite skeptical. Unfortunately, doubt and disbelief find plenty of grist for their mill because attitude and intention, being psychospiritual,^a cannot be *instrumentally* detected or measured with certainty. In addition, because few can control their attitude and intention on demand (especially in relation to artificially set tasks that aren’t personally valent), results deriving from them often cannot be replicated.^b

5:25 However, if you open-mindedly research the subject and investigate the matter yourself, making allowance for and discounting both charlatanry and chicanery, you will find a great deal of cogent evidence. The fields of hypnosis, parapsychology and healing, for example, each contain many trustworthy accounts of demonstrations by adept individuals, as well as numerous reports of results obtained in carefully controlled experiments, which unequivocally indicate that attitude and intention, in combination, are phenomenally determining.

5:26 Even so, because there is no causal explanation for psychospiritual dynamics, you may still find the notion of their efficacy difficult to believe and trust in. But such reservation can be overcome, once you grasp the fact that all causal explanations are relative—relative to some antecedent set of circumstances or phenomena. First causes, by their

5:26a “I am the source of all; from Me everything flows.” (See *The Bhagavad Gita*, Ch.10, generally.)

5:26b *The Bible, Romans*; 11:33.

5:26c “I AM THAT I AM.” (*The Bible, Exodus*; 3:14.)

5:28a For an enlightening exposition, see Eugene Herrigel’s account in *Zen in the Art of Archery*; Vintage Books, New York (1971).

very nature, brook no explanation. Therefore, while all happenings can be explained in terms of psychospiritual dynamics,^a psychospiritual dynamics themselves, being primary, cannot be explained as a function of anything else. The most we can do is to note the effects of their miraculous ‘Isness’. Their mechanism is “past finding out.”^b They just are what they are!^c

5:27 Explanations only make happenings fit into a logical pattern, in any case. In and of themselves, they do not establish what is truly causal and what isn’t. Ultimately, the only way to gain real conviction and know how psychospiritual dynamics actually work is through personal application and direct experience. Because inductive logic can instrumentally help one formulate an axiomatic basis for proceeding in this regard, I present the following questions for you to consider.

5:28 How does one who is initially incapable become a master of such intricacies as juggling or riding a bike? How are musicians able to so beautifully modulate mixtures of tone and rhythm in such rapid flight? How does a Zen archer, even without sight-aiming, hit the bull’s eye?^a How, for that matter, do words that mean what you think come to mind and get expressed as fast as you can speak? Honestly now, open yourself to the truth as you contemplate the answer.

5:29 Sensory-motor coordination, mediated by neuro-cellular function and biochemical activity, cannot adequately

5:30a As recommended in statements like “What things soever ye desire, ...believe that ye receive them, and ye shall have them.” (*The Bible, Mark*; 11:24); and “Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you.” (*The Bible, Luke*; 11:9).

5:31a More and more research is being done on this subject. Though I’m sure there are others, a good compendium, if you wish to familiarize yourself with the topic, is Sigmund Stephen Miller’s *Life Span Plus*; Macmillan, New York (1986).

5:31b For example, see Norman Cousins’ classic *Anatomy of an Illness as Perceived by the Patient: Reflections on Healing and Regeneration*; W.W. Norton & Co., New York (1979).

5:31c For a doctor’s investigative report and commentary, see Raymond A. Moody, Jr.’s *Life After Life* and *Reflections on Life After Life*; Bantam Books, Inc., New York (1984 & 1985, respectively).

5:31d See Michael Sky’s *Dancing with the Fire: Transforming Limitation through Firewalking*; Bear & Co., Santa Fe (1989).

explain such happenings. The physical processes involved have been identified and the rates at which they take place (including the speed at which electrical impulses travel through our nervous system and our muscles responsively contract) have been measured—these are far too gross and slow to be determining. There is no other possibility, psycho-spiritual factors must be at work.

5:30 I ask you, in each of the forementioned instances, mustn’t attitude and intention be marshaled and maintained^a for the phenomena in question to occur? And isn’t the non-occurrence of such ‘effects’ in any given case principally attributable to one’s not having sufficiently done so? Clearly, attitude and intention are causally primal. If you are still dubious, see what you make of the questions that follow.

5:31 How is it that some stay vital and resilient, while others atrophy and degenerate as they get older?^a How do some, diagnosed as having an incurable condition, ‘spontaneously’ recover?^b How do some, after being dead, actually come back to Life?^c And how do some not get burned, though they walk on fire?^d

5:32 Even if not completely convinced of the truth that I allude to, I hope you are intrigued enough to genuinely explore and experiment with the possibilities it raises, and, till you become truly knowledgeable and adept in its application, that you are willing to persevere. Be forewarned: The ‘journey’ won’t be smooth and straightforward, except

5:33a Even Jesus had such moments. Imagine what he was thinking and feeling when he prayed, “If it be possible, let this cup pass from me.” (*The Bible, Matthew*; 26:39.)

5:33b “Examine yourselves, whether ye be in the faith; prove your own selves.” (*The Bible, II Corinthians*; 13:5.)

5:33c “Ye shall know the truth, and the truth shall make you free.” (*The Bible, John*; 8:32.)

5:34a “The fruit that comes to [people] of limited insight is, after all, finite. They who worship the Lower Powers attain them; but those who worship Me come unto Me alone.” (*The Bhagavad Gita*, 7:23.)

occasionally. Because psychospiritual dynamics are always operative, what happens won’t always be what you expect or happen when and as you want it to, despite your best efforts. Since you aren’t the only potent agent, to some extent at the very least, the attitudes and intentions of others will interfere. And your own psychospiritual effectiveness will be compromised and undermined to the degree that your own attitudes and intentions, either because of prior conditioning, lack of personal discipline, or both, conflict or waver.

5:33 Your faith will therefore be tried and your will tested along the way. And you will undoubtedly consequently experience personal crises of one sort or another.^a Your only recourse, under the circumstances, will be to keep reassessing your situation and revising your approach as you go along, somehow maintaining belief and persisting in the process.^b When and as, because you discover how to make headway, you actualize reinforcing results and gain both knowledge and confidence, you will be in a position, if and as you so choose, to transcend the limitations of *instinct*^c and become a fully functional creative director.

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5:34 Contemplate all that is possible. Being a ‘believer’ and becoming a ‘practitioner’ will avail you little if you set your sights low.^a Aim for what is best. Psychospiritual dynamics underlie every occurrence; and those that transpire in the ‘higher’ realms of Mind and Spirit, which many

5:35a “Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal.” (*The Bible, Matthew*; 6:19.)

5:35b “We speak...not the wisdom of this world, nor of the princes of this world, that come to nought; ...we speak the wisdom of God, ...the hidden wisdom.” (*The Bible, I Corinthians*; 2:6-7.)

5:36a “What shall it profit a man, if he shall gain the whole world, and lose his own soul?” (*The Bible, Mark*; 8:36.)

5:36b “Set your affection on things above, not on things on the earth.” (*The Bible, Colossians*; 3:2); “Take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed? ...But seek ye first the kingdom of God, ...and all these things shall be added unto you.” (*The Bible, Matthew*; 6:31-33).

overlook because they are extrasensory, are not only more wonderful but also potentially much more beneficial.

5:35 Recognize that no matter what condition you manage to get your ‘world’ into—in terms of your body, or the social structures around you and your position within them—sooner or later it will become *passé*, like any accouterment.^a Because Life is creative process, you will end up short-changing yourself if you fixate your attention and effort on such space-time limited goals.^b

5:36 Watch, especially, that you aren’t seduced into simply seeking temporal gratification. Many waste precious potential, and some lose themselves completely, in pursuit of mundane thrill.^a Though such may indeed feel good, and even serve good purpose, in the short run, to whatever extent you neglect ‘heavenly’ (*i.e.*, psychospiritual) factors, you deny yourself as well as others the possibility of existential elevation and exaltation which result from evolutionary development and growth.^b

5:37 Since it is the unseen and intangible source within you which dynamically determines your experience from moment to moment (therefore your fate in the future as well), what could be more worthwhile than creatively aligning Its direction and augmenting Its flow? No endeavor is more crucial than optimizing attitude and intention so they are maximally Life-affirming and Life-enhancing. No logical argument can counter this; take note.

5:38a Beware: because commonly used elements of verbal expression are derived from ‘worldly’ experience, many statements of ‘higher’ truth must be interpreted. They are often metaphorical, not literally true, as I point out here.

(5:38 I have deliberately not used phrases like ‘*reaching* Godhead’ and ‘*getting to* Heaven’,^a though what I am advocating is exactly that, because they erroneously imply an end-destination. In terms of Life, this is a false concept. In case, having found Life’s mode of flux upsetting, you are one who has fallen prey to the temptation to set your sights on an illusion of some sort of utopian finale, let me disabuse you of the notion. The best, ultimately most glorious and joyful attainment is not a place or state that one arrives at and stays in. Staticity of any kind, if prolonged, leads to stagnation. In terms of Creativity, it is death! The ecstatic ‘peak’ such terms refer to is really not a final attainment or accomplishment, as many naively believe. Rather, as the words ‘Eternal Life’ clearly indicate, it is ever-ongoing creative process.)

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5:39 If and as you undertake to actualize such potentiality, take care of first things first: Because it is the base on which intentionality builds, attitude should always be given priority, in terms of attention and discipline. Except as attitude is decidedly positive, it will undermine the accomplishment of constructive purpose and preclude creative fulfillment.

5:40 Take stock of yourself. To the degree that you lack faith in the adequacy of the Intelligence within you, your thought processes will be sabotaged; no matter how hard you try, you won’t be able to successfully resolve and integrate

5:40a “He that doubteth is damned...” (*The Bible, Romans*; 14:23.)

5:40b “He that shall blaspheme against the Holy Ghost...is in danger of...damnation.” (*The Bible, Mark*; 3:29.)

5:40c “Have faith in God. For verily I say unto you, That whosoever shall say unto this mountain, Be thou removed, and be thou cast into the sea; and shall not doubt in his heart, but shall believe that those things which he saith shall come to pass; he shall have whatsoever he saith.” (*The Bible, Mark*; 11:22-23); “If the devotee have faith, ...then shall his desires be fulfilled.” (*The Bhagavad Gita*, 7:21-22).

5:41a “The righteous who worship Me are grouped by stages: first they who suffer, next they who desire knowledge, then they who thirst after truth, and lastly they who attain wisdom.” (*The Bhagavad Gita*, 7:16.)

5:42a “For we are saved by hope.” (*The Bible, Romans*; 8:24.)

5:42b “Hope that is seen is not hope: for what a man seeth, why doth he yet hope for? But if we hope for that which we see not, then do we with patience wait for it.” (*The Bible, Romans*; 8:24-25.)

5:42c “There are last which shall be first, and there are first which shall be last.” (*The Bible, Luke*; 13:30.)

the complexities that confront you.^a Likewise, to the degree that you deprecate quintessential Spirit, you doom any attempt at accomplishment to failure.^b To be positively causal you must believe in and rely on the power and goodness of the Life-Force.^c

5:41 You may not be able to steadily do so right now, especially if you are in the throes of failed aspirations and further suffering seems to be the only thing that is certain. But do not despair if this be the case; particularly when prior adaptation proves unreliable and efforts based on it insufficient, because the motivation to do so then naturally exists,^a you are perfectly positioned to begin the process of transcendent self-evolution.

5:42 These are just nice-sounding words, you may say, if you are still caught up in negative repercussion and know no better. Nevertheless, however much pain and frustration you may have experienced or still be experiencing, I urge you to let go of any assumption that such will continue to be your fate in the future. Be hopeful.^a Even if your situation worsens in the short run, as long as you keep choosing to be positive, you may be certain that such worsening is just the residual result of prior misalignment, not an indication of what lies ahead.^b Really, ultimate outcome is determined by inner orientation and direction. Except as you derail yourself by thinking otherwise, your present situation has no bearing on the matter.^c

5:43a “Whatsoever ye shall ask in *my* name, that will *I* do.” (*The Bible, John*; 14:13.) (Again, see Note 3:16a for elucidation of the special meaning of the terms ‘my name’ and ‘I’, as used here.)

5:44a All futility and failure stem from not having properly done so. “Ye ask, and ye receive not, because ye ask amiss.” (*The Bible, James*; 4:3.)

5:43 Whatever your condition, recognize you wouldn’t even exist if the Life-Force wasn’t with you in significant measure. Whatever else you may think of it, it was enough to provide you with the positive experiences you have had and sustain you, despite negative ones, till the present point. Take heart and be glad—such wealth and potency is still accessible and at your disposal.^a Only if and as you appreciate and embrace Life as beneficent opportunity will you be inclined to positively utilize its power.

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5:44 Next, because you won’t be able to proficiently execute and fulfill such purpose otherwise, truly *understanding* your context is what you should primarily dedicate yourself to.^a (Since accepting and recognizing what will make the best of what is is all that this basically requires, anyone who sincerely desires to do so can accomplish this much. It is well within the range of your capability, I assure you.)

5:45 You may do so by yourself or with the help of understanding others. Either way, it is essential that you register and keep being conscious of the ramifications of the fact that all that the world is and all that transpires within it is the cumulative result of what has, from moment to moment since time began, been attitudinally entertained and intentionally purposed. What you encounter in Life and what you ‘naturally’ think, feel and do (or fail to), at any given point, is the result of prior psychospiritual programming—that of

5:45a “All things are possible to him that believeth.” (*The Bible, Mark*; 9:23.)

5:47a “In due season we shall reap, if we faint not.” (*The Bible, Galatians*; 6:9.)

5:47b “The sage performs his action dispassionately.” (*The Bhagavad Gita*, 5:11.)

antecedent others, your own till the present, and that of those you’ve been or still are involved with and related to. Therefore, though all things not contrary to Life Itself are possible,^a they are not necessarily so in short order. As anyone wishing to be an artist must do with his or her medium, to be creative, you must learn to work with the impetus of history, as it pertains to you and those around you in particular.

5:46 It may, and usually does, therefore take a fair amount of time and thoughtful dedication to bring about constructive change, especially if your goal is grand and your aim far-reaching. You must pace yourself and maintain your morale as you make your way. Creative process is more like a long-distance, cross-country journey, in which one must get through dense woods and across rivers and ravines (occasionally even deserts and mountains), than a flat-out 100-meter run.

5:47 If you are going to make significant progress, it is essential that you develop and sustain the kinds of attitude and intention that will enable you to recover from mishaps and setbacks and keep moving forward despite hindrance and adversity.^a Among other things, this means that, while fully recognizing the relative unimportance of each particular step that you take and therefore being relaxed regarding and indifferent to immediate result,^b you must nevertheless assiduously attempt whatever you think will lead to the best

possible outcome at each point en route. For this to be the case, in addition to faith, hope, appreciation and understanding, which I have already emphasized, steadfast determination is also requisite in good measure.

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5:48 To help focus and intensify the Life-Force within you in the foregoing respects (at least, till you yourself are able to knowingly invent methods that are more personally suitable or you become ‘naturally’ geared in such mode), I recommend visualizing, meditating about, and, as they suit your purpose, psychospiritually identifying and merging with specific elements in scenes depicting healthy, ecologically-balanced Life.

5:49 For example, contemplate a tree by the side of a pond, absorbing water and minerals from the ground through its roots, branches full of leaves synthesizing energy from the sun, blossoming and flowering, producing seed-bearing fruit, yielding these to those who need sustenance, and providing those who come by with shade and shelter. Alternatively, center your attention on the pond itself, as, fed by flowing springs of rain-supplied water and enriched by rain-dissolved minerals, it sustains fish as well as aquatic plants and animals, rehydrates those who thirst, and cleanses and delights bathers and swimmers. The essence of Life can be accessed by mentally and emotionally ‘tapping into’ the various components and general gestalt of such images.

5:50a Though such affirmations may, on the surface, appear to be so general and, at times, seem so farfetched as to not be particularly relevant to specific ‘needs’ of the moment, because they help optimize attitude and intention, they are quite efficacious, especially in the long run.

5:50 To the same end, I recommend Life-affirming and Life-enhancing avowals and mantras, such as “I am Intelligence, the Spirit of Creativity, Positive Purpose in action;” “In relation to whoever I am dealing with, whatever comes my way, that which is best for Life is what I’ll know, think, do and say;” and “Life is good, Life is great; I am an integral part of It!”^a Distracting and counterproductive thoughts and feelings can be excluded and mind and heart beneficially focused and concentrated by becoming engaged in repeating and listening to such phrases, either quietly or aloud, with meaning and feeling.

5:51 In addition, particularly when facing a dilemma or undergoing a crisis, I strongly recommend subjectively identifying with and psychospiritually projecting positively loaded images, such as an upward pointing triangle or five-pointed star, on whoever or whatever you may be concerned about and dealing with, because they contain asymmetric elements that connote ‘higher’ evolution. You will also find listening and moving to songs and rhythms that are upbeat or which thematically progress upward, as you cogitate whatever you may experience as deficient or problematic for some other reason, likewise, a positively potent catalyst.

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5:52 I hope you are motivated to keep taking such steps and, from the vantage they provide, choose to follow through. Though the results of each focusing of attitude and

5:53a “Take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares. For as a snare shall it come on all them that dwell on the face of the whole earth.” (*The Bible, Luke*; 21:34-35.)

5:53b *The Bible, Romans*; 13:12.

5:54a Except as you are involved in synergistic interaction with what goes on around you, you will ‘run out of steam’ at some point. Nothing can compensate for alienation and withdrawal. As demonstrated by what happens to addicts of all sorts, no amount of pleasure will suffice—Life alone can sustain you.

5:54b I don’t refer only to those born into what are thought of as ‘upper’ classes.

intention may not be immediately apparent, they will be significant at some point—their net effect is cumulative.

5:53 Especially now that we have stretched our ecosystem well beyond its elastic limits, environmental coherence cannot be relied upon as a basis for support. Established modes of organization are disintegrating. Most of them won’t remain viable much longer. Though exactly when and how may not yet be apparent, you and yours will be tried and tested^a—each and everyone will soon markedly either succeed or fail, depending on whether or not psychospiritually buoyed ‘up’ and propelled ‘forward’ by attitude and intention, their own and that of those they are most cogently involved with. “The night is far spent, the day [of reckoning] is at hand.”^b This is no time to be immersed in foolish fantasy or just lolling about.

(5:54 If, because you have felt unduly hurt or deprived, you have fallen into the trap of thinking of yourself as not having enough, you may have adopted defensive strategies that will end up cutting you off from Life,^a or offensive ones that will embroil you in competition and conflict which, as they escalate in intensity, may totally consume you. Or, if, because of special privilege, you have been indulged and protected by others till now,^b you may be unduly complacent, therefore unprepared and unable to constructively deal with what is coming. Whatever the case, watch out!)

5:55a *The Bible, Galatians*; 6:7.

5:56a “The kingdom of heaven is like unto a certain king, which made a marriage for his son.... And when the king came in to see the guests, he saw there was a man which had not on a wedding garment: and he saith unto him, Friend, how camest thou hither not having a wedding garment? And he was speechless. Then said the king to the servants, Bind him hand and foot, and take him away, and cast him into outer darkness.” (See *The Bible, Matthew*; 22:2-13.)

5:58a “All things are lawful unto me, but all things are not expedient.” (*The Bible, I Corinthians*; 6:12.)

5:55 It’s up to you. Whether you creatively flourish and do well or not does not depend on present circumstance, the luck of the draw or how you have been and yet may be treated. In the idiom of his time, the Apostle Paul expressed it well: “Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap.”^a

5:56 The fact is, basically, whether you exercise it wisely or not, you have choice—what happens in the future depends on how you now focus your Life-Force. Therefore, particularly if you find that you are stagnating or falling into a more negative pattern of experience, and certainly if you yourself are becoming less humorous, you should reappraise your attitudes and intentions. As an evolutionary showdown approaches, improving them is imperative.^a

5:57 Stop projecting response-ability outward. Don’t make excuses for yourself. Reject contrary theories and beliefs—you won’t be able to effect change for the better till you look at what goes on right behind your own nose and put it in good working order.

5:58 Acknowledge the fact that you are the author of your own frustration and discontent to whatever extent these are part of your experience, either because you desire and attempt what is not contextually fitting, or because you ignore and do not do what is appropriate and most beneficial.^a You are a finger on the hand of Life. Only by choosing

5:60a Haven't you wondered why sleep is usually so revitalizing? Because, when you cease to think and operate as a separate self, you psychospiritually become one with and get recharged by the 'energy' of Life's All-encompassing Presence. Those who have learned to 'empty' themselves of selfish thoughts and feelings experience the same effect while conscious and awake, even as they engage in 'worldly' activity.

5:60b This is the essential meaning of the invocation, addressed in terms of 'our Father', that *His* 'kingdom come' and *His* 'will be done', which Jesus recommended be the heart of any and every prayer. (See *The Bible, Matthew*; 6:9-10.)

to function as an integral aspect of what you are part of can you be efficacious and fulfilled.

5:59 As before, at least till you develop to the point where you steadily maintain salutary attitude and intention in the normal course of your life, I recommend 'religiously' using images and sounds that are suitably orienting and connective. You might, for example, practice visualizing all Being as a ball of light and, while doing so, 'see' yourself aglow within it. Or you might resonate with 'Aum' or other sounds representing the vibrancy of our Living Whole and, as you do so, 'take in' the fact that your thoughts, feelings and actions are part of Its vital activity.

5:60 Don't let the singularity of your viewpoint delude you. Keep being aware of the source and context of your power. You are rooted and coexist, in one way or another related to everyone else, in an ongoing happening of enormous magnitude.^a Accordingly, make the most intelligent choice. Instead of wishing and aiming for whatever you 'naturally' desire, choose to wish and aim for that which is best for Life,^b even if this threatens to postpone or even completely deny you what you, at the moment, because of *instinct*, happen to personally prefer.

5:61 Until and unless you sincerely do so, you can be sure that your approach is lacking. Since all aspects of Life are interdependent, either everyone wins or everyone loses. Constructive resolution and communal well-being therefore

5:61a “The branch cannot bear fruit of itself, except it abide in the vine. . . . If a man abide not in [Life], he is cast forth as a branch, and is withered.” (*The Bible, John*; 15:4-6.)

5:64a “Ye cannot [simultaneously] serve God and mammon.” (*The Bible, Matthew*; 6:24.) Have no illusion on this score.

require that one desire and act in such a way as to bring about the best possible outcome for everyone concerned. Whatever you may otherwise accomplish or gain will, at most, be no more than a passing fancy—this is incontestable: except as ‘movement’ is in keeping with the flow that sustains it, it must eventually come to naught.^a

5:62 The importance of the preceding point cannot be emphasized enough. Because of the many convolutions and intricacies involved in Life’s process, the full range and extent of its pertinence is beyond anyone’s capacity to document. However, you may more specifically interpolate and deductively learn from what is now transpiring all over our planet, as this provides macroscopic illustration of the ins and outs of its being disregarded.

5:63 Though, time and time again in the past few centuries, we have made tremendous advances in every field of technology, more and more people are troubled. In every nation, increasingly grave problems beset us. The why and wherefore of such happening is clear.

5:64 For the most part, we have allowed body-based instinct to guide us. Instead of recognizing and doing what is good for Life, we have just aimed to maximize personal pleasure and gratification.^a Even in aspiring to Love, most have just focused on trying to satisfy the wishes of those they particularly care for and, as much as possible, prevent or remedy their suffering of personal *disease* and diminishment.

5:66a “Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?” (*The Bible, I Corinthians*; 3:16), the Apostle Paul inveighed, addressing members of a particularly body-identified culture.

5:66b *The Bible, Romans*; 1:25.

5:66c “I say unto you, That except your righteousness exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven.” (*The Bible, Matthew*; 5:20.) Of course, in this day and age, the meaning of the terms ‘scribes’ and ‘Pharisees’ must be extrapolated.

5:67a As detailed in Chapter 2.

5:65 We have therefore, by and large, used our knowledge and power to pillage and plunder, more than to contribute to and enhance the development of, those beyond our immediate ken. Among other things, besides abusing, even to the point of completely eradicating, other forms of Life, we have drastically overpopulated and degraded our planetary environment. It is no wonder, since so many persist in being selfishly oriented, we experience a flood-tide of ill effects and suffer, as we do, epidemics of insanity and plagues of destruction.

5:66 True enough: our bodies are vessels and vehicles of Life. We should therefore respect the fact that they require food, clothing and shelter to survive, and must engage in sexual intercourse and, to some extent, either individually or collectively, ‘take stage’ in order to genealogically continue. But we had better recognize and honor higher priorities, not be seduced by the many kinds of passion we have been historically conditioned to feel in such pursuit.^a More problems are caused than are solved if we “worship[] and serve[] the creature more than the Creator,”^b as all too many, even of those who are ‘educated’ and ‘law-abiding’,^c unfortunately still do.

5:67 The fact is, though our ‘natural’ leanings were well-suited to the furtherance of Life in times past, they are so no longer.^a Ever since we became an ascendant species, they have led us to ruination because personal indulgence and

5:67b “The carnal mind is enmity against God.” (*The Bible, Romans*; 8:7); “He that soweth to his flesh shall...reap corruption.” (*The Bible, Galatians*; 6:8).

5:67c “Ye shall be hated...for my name’s sake.” (*The Bible, Matthew*; 10:22.)

5:68a As already quoted in the context of Paragraph 3:17, “In the world ye shall have tribulation.” (*The Bible, John*; 16:33).

partisanship, if and as unbridled, end up violating the requirements of healthy ecosystemic order.^b If we are to be harmoniously creative, we must, as occasion warrants, choose to transcend instinctual personal and partisan impulses and imperatives, no matter how ‘good’, if acted on, they make us feel, and whether or not, if we therefore don’t do what pleases them, others then react negatively towards us.^c This means subordinating and, when necessary, categorically denying heartfelt predilections in favor of courses of action which, though not immediately satisfying, will ultimately be more fulfilling because they enhance the process all are part of.

5:68 You will be more inclined to do so if you ‘see’ pleasure and pain for the mere temporary reflexes that they are. Also if you recognize that benefit does not necessarily accrue—often the very opposite proves the case!—from experiencing more of the first and less of the latter. Every body on earth must sooner or later perish, in any event. And, in any event, inasmuch as selfishness is still rampant, one is bound to suffer unpleasant occurrence as a result of conflict, neglect and abuse.^a Just aiming for personal comfort and satisfaction is, therefore, ultimately a losing proposition which, in the long run, only makes matters worse—basically no different really than, in the case of an illness, ‘treating’ symptoms and ignoring their cause.

5:69a “To him who has conquered his lower nature by Its help, the Self is a friend, [though] to him who has not done so, It is an enemy.” (*The Bhagavad Gita*, 6:6.)

5:69 Imagine the foolishness of trying to ‘optimally’ position yourself on a raft which, as more and more people climbed aboard and sought to secure a comfortable position on it, periodically became a battle-zone and sank beneath the waves, because you didn’t appreciate the fact that you naturally floated and could learn to swim quite well in the waters of Life’s infinitude. Skewed by need and greed, your Life-Force will then be directed in such a way as to intensify the traumatic process, which, even if not immediately, you yourself will eventually suffer the consequences of. This doesn’t have to be your fate however, as I hope you can see. If you trust the intrinsic buoyancy of and choose to capitalize on the power inherent within you, you can instead become a truly liberated, positively self-supporting, joyfully participatory, psychospiritually generative being.^a

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5:70 To actualize such change for the better and function in a way that improvements continue to accrue, besides discerning the difference, all that it takes is relinquishing what isn’t and choosing what is, because of ensuing effect, of superior value.

5:71 Whatever your circumstance, as you go about trying to decide what is best, scrutinize your thoughts and feelings, because those that you ‘go along with’ and ‘energize’ determine what happens in consequence. Be especially wary of any that imply weakness or presume insufficiency of any

5:72a Related issues are covered in depth in Chapter 6. For now, you might simply want to contemplate the story of Job as a case in point (interpreting its mythological elements as the symbols that they are, not assuming they are literally significant). Few recognize that it was because Job was so psychospiritually misdirected that he so badly suffered. Witness his confession about how he felt even when well-off, before things went wrong: “The thing which I greatly feared is come upon me.” (*The Bible, Job*; 3:25.) The fact is, till they were finally exhausted and, so, extinguished by the horribleness of the experience they precipitated, thoughts and feelings of need and derivative greed predisposed him to suffer ‘catastrophe’.

5:73a Ultimately, one must get to the point of being able to do this, even when under pressure and provocation, on one’s own. But the process may be best initiated and, in its early stages, nurtured in a safe, congenial setting, with experienced, affirming others present or, at least, available.

kind, however ‘realistic’ they may seem. These are just ‘vivid’ projections based on past events, the ‘living’ ghosts of traumas you have either personally suffered or sympathetically assimilated from others around you. More often than not, if given credence, they will cause you to err. Don’t grant them unwarranted validity by taking them at face value.

5:72 Be ever-alert to the fact that your attitude is tainted by need and your intent by greed, to whatever extent, in relation to any aspect of Life, you rationalize and act on thoughts and feelings characterized by envy or obsession, fear or hate, despair or despondency. Set your mind and heart on disengaging from these and the like and eliminating them from your repertoire, for they psychospiritually undermine and pervert creative process and ‘work’ to involve you in a downward spiral, as they assume and engender negativity.^a

5:73 You may accomplish this by first learning to simply accept and discount such ‘bad’ thoughts and feelings, deliberately relaxing and calming yourself while contemplating them for periods of time, instead of, in any way, responding to them actively.^a Such self-deconditioning will loosen their grip on you. Then, if and as you replace them with and proceed to act on the basis of ones that are positively creative, their influence will be extinguished completely.

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5:74 Here are some suggestions which, if followed, will help accelerate the process. If and when some aspect of your

5:74a Whatever else may be the case, you have the capacity to focus and channel your Life-Force in such a way as to make the best of what is. (“If any man thirst, let him come unto *me* [the universally present, inner Self], and drink. He that believeth on *me*..., out of his belly shall flow rivers of living water.” *The Bible, John*; 7:37-38.)

5:74b Don’t interpret this statement in material terms alone: “They that will be rich [instead of considering themselves already rich] fall into temptation and a snare, and into many foolish and hurtful lusts.” (*The Bible, I Timothy*; 6:9.)

Life strikes you as being quantitatively or qualitatively not good enough and you think you must have more or something else in order to be fulfilled, particularly if you find yourself envious of others who have what you’d like to have or otherwise obsessed by feelings of lack and want, remind yourself that such ideas and emotions are off-target and woe-begetting, because each and every moment-point in existence is an infinitely rich resource which is available to you, except as you yourself fail to appreciate and positively utilize it.^a And keep being aware of the kinds of consequences that attend the way in which you psychospiritually deploy your Life-Force—you become entangled in need and greed and preclude the possibility of being loving and generative to the degree that, instead of focusing on making the best of your lot, you begrudge others good fortune and harbor thoughts and feelings of discontent and envy.^b

5:75 Also, if and when you fear any conceivable contingency, remind yourself that, though such may indeed be problematic or painful, in and of itself no particular condition or circumstance is ultimately determining. Though you may indeed suffer injury, be set back, even (in terms of immediate objectives) experience outright defeat, you can always recover and get going again, by virtue of regenerative Spirit. And though you may become confused, make mistakes, even get completely lost for a while, by virtue of innate Intelligence, you can always find your way again and learn to proceed

5:75a Even as awesome an experience as physical death can be creatively faced. Not only do momentous consequences accrue for one's own soul depending on the state of one's psychospiritual constellation at such transition point, depending on the situation, the spirit in which one dies can have an even more significant effect on others than the spirit in which one lives.

5:75b "For this corruptible must put on incorruption and... mortal must put on immortality." (*The Bible, I Corinthians*; 15: 53.)

5:75c "If any man's work shall be burned, he shall suffer loss: but he himself shall be saved." (*The Bible, I Corinthians*; 3:15.)

5:76a The dynamics that bring about this outcome are detailed in Chapter 4.

more adeptly. Keep sight of the fact that psychospiritually subscribing to fear causes your soul to shrink and shrivel, and that your Life will be less because of that. And so, rather than try to avoid or secure yourself against whatever you find threatening, choose to face it with faith in Life's resourcefulness.^a No matter what happens in worldly terms, provided attitude and intention remain positive,^b you will grow psychospiritually stronger and more effectively carry on (if not personally, then transpersonally).^c

5:76 And, if and when you feel resentful because some aspect of Life isn't what you'd like it to be, particularly if you find yourself being spiteful towards whoever or whatever you think is chargeable for such 'fault', remind yourself that Life's process is self-purifying—all that is dysfunctional and counterproductive, if it doesn't change for the better, will bring destruction upon itself in due course.^a View whatever may be troublesome as a creative challenge. Resolve to make the best of it. Even if you can do no more than this at any given moment, by releasing rather than harboring hateful attitudes and intentions, you can at least set the stage for the emergence and expression of something better. As Buddha axiomatically stated:

"All that we are is the result of what we have thought: it is founded on our thoughts, it is made up of our thoughts. If a man speaks or acts with an evil thought, pain follows him, as a wheel follows the foot of the ox that draws the carriage.

5:76b This quotation is from Burt, E.A. (ed), *The Teachings of the Compassionate Buddha*, Part 2; The New American Library, Inc., New York (1955).

5:76c “He whose every action is done for My sake, ...who loves Me only and hates no one..., only he can realize Me.” (*The Bhagavad Gita*, 11:55.)

All that we are is the result of what we have thought: it is founded on our thoughts, it is made up of our thoughts. If a man speaks or acts with a pure thought, happiness follows him, like a shadow that never leaves him.

‘He abused me, he beat me, he defeated me, he robbed me’—in those who harbor such thoughts hatred will never cease.

‘He abused me, he beat me, he defeated me, he robbed me’—in those who do not harbor such thoughts hatred will cease.

For hatred does not cease by hatred at any time; hatred only ceases by love—this is the eternal law.”^b

To get out of a vile mood, contemplate these truths. Goodness can be, and may be experienced only insofar as it is, brought into being. Hatred, however, even of what is most heinous, because it adds negativity to Life’s mix and exacerbates what is wrong, is a misdirection and betrayal of what you really are—Intelligent Creative Spirit.^c

5:77 And, if and when you think there is little reason for hope and feel either desperate or despondent, remind yourself that failure is a steppingstone on the way to success. Life is a creative *process*—it is only because you haven’t yet adequately understood and learned to co-operate with what you are part of that you fret and become downcast about not having your own way, and thereby further thwart yourself. Even if, as sometimes happens, you encounter what seems to be the very opposite of what you wish for, instead of

5:77a “[You] shall rise to the worlds which the virtuous attain through righteous deeds.” (*The Bhagavad Gita*, 18:71.)

5:78a “I am the resurrection and the life: he that believeth in *me*, though he were dead, yet shall he live; and whosoever liveth and believeth in *me* shall never die.” (*The Bible, John*; 11:25-26.)

5:78b “The Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered.” (*The Bible, Romans*; 8:26.)

as negation, ‘see’ such experience as a helpful guide and teacher. Accept the information and use it wisely—in such case, you are either attempting something that is inopportune at that point or your approach is itself not viable, in some way ‘incorrect’. Keep trusting the efficacy of Intelligence. If you open yourself to knowing what will be constructive given your situation, and, as this becomes clear to you, dedicate yourself to doing what is best, you will eventually attain Creativity’s crown—psychospiritual transcendence of the limitations of your present ‘world’ and ever more functional participation in each one that comes next.^a

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5:78 Don’t let statistics and averages jaundice your ‘sense’ of probability. What happened in the past and what is happening now—to you or to others around you—these are not absolutely indicative portents. Keep sight of the fact that not everyone exposed to the same deadly germ succumbs to its influence. And, while some who succumb lose their composure, those of them who embrace Life while still coherent regain it and keep on growing—I speak by way of analogy.^a The very same inundation that completely swamps those who aren’t positively self-directing serves to psychospiritually stimulate and revitalize those who are. Ordeals actually result in those who love Life becoming wiser and stronger—have faith in your own dynamic.^b

5:79a It's really a certainty, if you are on track: "All things work together for good to them that love God." (*The Bible, Romans*; 8:28.)

5:79b As demonstrated by most current attempts to deal with 'the problem' of crime, for example, such an approach is bound to fail because it is basically not constructive.

5:79c Clearly, darkness is the absence of light, not a presence that one can actually combat or destroy. Darkness can only be reduced or eliminated if and as more light is generated and 'switched on'.

5:80a All too often people don't do the best they could, because 'worldly' perspective causes them to misjudge psychospiritual significance. You may find the following anecdote educational in this regard: "Jesus sat over against the treasury, and beheld how the people cast money into the treasury: and many that were rich cast in much. And there came a certain poor widow, and she threw in two mites, which make a farthing. And he called unto him his disciples, and saith unto them, Verily I say unto you, that this poor widow hath cast more in, than all they which have cast into the treasury: for all they did cast in of their abundance; but she of her want did cast in all that she had, even all her living." (*The Bible, Mark*; 12:41-44.) (Again, let me remind you not to simply think in terms of gross materiality when contemplating the significance of such teaching.)

5:81a "I would not have you be ignorant...concerning them which are asleep, that ye sorrow not, even as others which have no hope. ...Them also which sleep...will God bring with him." (*The Bible, I Thessalonians*; 4:13-14); "The Spirit dies not when the body is dead. ...As a man discards his threadbare robes and puts on new, so the Spirit throws off Its worn-out bodies and takes fresh ones." (*The Bhagavad Gita*, 2:20-22).

5:79 Even amidst misfortune and in face of ongoing adversity, susceptibility to negativity can be overcome by getting in touch with the good that already exists and concentrating on the possibility of betterment.^a Instead of trying to eliminate or avoid what you perceive to be defective or deficient,^b aim to augment the presently positive and potentially greater beneficence of Life within and without you.^c Though you may not have all you wish for, if truly appreciated and wisely utilized, It is, to say the least, more than sufficient.

5:80 Whether what is at stake, in immediate terms, is a lot or a little, maximally avail yourself of every opportunity to focus and direct yourself in ways that are Life-affirming and Life-enhancing. Bear in mind that, because psychospiritual effects build one upon the other, the *quality* of your attitude and intention is much more significant than the *quantity* of any achievement that derives therefrom at any given point,^a and that, as they ripple and ricochet around reinforcing one another, even small 'movements' of Life eventually build into waves that are potent.

5:81 There is no reason to be discouraged or dissuaded because grand results appear to be impossible or, even if possible, aren't attained in your immediate context. No exercise of psychospiritual power is ever wasted.^a Life's flow is constantly being affected and its course altered by your attitude and intention, as expectancy 'pulls' and will 'pushes'

5:82a Jesus' parable about how laborers who cultivate Life's vineyard are paid nicely illustrates this point. (See *The Bible, Matthew*; 20:1-14.)

5:82b "Art thou called being a servant? care not for it: but if thou mayest be made free, use it rather." (*The Bible, I Corinthians*; 7:21.)

5:82c "He that soweth to the Spirit shall...reap Life everlasting." (*The Bible, Galatians*; 6:8.)

potentiality into being. Just as what you now 'naturally' do and what now 'naturally' happens to you is the result of prior psychospiritual propensities, your psychospiritual persuasion from moment to moment determines what you will 'naturally' do and bring about in the future.

5:82 Just when and where you start being Life-affirming and Life-enhancing is not important. Positive results will attend your efforts as much as anyone else's.^a This is not mere pep talk. Regardless of where others stand in relation to you,^b or where you yourself stand, in absolute terms, when you begin, what you can psychospiritually accomplish is boundless—your current circumstance and present condition limit you only to the extent that you assume they define the totality of your being. The fact is, you are more than the body, personality, and social role that you happen to presently be 'in'. These are just temporal platforms providing opportunity for the spark of Creativity that you are to reach the point of ignition.^c

5:83 Whether or not you apprehend all that this means, the fact is, you are poised at the pinnacle of a fantastic evolutionary pyramid just by virtue of being human. Every psychospiritual increment of Love, Wisdom and Power by aspects of Life that preceded you is part of your inheritance. With such accomplishment as your base and psychospiritual aspiration as your Life-blood, Heaven really is yours for the making!

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5:84a As alternatively conceptualized, the *Father*, *Son*, and *Holy Ghost*, respectively. (Muhammad opposed use of the idea of such a ‘Trinity’ because he saw it as preaching polytheism: “They do blaspheme who say: God is one of three in a Trinity: for there is no God except One God.” (*The Quran*, v:76.) If you interpret the Trinity to mean three associated personalities, as many have done, he is right. But I hope you see that the term was really intended to conceptually unify three aspects of a single Entity.)

5:86a “The godless do not know how to act or how to renounce. They have neither purity nor truth. They do not understand the principles of right conduct. They say that the universe is an accident with no purpose and no God [and that] Life is created by sexual union, a product of lust and nothing else. Thinking thus, [they only] destroy. Giving themselves up to insatiable passions, hypocritical, self-sufficient and arrogant, cherishing false conceptions founded on delusion, they work only to carry out their own unholy purposes. Poring anxiously over evil resolutions, which only end in death; seeking only gratification of desire as the highest goal; seeing nothing beyond; caught up in the toils of a hundred vain hopes, the slaves of passion and of wrath, they accumulate hoards of unjust wealth, only to pander to their sensual desire. [They say] This have I gained today; tomorrow I will gratify another desire; this wealth is mine now, [more] shall be mine ere long; I have slain one enemy, I will slay the others also;... Thus blinded by ignorance, perplexed by discordant thoughts, entangled in the snares of desire, infatuated by passion, they sink into the horrors of hell.” (*The Bhagavad Gita*, 16:7-16.)

5:86b As illustrated in Note 5:87a, for example.

5:84 If you seek, you will find. Besides the pointers I provide and the measures I suggest, there are countless others, as well as techniques of all sorts, which can be tailored and used to more constructively focus and direct yourself. Every cultural stream contains modes and methods whereby you may divest yourself of narrow perspective and petty concern, and merge mind and heart with the Life-Force which is, simultaneously, the Perpetual Source, Universal Element and Dynamic Essence^a of all Being.

5:85 However, even as I recommend them, let me caution you. By all means take what is helpful from what others have made of and contributed to Life’s process, but be wary—paths that only go part way are often thought of and billed as means of infinite progress. As you become more aware and response-able, if your creative development is to continue, you must identify and transcend the ‘partial’ and, therefore, limiting features of any such venues.

5:86 Many, for example, see and will tell you how not believing in and relying on ‘God’ (*i.e.*, a sentient power that both desires and is capable of effecting change for the better) will, because of the way you then think, feel and act, affect you and the world that you live in.^a However, for a variety of reasons, not all innocent,^b as yet relatively few acknowledge and fewer still will openly proclaim how such belief and reliance will affect you (and, consequently, others around you), if you imagine that this ‘God’, in essence, exists outside

5:86c Which many still do despite teachings like: “I am the Self, seated in the heart of all beings.” (*The Bhagavad Gita*, 10:20); and “Inasmuch as ye have done it unto the least of these *my* brethren, ye have done it unto *me*.” (*The Bible, Matthew*; 25:40).

5:86d “Whatever the form of worship, if the devotee have faith, then upon his faith in that worship do I set My own seal.” (*The Bhagavad Gita*, 7:21.)

5:86e As stated earlier: “The fruit that comes to [people] of limited insight is, after all, finite...; but those who worship Me come unto Me alone.” (*The Bhagavad Gita*, 7:23.)

5:87a There is an excellent Hindu parable about a great seer who, out of the goodness of his heart, informed birds of all species about a terrible bird-catcher and warned them to beware because, sooner or later, the bird-catcher was bound to try and catch them. Not really up to the task of keeping close track of and publicly declaring the many clever ways in which the bird-catcher disguised himself, fooling themselves and others that they were adequately doing their duty, the parrots in the group diligently ‘served’ to pass on the warning, “Watch out for the bird-catcher,” from generation to generation. The wily bird-catcher found this quite to his liking since all he had to do was set up his nets and yell “I see the bird-catcher coming!” while pointing away from them. Birds galore would then fly right into his trap. Needless to say, instead of preying upon the parrots themselves, the bird-catcher would place those he caught in prominence positions to make sure that other birds would hear their ‘message’. (Note: even this parable, but of course minus the gist of the last sentence, has been used to ‘catch’ flocks gullible enough to think that a person telling such a wise story must necessarily be doing so to ‘save’ them.)

5:87b “Let every man be fully persuaded in his own mind.” (*The Bible, Romans*; 14:5.)

of and apart from you or anyone else.^c Such faith has a built-in ‘glass ceiling’, though if you are still involved in climbing the lower rungs of Life’s ladder it may indeed be beneficial.^d But if what you have faith in, and therefore revere, is an agency that you imagine is somehow ‘above’ or ‘beyond’ the Life that is in you and others around you, to say the least, you exclude the possibility of actualizing the very best.^e

5:87 In this or any other regard, watch that you don’t get totally engrossed in and encapsulated by any particular ‘school’ of thought, however great the souls its adherents pay homage to and claim to be disciples of. Such schools are generally composed of lesser minds and hearts who, either because they lack confidence in their own capacity to perceive and respond to Life innovatively or because they wish to capitalize on such lack of confidence in others, subscribe to and propagate a limited set of interpretations of the truth.^a Believing that Life will not be as good if they or others proceed on the basis of their own cognition, disregarding advice to the contrary,^b all too many betray themselves and others around them by rote-learning and inducing others to rote-follow a prescribed attitude-and-intention code and set of behavioral rules.^c

5:88 Place ‘august’ tradition in proper perspective as well. Otherwise it could prove more of a curse than a blessing. Though wisdom-based and ‘universal’ in vision and spirit at the time and place of their inception, such that they

5:87c This may have been, to some extent, justifiable the past, when people were generally much less capable. But, now that we, as a species, are attempting to emerge from adolescence and enter response-able adulthood, it is certainly no longer appropriate.

5:88a It is no accident that “Thou shalt have no other gods before Me” is the first of the Ten Commandments (see *The Bible, Exodus*; 20:3).

enabled many (and even still lead some) to transcend cultural limitations and boundaries, paths and procedures promulgated by enlightened beings often become parochially constricted and constricting as they are ignorantly ‘followed’ and ‘ministered’ by less developed, characterologically culture-bound individuals. As time goes on, because they mindlessly cling to the past, they tend to mummify vital significance and fossilize valid principle. Such petrification is often not seen for what it is, because, preserving as it does the outlines of meaningful truth, it can be quite elegant and enchanting. That, combined with a ‘sense’ of its long-standing continuity and the warmth that familiarity generally occasions, can mesmerize you into thinking that a favorite tradition is overly worthwhile. If and as, consequently, changed conditions aren’t duly registered, new possibilities aren’t perceived and better options aren’t chosen, to the degree that it is held sacrosanct, such tradition may be anathema to Life; beware!^a

5:89 See for yourself: Philosophical formulations and derivative codes and procedures which once helped to advance Life, no longer adequately serve creative purpose. Addressing, as they did, conditions that no longer pertain (at least not to the same degree), and couched, as they were, in now unfamiliar symbology and idiom, they are grossly misinterpreted and misapplied by a slew of crafty opportunists and vast array of misguided semi-innocents who knowingly or unknowingly put the ‘letter of the law’ to lamentable use.

5:90a Note that ‘sins’ of omission can be equally or even more grave in consequence as ones of commission.

5:90b “Ye are the salt of the earth: but if the salt have lost its savour, wherewith shall it be salted? It is thenceforth good for nothing, but to be cast out, and to be trodden underfoot.” (*The Bible, Matthew*; 5:13.)

5:91a “Let every one of us please his neighbor for his good to edification.” (*The Bible, Romans*; 15:2.)

And Life is further diminished by the fact that, because of their rabidly self-righteous reactions, a great many of those involved in practicing and purveying legitimate knowledge and expertise either shy or are coerced away from openly handling important issues in ways such ‘loyalists’ consider unacceptable.

5:90 Much of the widespread cultural deficiency and many of the ailments we, as a species, therefore now suffer are the direct results of such error and omission.^a For the most part, we have been fed, and likewise feed others, a saltless stew containing mere twigs and husks of wisdom. Examine this proposition in conscience, particularly insofar as it applies to you.^b As of this writing, most, even of those in leadership positions, function like horses with blinders on, with little awareness of Life’s grand dynamic, considering significant only what accords with aphorisms that are popular. Many don’t even cognize, as real and possibly cogent, anything that hasn’t either been tagged by a commonly used buzz-word or generally agreed-upon number value!

5:91 Basically, this is our problem. Now, in addition to having to learn, in many cases from scratch, to discern what is genuinely valid and creatively functional and how to nurture healthy development thereby and therewith, we must find ways of meaningfully imparting and motivating others to constructively use this vital knowledge,^a as well as sagaciously deal with those who are so jaundiced that they

5:92a “Learn [the] parable of the fig tree; When his branch is yet tender, and putteth forth leaves, ye know that summer is nigh.” (*The Bible, Matthew*; 24:32.)

5:92b “Every branch...that beareth not fruit he taketh away: and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit.” (*The Bible, John*; 15:2.)

5:94a I mean criticizing in the sense of ‘fault-finding’. What is called ‘constructive criticism’ requires that one build on positive aspects that are at least latently present, as well as offer suitable alternatives for consideration.

have no taste for and, even when it is served to them, won’t absorb and assimilate what is truly beneficial.

5:92 Despite the trouble involved, I invite and urge you to join in the enterprise. For your own sake, as much as everyone else’s, do your part. The waste and destruction taking place all around us notwithstanding, as demonstrated by happenings that took place during similar prior ‘seasons’,^a this is the right time for new Life to flower.^b Move with all deliberate speed. Don’t miss your chance. The present impetus is an opportunity to reach heights generally only dreamed of.

5:93 I trust my words have shown you the kinds of attitude and intention that are called for. Also that they have helped you see that you have what it takes to flourish and propagate, whatever your circumstance, with or without additional support. With the right approach, what to do and how best to do it will become apparent to you. As already stated, if you choose to be Life-affirming and Life-enhancing, you cannot lose. Nevertheless, because it may spare you some time and trouble, let me conclude with a bit of commentary and advice regarding what are often, initially at least, not seen to be functional errors.

5:94 Don’t ever assume that complaining and criticizing^a actually help. Complaining and criticizing are not expressions of desire for positive change. A far cry from the affirmation

and enhancement I advocate, they just indicate that you want things not to be as they are.

5:95 Also, don't mistake worrying about and trying to insure against injury or failure for positive attitude and intent. As I hope you realize by hypothetically contemplating the difference between walking a plank stretched across a dark chasm while concentrating on the solid ground at its end and walking the same plank with attention fixed on specters below, focusing on undesirable possibilities will only increase the likelihood of unfortunate occurrence and divert you from your ultimate goal.

5:96 And don't imagine that simply being sincere in thinking and saying "I wish I was capable," or "Life should be better!" will result in anything, any more than thinking "I want my arm to lift," or saying "Lift!" to it will cause your arm to rise. It isn't enough to just wish something would be how you'd like it to be and profess great desire. As you know, to get your arm to move, you must expect that it will move if you intend it to and actively aim to move it in the direction you wish—both attitude and intention must be unequivocally positive for the desired result to occur.

5:97 In doing so, however, it is important that you not let your *shoulds* and *shouldn'ts* or *musts* and *mustn'ts* become urgent absolutes. Because you then get entangled in impatience and intolerance, both of which are negative in effect, such excessiveness will hinder rather than aid progress.

5:97a “Be careful for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God.” (*The Bible, Philippians*; 4:6.)

Variation is an integral part of Life’s process—like night and day, there is always an alternating ebb and flow. Only if you are reasonably accepting of what is and whatever may come about will you be relaxed and ready,^a unpressured and unpreoccupied enough to recognize the best time and the best way to use or let pass opportunities when and where they present themselves to you.

5:98 So you don’t become upset at not being more able than you are at any point, keep sight of the fact that, while Creativity is something you have ‘natural’ ability for and can learn to be good at just like swimming or riding a bike, becoming adept in such process requires many more ‘tries’ and takes much longer because there’s a great deal more involved. During the early stages, which may take quite a while to get through, your attempts are bound to be fumbling and lacking in grace. You therefore had better accept and, better yet, even ‘embrace’ the fact that you will often be, at most, only partly successful.

5:99 If you nevertheless patiently persist, with continuing feedback from experience, in due course, you will acquire a sense of balance and gain both skill and confidence. Eventually, instead of wondering and wavering about what you should or shouldn’t aim for and struggling to progress, you will find you are able to ‘simply’ select and ‘gracefully’ move towards worthwhile goals with a free and easy sense of ‘natural’ coordination. What you once experienced as

5:100a As is true of baseball players, for instance, on any given day your ‘batting average’ will simply be what it is (*i.e.*, you will manage to get a ‘hit’ a certain percentage of the time). Your success quotient can be improved in due course, but you will only do worse, in immediate terms, if you ‘choke’ and try to do more than you are then and there capable of.

5:101a “Wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat.” (*The Bible, Matthew*; 7.13.)

5:101b “When Purity is in the ascendant, the man evolves; when Passion, he neither evolves nor degenerates; when Ignorance, he is lost.” (*The Bhagavad Gita*, 14:18.)

premeditated work requiring disciplined practice will then be very much like swimming or riding a bike once you’ve learned how—relatively effortless and frequently playful.

5:100 Till this becomes your experience, it is best that you ‘religiously’ dedicate blocks of time and energy, wherein and whereby you psychospiritually concentrate on improving your attitude and focusing your intent. Mostly, however, trust that the results you desire will come to pass, and be satisfied to do what you can do without overreaching yourself.^a Also, see to it that you retreat, rest and relax when distressed, fatigued or overwhelmed, so anxieties are dissipated, bruises heal and your Life-Force is replenished. You must judiciously accept your own limitations, to forestall possible breakdown and burnout.

5:101 Finally (maybe I should say, especially), even when at the point where you are doing relatively well in terms of Creativity, don’t sit on your laurels: always be on the lookout. Keep examining and evaluating your attitudes and intentions in light of your growing understanding. Besides the many that obviously lead to stagnation or result in regression,^a not a few, while seeming to moving Life forward well enough at the moment, either because other desires interfere with their being strong enough to meet upcoming challenges or because desire for immediate satisfaction makes them so forceful that other important aspects of Life are neglected, prove surprisingly worthless in the end.^b

6

Creative Relationship *(Avenue to the Ultimate)*

6:1 In the preceding chapter, after alerting you to their causal primacy, for the most part I advocated that *attitude* and *intention* be focused and directed in ways that improve creative functioning. That's all to the good. But, if you haven't already, you will eventually realize that the degree to which personal will can be an effective instrument in this regard is limited. It therefore behooves you to become aware of the ways in which various kinds of attitudes and intentions 'organically' take root and grow in the first place and, like a good farmer or forester, learn to cultivate the best of them—not only with an eye towards optimizing your own developmental process, but also the ways in which you affect and are affected by others around you, because you are far

6:2a I often use physically observable examples such as this, because they help make my point obvious. So I don't inadvertently reinforce superficial interpretation, however, I must iterate the fact of their 'physicality' is purely coincidental. They are basically illustrative analogies which are meant to be extrapolated in ultimately much more significant, though less sensorially apparent, psychospiritual terms.

6:2b The image of the Spirit of Life as a Christ-figure always ready and willing to suffer and forgive personal transgressions is a distorted ideal which many erroneously believe in and cling to, to their own and others' detriment: "For judgment I am come into this world." (*The Bible, John*; 9:39); "Think not that I am come to send peace on earth: I came not to send peace, but a sword." (*The Bible, Matthew*; 10:34); "I saw heaven opened, and behold a white horse; and he that sat upon him was called Faithful and True, and in righteousness he doth judge and make war. His eyes were as a flame of fire, ...and out of his mouth goeth a sharp sword.... And the remnant were slain with the sword of him that sat upon the horse." (*The Bible, Revelation*; 19:11-21). As represented by the image of a destroying Shiva, the Spirit of Life is merciless when systemic tolerances have been exceeded.

from being a completely self-determining entity. As outlined in earlier chapters, Life is a conjoint venture which others are potentially part of.

6:2 This doesn't make personal development *per se* any less goalworthy, and what follows should not be construed in any way that detracts from its ultimate significance. Life grows as its parts grow—focusing and directing creative energy so as to become more discerning and adept yourself is therefore a calling second to none. But one really can't get very far or do much by oneself. Just as appropriate amounts of various organic elements, warmth, moisture, as well as ongoing exposure to light, are necessary for a seed to sprout and the sprout to blossom,^a personal growth and actualization require the availability and constructive integration of vital environmental ingredients. We must therefore individually and collectively recognize what constitutes, and learn how to cultivate and maintain, a healthy constellation of Life. Individuals and groups that are purely self-seeking are doomed to remain limited or fall by the wayside. As they then just parasitically detract from the Life-sustaining constellation they are part of, that constellation cannot host them beyond a certain point. In times of crisis, which they themselves help precipitate to the degree that they are 'successful', it totally divests itself of their being.^b

6:3 "So what," you may say, "we all must eventually die in any event. Why not just gratify ourselves and those we

6:3a “There is a natural body, and there is a spiritual body.” (*The Bible, I Corinthians*; 15:44); “[Besides our] earthly house..., we have a building of God, an...house...eternal in the heavens.” (*The Bible, II Corinthians*; 5:1). It is not within the scope of my purpose to convince you of the Reality such statements allude to; though, if you are one who is not so convinced already, I certainly hope what I say on the subject makes you more open to such persuasion. If you research and contemplate the implications of what appear to be ‘mysteries’ in this regard, which materialistic science cannot explain, you will arrive at such knowledge yourself. The evidence of supraphysical interaction and transpersonal development is phenomenal.

6:3b See Note 2:13a regarding the fact that individual and group ‘identity’ are only facets of greater communality, having no separate basis in reality of their own.

6:3c “Those who with the eyes of wisdom...see the difference between Matter and Spirit, and know how to liberate Life from the Law of Nature, they attain the Supreme.” (*The Bhagavad Gita*, 13:34.)

6:4a Each chapter to some extent elaborates material presented in the one before it, and all of the preceding chapters together constitute the groundwork which will be built on in this one.

especially care for as much as we can in the interim?” Particularly, if you view Life as existing only in terms of the activity of biophysical body-vehicles, because their disintegration and demise is ultimately unavoidable, you may find such logic convincing. Those who have no more than a materialistic perspective naturally tend to believe that they and others are really nothing more than localized body-entities, with a space-time finite life-span. However, things only look and feel this way because our bodies’ sense and brain capabilities evolved to enable us to maneuver in and manipulate aspects of a ‘worldly’ space-time environment. They are not geared to inform us regarding the true parameters of our being. The fact is, the Life you experience in yourself and witness in others is part of a much greater ongoingness in a much more than physical arena.^a Living just for what you can gain or accomplish as a space-time localized Life-form^b is therefore just shortsighted (and consequently really foolhardy) selfishness in action. Only if and as you learn to engage and interact with others in ways which accord with and foster the ongoing venture of Creativity that you are an aspect of will you bring the germinal aspiration presently embodied as ‘you’ to fruition.^c

6:4 This chapter is designed to deepen understanding^a and facilitate progress in the foregoing regards. Extremely consequential recommendations are included.

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6:5a Be especially wary of such tendencies when and where I discuss the pros and cons of propositions that have attained the status of dogma among those you strongly identify or counter-identify with, whatever the grounds for your so doing.

6:6a That wise leaders often make absolute-sounding edicts in no way refutes this assertion. They do so when dealing with people as yet so incapable of rational thought and conscientious choice that they would be completely lost without behavior-structuring rules, as was true of those to whom Moses issued the Ten Commandments. Jesus and the Apostle Paul were for like reason absolutist at times, though both were well aware of the fact that ‘laws’ and ‘rules’ are merely behavioral conventions and, when choosing for themselves or advising those who were relatively mature, clearly libertarian (see *The Bible: Mark*, 2:23-27; *Romans*, 14:5; *I Corinthians*, 10:23; *II Corinthians*, 3:17 & *I Timothy*, 1:9, for clarification).

6:5 Before getting into specifics, however, I must make a special point of asking you to critically examine and evaluate what I say because, depending on what you are accustomed to and invested in, the ideas and suggestions I put forward are likely to either seem more or less reasonable to you or strike you as outlandish, even inane. Whichever the case in any given instance, your awareness and appreciation of what’s at issue will not be increased unless you set aside any consequent tendency you may have to simply accept or reject statements I make^a and conscientiously explore and contemplate their implications.

6:6 Also, so you’ll approach such endeavor in the right spirit, I must reemphasize and ask you to keep being conscious of the fact that, even when they represent and facilitate understanding of aspects of absolute truth and goodness, concepts and principles and derivative codes of conduct are basically just situationally useful simplifications and props—the scope of Creativity is much too grand to be completely delineated by ideational logic. Interactional policy and procedure therefore cannot be unequivocally prescribed by or for anyone.^a

6:7 Personal discernment and contextual decision-making is always necessary: Life’s multidimensionality and the modality of our interconnectedness and interdependence make it such that the best of descriptions will not fully

6:7a Buddha's advice that we engage in "Right Belief; Right Thought; Right Speech; Right Action; Right Means of Livelihood; Right Exertion; Right Remembrance; Right Meditation;" for example, doesn't actually specify what will be 'right' in any given circumstance. Likewise, Moses' and Jesus' exhortation to "Love thy neighbour as thyself," though also undeniably 'good', doesn't identify what the loving (*i.e.*, relationally constructive) thing to do will be in any given situation.

inform you, and the best of guidelines will not indicate exactly what will and what won't be constructive in relation to others around you, at least not for certain.^a And even when you are sure of what's what and what would be best, either because of your own limitations or the positions and actions taken by differing others, you will often find you aren't able to successfully implement what you think would be the consummate course of action. In such case, identifying and executing the most creative practicable alternative will be epitome of wisdom.

6:8 Assertions to the contrary don't alter this truth a jot, no matter how authoritative or persuasive the person who makes them. Think about it: *Life* depends on there being an ever-evolving diversity of different and, therefore, in one or another way competing, sets of feelings and perceptions regarding what is and isn't essential. If everything was absolutely consonant, there would be no progression in terms of *learning* and *development*, these being a function of the creative exercise of Intelligence and the intelligent exercise of Creativity. Existence, for it could not even be called Life in such case, would just be a round of the same set of symphonic notes endlessly repeating, because everything would then simply operate like clockwork.

6:9 So, though consensus may occasionally be arrived at and, even without it, certain value systems and hierarchies may prevail for periods of time, such a state of affairs is

6:9a Clearly, even though some of its ‘stages’ may be relatively stable, in and of Itself Life is vital, not static. As I’m sure you’ve already had occasion to realize in your own case, in addition to the fact that various elements of your ‘personality’ wax and wane in strength from moment to moment, with growing experience whole new levels of awareness and correspondingly greater insight, such that you see and value things quite differently, continue to ‘dawn’ upon you.

6:9b As stated several thousand years ago (see *The Bible, Ecclesiastes*; 3:1-8) and, in my opinion, not better said since:

“To everything there is a season, and a time to every purpose under heaven: a time to be born, and a time to die; a time to plant, and a time to pluck up that which is planted; a time to kill, and a time to heal; a time to break down, and a time to build up; a time to weep, and a time to laugh; a time to mourn, and a time to dance; a time to cast away stones, and a time to gather stones together....”

6:9c Both in terms of what goes on ‘inside’ as well as what goes on ‘outside’ one’s persona.

6:10a In situations characterized by evolutionary *emergency*, when dealing with tendencies and behaviors which are as yet disparate and unintegrated (during the formative stages of a new family or group, or while ‘children’ are still relatively ignorant and unsocialized, for instance), if educational measures to develop the capacity for constructive self-regulation and response-ability are simultaneously implemented, such codification and prescription may, of course, be temporarily desirable.

bound to be temporary.^a Sooner or later Life’s exigencies will change, just like the weather. What works for the best at one point won’t at another. The bottom line to what I’m saying is that, in the arena of involvement and interaction, there just aren’t any always-apropos rules.^b Making the most of relationships therefore requires that one recognize and creatively deal with contention and change^c regarding the viability of alternative modes of behavior and desirability of different goals. It follows that it is very unwise to simply adopt and aim to always function, or to try to get others to likewise adopt and function, in accordance with any particular set of precepts and priorities, however well-touted by however many, and however comprehensive they may seem from your present point of view.

(6:10 I belabor this point to such an extent because such course of action is as seductive as it is harmful. Codified value systems and prescriptions for conduct based on them may seem an absolute boon at first. Inasmuch as they provide a framework for making coherent judgments and decisions, they often dramatically help immature and undiscerning individuals and groups to function, if not actually better, at least more stably, for a while.^a But they are as dangerous as any drug. Since they eliminate all sense of dilemma and simplify choice for the moment, they enable those who ‘use’ them to artificially feel both self-righteous and self-satisfied. If and as people continue to depend on such crutch, they

6:10b Jesus tried to get the rule-following ‘leaders’ in his generation to wake up to what was happening to them in this regard, sometimes using stinging statements like “Ye blind guides, which strain at a gnat but swallow a camel,” (see *The Bible, Matthew*, Ch.23, generally) for their shock-value. Despite his ingenuity, he wasn’t very successful. As you probably know, addicts become so invested in furthering their ‘trip’ that, till they get to their wits end at least, they tend to quite skillfully rationalize not acknowledging and appropriately dealing with issues that require more intelligent response on their part.

6:11a Such a hypothetical may strike you as being so ridiculous as to be asinine to even mention. All I can say to induce you to take it seriously is that I can’t possibly overstate the hazard: Because thought and action based on selective perception can simplify the task of living in the short-run, even intellectually capable people ‘happily’ fall prey to the temptation to overlook vital truth. Look at the number of ‘educated’ Christians who’ve gotten caught up in the very same kinds of idiocy Jesus railed against. Or look elsewhere: the same type of phenomenon is observable in the ranks of ‘learned’ practitioners in every Wisdom-tradition. Beware your capacity to ‘intelligently’ rationalize not acknowledging and responding to the full significance of what’s really going on, as they do.

become ‘addicted’ to this mode of operation. Instead of growing and expanding, via observation and synthesis of actual experience, their natural capacity to distinguish and evaluate creative possibilities atrophies and deteriorates. Ultimately, they reach the point where they can no longer perceive and so lose touch with what is most essential in Life.^b

6:11 Present trends illustrate what then happens: As absurdities are not recognized for what they are, people delude themselves and bluff others past the pales of reason. And, as youngsters don’t learn to how to make intelligent assessments from those who don’t know how to make intelligent assessments themselves, succeeding generations become progressively more dimwitted, more easily misled and confused. Intercourse based on true discernment and appraisal becomes more and more of a rarity. Grosser and grosser aberrations, of course, naturally ensue. The end result of convention-based choice and behavior is something akin to what would happen to a team in the course of a field-game, say of soccer, if its members played wearing head-gear that restricted their view to particular sectors or quadrants.^a Many of the more unfortunate happenings we must now experience and deal with are a direct result of the fact that so many have persisted in functioning along such lines, to such a great extent, for such a long while.)

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6:12a I use these terms in their broadest sense. I include as ‘giving’, for example, not only completely self-initiated acts of generosity, but the fulfilling of requests and compliance with demands made by others; and by ‘receiving’ I mean any kind of acceptance or taking, whether or not done willingly, and whether with or without the source-donor’s consent.

6:12b This, of course, entails also minimizing the giving and receiving of whatever may be superfluous or detrimental.

6:13a Except as a temporary expedient in particular circumstances, giving those who might be lost otherwise a chance to develop greater perspective and integrate disparate tendencies, as mentioned (see Note 6:10a) earlier.

6:12 That said and hopefully heeded, to the business at hand. Let’s look at issues of relationship in terms of the fundamental components of involvement and interaction—*giving* and *receiving*.^a What we should aim for then becomes quite clear: *Wherever we are, in relationship with whoever or whatever is around us, insofar as we are able, we should individually and collectively exercise our capacity to maximize the giving and receiving of what will most enhance the experience and expression of Creativity.*^b (There should be no need for me to argue the logic of this assertion at this point. Preceding chapters more than adequately detail the fact that Creativity is Life’s quintessential thrust, and therefore the most fulfilling aspiration for each and everyone.)

6:13 Because of limitations in awareness of present possibility and because many options only become viable as the future unfolds before us, however, we often don’t really know the best ways and means of proceeding in such endeavor. These are things which, on the basis of ongoing exploration and experimentation, we must individually and collectively continually seek to decipher and discover. (As you may surmise, I don’t advocate trying to compile and adhere to a simple list of *dos* and *don’ts* and *shoulds* and *shouldn’ts* in this regard.^a What will and won’t work for the best, as I’ve already, I hope convincingly, argued, depends on one’s current condition and surrounding circumstance, both of which are fluid and ever changing. Because of the

infinitude of Life's variegation, there can be no such thing as a universally good bill of fare. Besides, even granting the fact that certain kinds of thought, feeling and behavior may, in certain types of situations, generally be beneficial and other kinds generally not, and the fact that following such guidelines when in such situations may generally result in desirable effect, the fact remains that such method will at most lead to the development of sensibilities and yield results analogous to what you'd expect if a person was taught or for other reason decided that filling in outlines and patterns using generally pleasing color schemes was the best way to become an artist.)

6:14 To really be creative in relationship to and with others, in addition to developing our capacity to identify and appreciate possibilities, in terms of what may and may not be given and received in our particular context as we go along, we must be aware of the actual dynamics that attend various kinds of giving and receiving, and be able to project what the elections we make in this regard are likely to bring about in the future. In other words, we must recognize our choices as choices^a and be able to foresee the probable results from such choices if we are to intelligently enhance and augment the process we are part of.

6:15 Acumen and proficiency in this regard will be best developed if we focus on observing and learning from the course of events—experience is perpetually available both as a laboratory and teacher. Examining and assessing, in light of

6:14a "Where the Spirit of [Intelligence] is, there is liberty." (*The Bible, II Corinthians*; 3:17.)

current happenings, the validity of premises from which prior strategies for giving and receiving were derived, as well as the efficacy of such strategies themselves, will enable us to postulate more fitting premises and conceive of more efficacious strategies. Implementing the most promising of these and repeating the process on the basis of the results that accrue from such more-informed ways of giving and receiving is the most functional way for us to attain and continue to refine relationally-productive knowledge and know-how.

6:16 To stimulate and contribute to the furthering of such essential activity, let me ask and answer the following key questions: What has been the rationale underlying the giving and receiving we've done in the past? What has transpired as a result, and why? And what conclusions and suppositions might we draw from such observation and appraisal, in terms of how we may do better now and what we might make of Life in the future?

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6:17 I submit that, in the cycle now drawing to a close, in keeping with the proposition, "It is more blessed to give than to receive,"^a many if not most of those of us who've sought to be positively causal in relation to and with others around us have aspired to contribute by doing whatever we thought, given our capacities and talents, would bring about the greatest degree of communal joy and well-being.

6:17a *The Bible, Acts*; 20:35.

6:17b Karl Marx, *The Communist Manifesto* (1848).

6:18a Even when there is no such cause-effect relationship, this is something people who are not happy with their lot, like Cain in the Bible, are prone to think and feel.

In practice, since ability to give at least to some extent depends on what one receives, we have also to one degree or another personally chosen to operate in accordance with “From each according to his ability, to each according to his need;”^b as a principle. And in keeping with that, we have, to one degree or another depending on our assessments of their relative merit, subscribed to and collaboratively supported agencies and procedures designed to implement and govern exchange along such lines in ways we thought would be positively functional.

6:18 Were we wrong to think and act in such fashion? Clearly, the answer is No! It is true that, when one gives others something of value, one is likely to be appreciated and *blessed* (that is wished well), especially if one is generous in so doing. In contrast, when one receives something that others desire, especially if one consequently enjoys more than they do (or did, when they were in comparable circumstance), instead of being the focus of good wishes, one will more likely than not just be the subject of envy. And, if one receives and doesn’t give, especially if others think or feel that one thereby instrumentally causes them or those they care for to suffer deprivation and pain,^a one will probably be resented and *cursed* (that is wished ill). Therefore, even if you set aside the fact that by being a benefactor you empower as well as inspire others to give something of concrete value back to you as well as be of benefit to others around them,

6:18b Though ignorant materialists may amass evidence, such as the ‘immediately apparent’ gains and losses that accrue when someone greedily grabs, cheats or steals for example, which they think belies this fact, those who are truly cognizant know that psychospiritual factors, which are only invisible to the unseeing ‘eye’, are the ultimately supreme determinants.

6:19a “We [though] many are one bread, and one body: for we are all partakers of that one bread.” (*The Bible, I Corinthians*; 10:17.)

6:19b “[We are] many members, yet but one body.... [If] one member suffer[s], all the members suffer with it.” (*The Bible, I Corinthians*; 12:20-26.)

6:20a “I mean not that [others] be eased, and ye burdened: but by an equality, that now at this time your abundance may be a supply for their want, that their abundance also may be a supply for your want.” (*The Bible, II Corinthians*; 8:13-14.)

whereas by merely being a recipient you clearly don’t, giving is likely to be much more propitious than receiving because of the different kinds of psychospiritual responses they evoke, which even more potently affect for better or worse what happens to you and the world you live in.^b

6:19 Looking at things in terms of Life as a whole gives us additional confirmation. One doesn’t have to be a genius to see that we are all interdependent because we share the same *commonwealth*.^a One also needn’t be a genius to see that the potential wealth of any community is the sum total of every member’s capacity to contribute, and that its actual wealth is the sum total of every member’s contribution. Imagine what would happen in the case of a person whose various body parts didn’t give to and receive from each other ‘according to ability’ and ‘according to need’. Suppose one hand didn’t help dress a wound on the other, for example; or the eyes didn’t look out for the feet!^b That it would be best for all concerned, including you, if everyone, including you, did what they could to provide others with what they need to be constructive members of Life is beyond question in light of such analogy.

6:20 It is therefore appropriate that we neither hog nor hoard resources which could be better used elsewhere; and appropriate that we endeavor to ‘give’ by doing whatever we can to help maintain and facilitate the creative functioning and development of others around us.^a The fact of our

6:20b “He that is chief, [let him be] as he that doth serve.” (*The Bible, Luke*; 22:26.)

6:20c Of course, I am not just speaking in material terms.

6:21a “We then that are strong ought to bear the infirmities of the weak, and not to please ourselves.” (*The Bible, Romans*; 15:1.)

6:21b *The Bible, Romans*; 14:13.

common interest furthermore also leads to the conclusion that those who need more to function and develop healthily should receive the ‘more’ they need in this respect, and that those who are more able should do the ‘more’ that they are able to do to sponsor and promote such functioning and development.^b Otherwise, if and as ‘more able’ individuals and groups are so narrow-minded and shortsighted as to exercise their abilities in their own self-interest without appropriately caring about what happens to others, there is bound to be negative repercussion. Any *system*, small or big, in which ‘the rich’ become ‘richer’ while, relative to them, others become ‘poorer’^c will eventually become so unbalanced that its functional homeostasis is rudely disrupted. As history provides dramatic record, much is then suffered and lost—the greater the imbalance when breakdown finally takes place, the more tumultuous and devastating the process of reequilibration.

6:21 It is therefore especially important that the most capable among us aspire to be beneficent.^a Life’s purpose will be betrayed if, as many who are infatuated with personal ‘rights’ and ‘liberties’ naively believe and advocate, we think conscience only requires that we not “put a stumbling block or an occasion to fall in [our] brother’s way”^b—that is the very least we should do!—as we go about augmenting our own process and pursuing our own fulfillment. Locally as well as globally, only if and to the extent that we simultaneously foster higher evolution in others around us will

6:21c This is the river, “the streams whereof...make glad the city of God.” (*The Bible, Psalms*; 46:4.)

6:21d The term ‘our Creativity’ refers not just to the limited expressions of our own or our immediate affiliates’ worldly being, but to all the components of our entire developmental complex, including everything from ‘soul’ to ‘culture’.

6:22a “Look not every man on his own things, but every man also on the things of others.” (*The Bible, Philippians*; 2:4.)

6:22b Such terms are only relative descriptors, they are never true in an absolute sense.

6:22c One’s duty to deploy the power that one does have in a beneficent way is not absolved by the fact that some, or even many or most, neighboring others may not have done or be doing so; or the fact that such others may have acted or still be acting in ways that are patently unfair and injurious. Beware the all too human tendency to rationalize away response-ability by attributing *blame*—though it may be immediately gratifying and to some extent self-affirming to ‘righteously’ judge and assign fault to others, as explained elsewhere, such deployment of psycho-spiritual power is very woe-begetting in the long run.

there be a wholesome increase in the flow of give-and-take^c that goes on in the ‘field’ of our Life. Our Creativity^d cannot possibly flourish otherwise. Every decline and demise of creative impetus, whether pertaining to one or many, can be traced to response-able individuals not having done such fostering.

6:22 This, of course, should not be interpreted to mean that those who are less able have no ‘duty’ to fulfill in this regard, or that those who are more able have no need of assistance. The fact is, collective effort can accomplish much more than the most able person acting alone. It is therefore equally incumbent on each and every one of us to seek out and collaborate with colleagues to the best of our ability to help maintain and nurture the creative functionality and development of others around us,^a regardless of how ‘weak’, ‘poor’ or ‘disabled’^b we may be, and whatever the reason for our so being.^c So, though you may, in conscience, call on those who are more able to give the ‘more’ they are able to give and not be exploitative or predaceous, you would be remiss if you didn’t also acknowledge and heed your own ‘calling’ in this regard, and didn’t to the same degree call on those who may be less able at the moment to likewise focus on doing what is best in relation to everyone. Quite often, this may involve supporting and assisting the efforts of more able others who are dedicated to making a positive contribution.

6:23 The preceding analysis is not only irrefutable in terms of logic, its validity is supported by indisputable evidence. No one who has studied history enough to know what Life on earth was like in past centuries will deny the fact that many of us presently enjoy much greater opportunities and fulfillments than those in prior generations generally did. And no one who has studied the role played by service-oriented individuals, agencies and organizations will disagree with the observation that, in those communities where creative opportunities and fulfillments are greater, they are greater in proportion to the extent to which people have given and received in keeping with the philosophy outlined in the accompanying discussion.

6:24 All is not well, however, as I'm sure you realize. Everywhere on our planet, we are beset by trials and tribulations which give every indication of becoming worse. This, though we are the givers and receivers of the benefits of an ever-increasing stream of technological 'miracles', now so commonplace as to routinely be projected, planned for, expected, and depended on. For a while, advances and improvements made it seem like we were really on track. But, it is becoming more and more apparent that, in deciding on the kinds of giving and receiving we've chosen to do, we've not attended to matters of primary importance.

6:25 There are those who think that our troubles are only burgeoning because of the many who have not given

6:25a As set forth in Chapter 2.

6:26a Among other things, much depends on whether or not what is given and received is put to good use.

6:26b Many are so psychospiritually withered or decayed that, barring some sort of quickening jolt, they are as good as dead already; though their bodies may still be physically functioning.

‘according to ability’ and the many who have not received ‘according to need’. Granted, though what some individuals and groups have done along these lines is truly laudable, humanity as a whole is still far from being a functionally integrated ‘body’ in this sense. However, our situation is getting worse^a not only despite but, as I will point out, in many ways because of the very improvements we’ve made in this regard. Therefore, just working harder or more effectively to see to it that there is more giving ‘according to ability’ and receiving ‘according to need’ of the most currently sought after kinds of ‘goods’ and ‘services’ will just add impetus to what is, as I will also point out, an already out of control wave of destruction.

6:26 The worsening I speak of does not stem from our not having given or received ‘enough’. Rather, it is the result of our not having given and received what is truly beneficial. For the most part, we have given and received much too impetuously, ignoring the fact that giving and receiving aren’t necessarily good. Not only don’t they bring about positive consequences in and of themselves,^a giving and receiving can be quite instrumental in bringing about negative ones. Besides squandering a great deal of what’s been available to us, the latter possibility is what we’ve actualized on a grand scale. Huge numbers of us are atrophying and psychospiritual rot is spreading^b in spite of the fact that human productivity and sharing are at an all time high, because, like immature children would if left to their own devices in a cornucopian

6:28a I don't just refer to those who are active in what is referred to as the 'service' sector, but also to those who think of themselves as 'caring' friends and relatives and those who design, produce, tout and distribute what are generally thought of as consumer 'goods'.

6:28b They have, in effect, "worshipped and served the creature more than the Creator [that is, Creativity Itself]." (*The Bible, Romans*; 1:25.)

candy factory, we have indulged in an unwholesome orgy of *instinct*-gratifying dispensation and consumption.

6:27 Grossly inequitable practices in this regard, such that some are bloated while others pine, certainly complicate and exacerbate the maladies we therefore suffer. However, such practices are really just derivative consequences themselves. The root of our present distress is why and what we've sought to give and receive in the first place, in other words, our underlying motivation.

6:28 Because most would-be health, education and welfare providers^a have concentrated on giving, and most would-be health, education and welfare seekers have concentrated on receiving, what increases or provides for the increase of *instinctual* pleasure and gratification, instead of augmenting Creativity they have basically just helped increase the number of human organs and amount of human creature-security, creature-comfort, creature-pleasure, and creature-aggrandizement on the planet.^b And this but temporarily, because the exponentially increasing wave of *instinctual* activity they have thereby engendered now runs grossly amuck—our biological and cultural ecosystem has, as a result of their choices, been cannibalized and polluted to the point where Life on earth is inexorably, day-by-day becoming an ever more competitive, narrow self-interest dominated, desperation tinged, criminally exploited and chaotic scramble for *instinctual* perks in ever more barren and septic environs for a greater and greater proportion of those present.

6:29a “Babylon...is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird. For all nations have drunk of the wine of...her fornication, and the kings of the earth have committed fornication with her, and the merchants of the earth are waxed rich through the abundance of her delicacies.” (*The Bible, Revelation*; 18:2-3.) (So you don’t inadvertently help perpetuate the fallacy that’s implicit in this and other such passages in the Bible, be aware that the characterization of *instinct* and its urges as ‘female’ reflects a culture-specific, male-chauvinist attempt to ‘externalize’—that is, ‘project’ away from oneself—troublesome personal tendencies. However, so you don’t then project failings onto that culture which actually ‘reside’ elsewhere, also be aware that, because it clearly identified such tendencies as troublesome and warned against them, such culture significantly helped pave the way for a great portion of humanity to engage in the quest for higher evolution.)

6:29b As clairvoyantly presaged at a similar juncture in the past: “I looked, and behold a pale horse: and his name that sat upon him was Death, and Hell followed with him. And power was given unto them over the fourth part of the earth, to kill with the sword, and with hunger, and with death, and with the beasts of the earth.” (*The Bible, Revelation*; 6:8.)

6:29c “Fear not [that] which kill[s] the body, but [is] not able to kill the soul; ...rather fear [that] which is able to destroy both soul and body in hell.” (*The Bible, Matthew*; 10:28.)

6:30a By inducing *guilt* and/or *fear*.

6:30b The fact is, a great deal of ‘good’, which will play a crucial role in determining the outcome of the next phase of our history, has also been able to develop as a result of what we’ve done. Jesus’ parable on the wheat and the tares (see *The Bible, Matthew*; 13: 24-30) is right on point on this score.

6:29 What lies ahead is truly horrendous. Because we have, to such a great extent, both been seduced by and pandered to the urges of *instinct*,^a at least as many people will die from starvation, sickness, negligence or violence, inflicted either by fellow species members or Nature at large, in the next century as were alive at the beginning of this one.^b And that’s only the manifest tip of the iceberg. Ravaging angst will concomitantly wreak much more pernicious havoc in the realm of the soul.^c

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6:30 Don’t get me wrong: I am not confronting you with the terribleness of this truth to spur you^a into a hyperdriven gallop aimed at heading off the coming crisis. Though its proportions may yet be modulated to some extent by conscientious development and exercise of greater personal response-ability, because the *instincts* I speak of are so widespread and deeply rooted, the pattern of consequences I’ve outlined is now basically unalterable. I emphasize the more awful aspects of our creation^b only to persuade you, in case you happen to be one who still simply thinks that greater and more efficient production and distribution of the kinds of goods and services presently enjoyed by those considered ‘well off’ by currently popular standards, or stronger and more equitable guaranties and guarantors of ‘rights’ and ‘liberties’ (*i.e.*, opportunities) to obtain them, or both measures together, can somehow save the day, that an alternative strategy is worth considering.

6:31a Since it generally masquerades as ‘realism’, manifestations of Negativity are often not recognized for what they are. Though these are quite transparent to those who know better, in case you are still naive or suffer amblyopia as a result of snake-bite in this regard, let me shed some light on what’s behind a couple of its more unrecognized disguises: By far the most common is the semblance of being a ‘cool’ sophist—by condescendingly viewing and smugly categorizing those who have a more positive outlook than they as being either daft or ‘caught up in illusion’, many satisfy themselves and convince others that they are especially knowing and wise. At the other end of the spectrum, there’s the less common but potentially even more misleading image of being a passionate prophet—though literal interpretation of and fixation on end-of-the-world images and figures of speech which metaphorically allude to events that accompany the periodic disintegration of established psychospiritual systems and formation of new ones (as in *The Bible: Isaiah*, 34:4 & 65:17, *Mark*, 13:24-25 & *Revelation*, 21:1, for example) clearly indicates an unduly pessimistic outlook, by bold doom-saying many get into and maintain the pose of being ‘faithful’ conveyers of the truth about Life.

6:32a “False prophets...shall shew signs and wonders.” (*The Bible, Mark*; 13:22.)

6:32b “The sun shall be darkened, and the moon shall not give her light.” (*The Bible, Mark*; 13:24.)

6:32c “Seducers shall wax worse and worse, deceiving, and being deceived.” (*The Bible, II Timothy*; 3:13); “Satan [*i.e.*, the *instinct*-ensconced, deluded and therefore never satisfied, ambition-snared ego] shall go out to deceive the nations which are in the four corners of the earth, ...[and] gather them together to battle: the number of whom is as the sand of the sea. And they [shall go] up on the breadth of the earth and compass [] the camp of the saints about, and the beloved city [of Creativity].” (*The Bible, Revelation*; 20:7-9).

6:31 If you tend towards fatalism, however, be on guard: The scenario of the future that I present may reinforce a supposition that it is sheer hubris for individuals or groups to imagine they can effect more than local, temporary change for the better. I can well understand how one might be tempted to believe this must be the case, seeing as our context presently includes so many so badly directed miscreants. But, if you’ve therefore concluded that any notion of far-reaching and enduring creative actualization is just a pipe dream, watch out! A negative attitude is causing you to selectively perceive and process facts through a filter of cynicism, thus making the prospect of relationally tapping into and helping propagate an ongoing stream of positively productive Creativity seem hopeless.^a

6:32 And, if you tend towards skepticism, also beware: Your situation is indeed precarious if “signs and wonders”^a are the only things that convince you, because when individuals misalign themselves and misdirect It *en masse*, as a great many presently do, Life’s power can flow in ‘bad’ ways so impressively as to virtually eclipse ‘good’ ones.^b If this isn’t what’s happening in your particular vicinity already, it will be fairly soon and for some time to come.^c

6:33 Whatever the case, if you haven’t already, I hope, through pursuits and accomplishments along lines sketched out in the preceding chapter, you soon reach the point where you develop and can maintain faith that, if it is properly

6:33a Just as ability to understand, inventively postulate solutions to problems, and recognize and successfully implement the ones that are 'right' in the fields of Science and Technology depends on the degree to which one has faith that one can do so, you must have faith in the power of ubiquitously present Intelligence to sort things out and make progress in the arena of involvement and interaction; else you are bound to be stymied, and won't even be able to stumble along, on the path of Life: "He that cometh to God must believe that *he* is, and that *he* is a rewarder of them that diligently seek *him*." (*The Bible, Hebrews*; 11:6); "He who is full of faith attains wisdom.... But the ignorant man, and he who has no faith, and the sceptic are lost. Neither in this world nor elsewhere is there any happiness in store for him who always doubts." (*The Bhagavad Gita*, 4:39-40).

6:33b Faith based on hearsay is, at best, just a sprout. Only experience-based faith is psychospiritually deeply enough rooted to withstand and survive storms and droughts of fear, anger and despair induced by trial and tribulation that is severe.

6:33c That leaves fall off a tree is no reason to become despondent. They will come back even more resplendent in the next growing season, for sure.

6:33d Unbelievers will find their "hearts failing them for fear, ...for the powers of heaven shall be shaken," (*The Bible, Luke*; 21:26) and "the days will come, in the which there shall not be left one stone upon another." (*Id.*, 21:6).

6:33e The 'new heaven' and 'new earth' mentioned in my prefatory note.

6:34a The one mystically referred to as "the Son of man coming in a cloud with power and great glory." (*The Bible, Luke*; 21:27.) Lest you've been indoctrinated in such a way as to incline you to misinterpret this figure of speech, besides pointing out that the 'cloud' allusion is to an intrapsychic, *i.e.*, 'heavenly', not a

focused and directed, Intelligence can be relied on to enable you to see and do what is necessary to be positively creative in relationship to and with others around you,^a even amidst the kind of turmoil and turbulence that now confronts us, which, at times, in many places at least, will cause the kind of devastation that approximates chaos. Unless you believe so strongly in the reality of such possibility that you resolutely commit yourself to helping bring about its actualization, and remain so committed^b even when there aren't immediately apparent good results or when good results seemingly vanish into thin air,^c you will become demoralized and get psychospiritually caught up in the rising tide of destruction that will demolish no longer viable hierarchies and systems of order.^d This will be all the more unfortunate because it is the very same tide which will clear the way for those who maintain positive attitude and intention to envision and actualize a more propitious way of being together.^e

6:34 Having comprehended the dynamic that attends such epochal happenings,^a I can not only assure you that Intelligence will prevail, but also provide you with perspectives and pointers whereby you may align your attitudes and intentions (assuming they aren't already so aligned) in such a way as to capitalize on concurrent trends and events, and significantly improve the quality of your and others' Life-expression and Life-experience in the process.

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‘worldly’ happening, let me emphasize the fact, mentioned in Note 4:7c, that the ‘Son’ referred to here is clearly a human phenomenon. A grand psychospiritual *realization* will result from the widespread, intense, multipersonal analysis and evaluation stimulated by current crises, as a new synthesis regarding *That Which Is* referred to in statements such as “I am the way, the truth, and the life,” (*The Bible, John*; 14:6) and “I...am the cause and upholder of all,” (*The Bhagavad Gita*, 9:5) is formulated and consensus as to what is and isn’t positively creative builds to the point where it suffuses the ‘sky’ of our collective consciousness.

6:35a “Take heed..., that your heart be not deceived.” (*The Bible, Deuteronomy*; 11:16); “Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world...” (*The Bible, Colossians*; 2:8).

6:35b “Put off...the old man, which is corrupt...; and...put on the new man, ...true holiness.” (*The Bible, Ephesians*; 4:22-24.) (In following such advice, however, beware: Much that is thought of as ‘holy’ and much that is thought of as ‘unholy’ isn’t fully so. Pathogenic attitudes and intentions may almost indistinguishably be mixed in with and linked to ones that are otherwise ‘good’ (or ‘healthy’), and vice versa. *Filtration* and *hydrolysis* are therefore more functional models for the process of self-emendation than ‘throwing out dirty bath-water’.)

6:35c “Give diligence to make your calling and election sure.” (*The Bible, II Peter*; 1:10.)

6:35 Because you will otherwise ‘naturally’ proceed to give and receive in ways that are unhealthy, both causing and suffering ill consequence thereby and therefrom, it is crucial that you learn to distinguish pathogenic attitudes and intentions regarding yourself, others, or Life in general, which you or those around have developed (or may yet develop) as a result of experiential and cultural conditioning.^a These must be supplanted by ones that are truly salubrious.^b Even if everything seems to be going along just fine and you and proximate others aren’t suffering increasing distress at the moment, it is important that you not be complacent in such pursuit:^c Because of benign inheritance deriving from positively creative aspects of Life’s prior flow, it often takes quite a while for ill effects accruing from unsalutary attitudes and intentions to cumulate to the point where Life-diminishing results become unmistakably manifest. Many kinds of unwholesomeness are therefore often unwittingly simply accepted as ‘normal’.

6:36 Assuming you still aren’t aware of the degree to which you or others still ‘live in the dark’ in this regard, here is a diagnostic checklist. The advisability of improvement may be indicated by assessment on these scores: To what extent do you or those you are involved with pity or envy others around you? To what extent are you or those you are involved with caught up in any variety of regret or resentment, shame or disdain, self-recrimination or other-

6:36a *I.e.*, States in which one thinks or feels and therefore acts as if one must have something other than what is already accessible in order to be happy.

6:36b *I.e.*, States in which one thinks and feels and therefore acts as if one must have more of something one already has in order to be content.

6:36c Initially, you may need to focus on your breathing or some other kind of simple continuous activity in a relatively disciplined way for an interim block of time to clear your mental-emotional field of habitual preoccupations.

6:36d It is important that you not get ‘hung-up’ or ‘lost’ in fantasies and schemes of attainment or avoidance which will tend to intrude because of your present value system and consequent ‘natural’ desires. (“While [one’s mind is] absorbed with ideas of power and personal enjoyment, [one] cannot concentrate [one’s] discrimination.” *The Bhagavad Gita*, 2:44; “The love and hate which are aroused by the objects of sense arise from Nature; do not yield to them. They only obstruct the path.” *Id.*, 3:34.) Because personal desires will undoubtedly at least occasionally tempt and lead you to become passionately engaged and absorbed despite whatever intent you may have to become and keep being a dispassionate participant-observer, you will have to learn to maintain and as need be reestablish objective perspective by consciously remembering and re-identifying yourself with the Vibrant Intelligence that is your Core Reality. (“When the volatile and wavering mind would wander, ...restrain it and bring it again to its allegiance to the Self.” *Id.*, 6:26.) You will get better at doing this, the more you adopt and practice an “I am an eternally ongoing transcendent-Self ‘watching’ the vivid, experiential time-space unfoldment of the ‘movie-story’ of a *personally* conditioned, evolving (hence *transitory*) aspect of that Self” attitude.

condemnation, guilt or holier-than-thou self-righteousness? To what extent do you or those you are involved with suffer neediness^a or greediness^b in any regards, fear or anxiety that related hopes and wishes won’t be fulfilled, or dejection or despondency that they haven’t been and may never be? Take stock of how things really stand: Withdraw attention from external pursuits and sensory distractions for periods of time.^c Quietly review goings on in your Life, observing whatever else then comes to mind. Dispassionately note the sequence of thought-realizations and response-inclinations that spring up as you do so.^d

6:37 If and as you become aware that you or others embody and still ‘give Life’ to the kinds of thought-feeling constellations I’ve suggested you watch out for,^a what then? First, you may wish to think about and more fully impress yourself with the fact that, because they reflect and serve to keep psychospiritual attention and energy focused on what one thinks and feels wasn’t, isn’t or won’t be ‘good’ (or ‘good enough’) in oneself, others or the world one lives in, involvement in such thoughts and feelings actually prevents one from recognizing and joyfully engaging with what is ‘good’ (or ‘good enough’) for creative purpose, which is Life’s *raison d’être*. Not only that, you may also wish to think about and more fully impress yourself with the fact that, because one thereby attitudinally deprecates either oneself, others or pertaining circumstance,^b the quality of one’s

6:37a The selection I've presented you with is by no means exhaustive. It is merely a way of acquainting you with some of Negativity's characteristic shades and colors.

6:37b You may have to contemplate the 'logic' underlying the thought-feeling states I've mentioned for what I mean in this respect to become apparent.

6:37c As mentioned in the preceding chapter (see Paragraph 5:22), attitude sets the parameters for Life's flow.

6:37d "With what measure ye mete, it shall be measured to you again." (*The Bible, Matthew*; 7:2.) (Note: this proverb doesn't just refer to the measure one metes others, as is often mistakenly presumed.)

6:38a Though you may initially be 'educated' in, and therefore feel a special loyalty to, one particular 'school' of thought, I hope you are convinced (assuming you aren't so already) by what I say elsewhere on the subject that adopting the precepts and priorities of such school to the exclusion of others will not only be limiting, but ultimately prove dysfunctional.

6:38b "Let us consider one another to provoke unto love and good works: not forsaking the assembling of ourselves together." (*The Bible, Hebrews*; 10:24-25); "Speaking the truth in love" (*The Bible, Ephesians*; 4:15), "edify one another." (*The Bible, I Thessalonians*; 5:11). *Caveat*: Individual differences must be acknowledged and dealt with respectfully if group-process is to be healthy, as suggested in Note 6:102b and Paragraphs 6:150-151 for example. See that you don't allow yourself or anyone else to be overtly or covertly intimidated or bullied into acquiescence on any score.

Life-experience will be diminished^c in proportion to the degree that one subscribes to rationalizations (aside from ones that simply help one to understand and creatively deal with factors that give rise to such states of mind and heart) which 'justify', and thereby reinforce, their continuance.^d

6:38 If any such thought-feeling states are so habitual as to seem to be inherently natural aspects of yourself or others, if you don't yet see how attitudinal deprecation is implicit in them, or if you are unaware of the many kinds of quite unfortunate results which ensue in consequence, especially if you don't yet understand why, embarking on a course of listening to, contemplating and critically evaluating a broad selection of what is said and written by recognized spokespeople^a on such matters will prove extremely worthwhile. And, so your words as well as your actions in relation to those around you may increasingly be flavored with wisdom, I suggest that you engage in an ongoing process of mutual self-disclosure, discussion and feedback with similarly aspiring others,^b with an eye towards elucidating and refining distinctions regarding what is and isn't wholesome and therefore likely to be positively productive or the converse, in terms of personal and relational attitudes and intentions, and derivative thoughts, feelings and behaviors. Further down the road, if and when you've digested and assimilated sufficient experience to have the requisite awareness and sensitivity, you and like-minded associates may also wish to help sponsor

6:38c Thereby, of course, further increasing your own awareness and appreciation of fundamental verities, since you will also learn in the process. More than just about anything else, the ‘duty’ of being an educator provides both stimulus and opportunity to become more personally enlightened. (“He who teaches...My devotees, his is the highest devotion, and verily he shall come unto Me.” *The Bhagavad Gita*, 18:68.)

6:39a These are Negativity-spawned dis-eases that relative novices on the path of knowledge are especially susceptible to.

6:39b There are many mindsets and methods of relaxation—the precepts and practices promulgated by various Wisdom-schools, for instance—which can help one do this.

6:39c Family-level initiatives and attempts at personal reform included.

and facilitate such educational activity; or you may decide to more unilaterally engage in functionally articulating and conveying pertinent truth,^c if and as you develop the talent to do so.

6:39 As you proceed in such vein, to preclude the possibility of premature and precipitous words and actions stemming from an undue sense of *alarm* or *urgency*^a which you or others may experience as a result of a newly expanded field of awareness, let me caution you and advise you to also counsel others to consistently choose, when feeling upset or driven, to reestablish and maintain a sufficient degree of calm and collectedness to not act on impulses stemming from subjective perception that some aspect or condition of Life is so deficient or adverse as to be intolerable.^b Awareness of things that are ‘wrong’ or ‘sick’ can profitably serve to motivate people to turn away from Negativity and move towards and embrace what is salutary, and therefore ‘right’ or ‘better’. But many have inadvertently caused a great deal of harm because they’ve allowed such awareness to spur or spook them into becoming the kind of galloping zealot that tries to inappropriately hurry or force then ‘naturally’ wished-for changes to occur. Religious, political and social ‘movements’, both large and small,^c have historically littered the landscape of Life with casualties as a result of psycho-spiritual violence fanatically committed in the ‘name’ of some envisioned ‘good’ and its ostensible ‘cause’.

6:40a Though the opposite may sometimes appear to be the case if your perspective is limited by short-term considerations, the fact is, any injury and pain you or others may suffer as a result of ‘error’ will not only not stop psychospiritual progress but, because of the learning that eventually takes place, actually promote it in the long run.

6:40b All other, more specific desires and motives, including everything that may be classified as ‘characteristic’ or ‘instinctual’ in any given case, are not truly inherent, but a function of expectation and belief deriving from experience gained in the course of exploring the field of possibilities; in other words, they are history-dependent accretions resulting from ‘conditioning’.

6:40c Though attitudinal jaundice and consequent convolutions in patterns of motivation may sometimes obfuscate the issue, such core motive is readily verifiable in yourself and, since they are expressions of the same essence, may be presumed to exist in all others: “There are diversities of operations, but it is the same God which worketh all in all.” (*The Bible, I Corinthians*; 12:6.)

6:40d “Fear not, ...for it is your Father’s good pleasure to give you the kingdom.” (*The Bible, Luke*; 12:32); “We [will] all come ...unto the measure of the stature of the fulness of Christ.” (*The Bible, Ephesians*; 4:13).

6:40 However unhealthy and potentially damaging attitudes and intentions (and associated thoughts, feelings and behaviors) may be in your assessment, when considering any strategy for improvement, it is very important that you recognize the fact that thinking and feeling that it is absolutely imperative that you or anyone else be put or kept in a psychospiritual straitjacket in order to preclude ill effects or ensure positive ones are a sure sign that you are caught up in making judgments and subscribing to rationalizations that are themselves fundamentally negative. (Among other things, such thoughts and feelings, as well as actions stemming from them, indicate that you don’t have faith in and don’t trust the fact that, no matter what happens along the way,^a because Life’s most basic, inherent impulse^b is to actualize and experience joyful vitality in loving communion with other aspects of Being,^c Creativity’s expression is destined to ultimately be positively magnificent.^d)

6:41 Whatever else you do, don’t maniacally concentrate on trying to suppress, censor, disown or just plain eliminate what you identify as negative or counterproductive thoughts, feelings, conditions, motives and behaviors. Though such efforts may succeed to some extent, the benefits of such success, if indeed it can be called that, will at most be transient. As the attitudes which gave rise to such thoughts, feelings, conditions, motives and behaviors in the first place

6:41a As any doctor well knows, because the underlying disease is then not addressed, ‘treating’ symptoms does not cure an illness and result in good health. At most, some pain and suffering may thereby be temporarily ameliorated.

6:41b Hence, for instance, the phenomenon labeled ‘symptom substitution’ in the fields of psychiatry and medicine, wherein the alleviation of one ‘problem’ is frequently followed by another ‘complication’.

6:41c Beware: because relevant data wasn’t fully collated at the time they were founded, some of the teachings of Wisdom-schools with ancient roots may be flawed in this regard. Note the conflict, for example, between the scriptural advice, “If thy hand or foot offend thee, cut them off, and cast them from thee: it is better for thee to enter into life halt or maimed, rather than having two hands or feet to be cast into everlasting fire.” (*The Bible, Matthew*; 18:8), and the statement, elsewhere in the same text, “When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest, and findeth none. Then he [*i.e.*, the unclean spirit] saith, I will return into my house from whence I came out; and when he is come, he findeth it empty, swept, and garnished. Then goeth he, and taketh with himself seven other spirits more wicked than himself, and they enter in and dwell there: and the last state of that man is worse than the first.” (*Id.*, 12:43-45). Needless to say, the latter preachment explains why so many people who pursue ‘holiness’ along the lines recommended by the former end up committing very ‘unholy’ acts, as well as why attempts at ‘revolutionary’, as opposed to ‘evolutionary’, change generally end up making matters worse instead of better.

6:42a As a collective, we are going to learn this the ‘hard’ way since a large number of generally accepted personal and societal practices are still extremely deficient in this regard.

will, because of your preoccupation with controlling or getting rid of such symptoms,^a then dynamically continue to bring about other such consequences^b without your becoming aware of the desirability of, and so seeking and being open to, positive psychospiritual reorientation, ultimately, even worse consequences will come to pass than otherwise would.^c

6:42 What I’ve just said has across-the-board validity. No matter how wonderful-seeming their immediate result, be leery of ‘fixes’ that deal with results rather than causes in any arena of concern and endeavor. Though creative imperative may require that one implement, or at least go along with, such fixes on occasion, unless one simultaneously undertakes the task of identifying and remedying the attitudinal root-causes of any experienced distress, Negativity will just remain in the offing and ill effects merely postponed.^a

6:43 Imagine you are the caretaker of a garden containing a mix of trees and plants, some that are flowering and fruitful, but some that are thorny, some even poisonous. Clearly, a policy of confining, squashing, cutting down, or even uprooting thorny and poisonous ones will work only temporarily, and that only insofar as you continue to expend vital time and energy implementing such measures. Unless and until plants and trees which are flower and fruit

6:43a A great deal of what falls under the heading ‘modern civilization’ is, unfortunately, just such veneer.

6:44a Through Paragraph 6:75.

producing are developed to the point where they are naturally more able than the thorn and poison producing ones to take root and flourish in the same environment, no matter how many thorny and poisonous ones you confine, squash, cut down or uproot in the meantime, when and to the degree that you relax your vigilance or your capacity to accomplish such task wanes for some other reason, others like them will take just root, grow and populate the garden as a result of seed dispersal. Only if and as flowering and fruitful plants and trees which are more resilient and mutually reinforcing than the thorn and poison producing ones are developed and deployed will there be more than superficially cosmetic^a and (therefore) temporary garden-improvement.

6:44 It follows that, to successfully engage in the kind of attitude-cultivation the preceding analogy makes obvious will be most rewarding, besides being able to discern the differences between ‘thorn’ and ‘poison’ producing ones and ones that are ‘flowering’ and ‘fruitful’, you must have working knowledge of why and how both kinds of attitudes develop and proliferate in the first place and learn to selectively capitalize on processes that impact attitudinal structure in ways that are *positively* transformational. The next several segments of this chapter^a contain an exposition of the subject that is broadly applicable.

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6:45a The story of Adam and Eve's expulsion from the Garden of Eden served, and in some circles may still serve, valuable purpose by discouraging personal ambition and willfulness, because ambition and willfulness, untempered by a mature understanding of one's subordinate status *vis-à-vis* the greater Reality we are all 'subject' parts of, can be extremely disruptive in consequence. Those with 'eyes that see', however, recognize the fact that, inasmuch as the Biblical rendition of the etiology of our current condition portrays the eating of the fruit of the tree of knowledge as an act of disobedience that deserved toil and trouble as punishment, it represents a distorted apprehension of the truth. Though gaining knowledge regarding 'good and evil' (*i.e.*, what is 'better' and what is 'worse', in terms of Life) does indeed, for the reasons I next spell out, result in some quite hellish consequences, such attainment is really a necessary, and therefore quite 'legitimate', step in the scheme of unfolding Intelligence—in developing the capacity for differential assessment, we participate in the fulfillment of Life's design and destiny.

6:46a That is, we lose touch with, or to 'fall out of', our previously naturally-experienced 'state of grace' and contentment, represented by the Garden of Eden.

6:45 If you aren't aware of the attendant possibilities for negative ramification, you might simply expect our higher degree of Intelligence to be an unqualified blessing. However, the fact is, we each run the very real risk of sinking and drowning in a psychospiritual hell of our own making until we learn to float and swim in the boundless flow of consciousness that results from our developing to the point where we partake of 'the fruit of the tree of knowledge'.^a

6:46 Unlike creatures with lesser capacity, we grow past the stage of simple *innocence*. Whether we personally want to or not, all but the most feeble-minded among us develop and savor a vast range of *ideas* about what is 'better' and what is 'worse', as well as 'how much' better or worse a specific other condition or circumstance would be, as a result of our capacity for logical comparison and imaginative projection. Not only are we therefore more intensely, and in many more ways, motivated to try to attain and hold on to what we decide is better and to try to avoid and secure ourselves from what we decide is worse, no matter how good our present situation may be, we keep conceiving of and so desire to actualize and experience ever higher *ideals*. Concomitantly, because we 'see', again by way of projection and comparison, how far present actualization and experience fall short of the higher ideals we desire, we suffer *disappointment* and *dissatisfaction*,^a in proportion to the

6:46b This is why so many have historically keyed in on *desire* itself as an arch-enemy and advocated its extinction. It is also the reason why all bona fide schools of psychospiritual self-mastery advocate, as fundamental disciplines, emptying one's mind of fanciful rumination and relaxedly focusing on and appreciating what is present as is.

6:48a As it was in Job's case.

intensity of our fancies.^b Such suffering disposes us to construe our current condition and circumstance negatively, as 'not good' or 'not good enough'. This sets the stage for the sequence of sometimes quite tragic 'acts' in the drama most of us know as 'the human predicament'.

6:47 Unless we recognize the ultimately unrequitable nature of and stop getting emotionally caught up in the various kinds of desire-pursuits which the above-mentioned comparison-with-conceptual-ideal process tempts us into, disappointment and dissatisfaction 'color' our perceptions of ourselves and others, as well as the nature and prospect of Life Itself. The judgments we make and the philosophies we construct and live by consequently become pejoratively biased. And we then naturally behave and influence events in quite detrimental ways, deludedly thinking that we are being 'realistic' and living lives grounded in truth.

6:48 In trying to come to terms with the suffering they experience and witness, for example, many, often quite elaborately, rationalize that they and others must in some way be deficient and unworthy of the 'goodness' they desire; or, if their self-esteem remains intact,^a that what they've been given or are getting in terms of personal experience and opportunity is unjust or insufficient, in one way or another an unfair or 'bad' deal. Those who presume that suffering is a consequence of personal deficiency and unworthiness tend to

6:48b Spouses and children who remain emotionally ‘attached’ to batterers they live with provide a glaring example, though there are many others kinds of unhealthy submissiveness and passivity.

6:48c Historically, huge numbers have rationalized and culturally bonded with similarly disposed others on the basis of sado-masochistic belief and value systems built around the notion that those who suffer lack of goodness must suffer because they are ‘bad’ or ‘inferior’, postulating, for example, that they are being ‘punished’ by a judgmental and demanding God (or Spirit) for acts of ‘disobedience’ or not sufficiently placating ‘Him’ or ‘Her’ by performance of ‘holy’ rituals and sacrifices; or, alternatively, that they are ‘destined’, by virtue of the operation of less personalized but no less potent, inexorable ‘karmic law’, because of prior ‘debts’ (which supposedly accrue from ‘bad’ deeds) and insufficient accumulation of ‘merit’ (which supposedly accrues as a result of performing ‘good’ deeds, again, including ‘holy’ rituals and sacrifices), to suffer so.

6:48d Reaction against prior control and suppression, along with improvements in self-concept and feelings of personal worth, have, absent governing wisdom, resulted in undisciplined excess, a species-wide ‘problematic adolescence’ of sorts: Under the rubric of ‘individual rights’, many have rationalized and bonded with others around libertine philosophies and belief systems which uphold personal desire-fulfillment and pursuit thereof as supreme values—ones that totally disregard the nature of our interdependence and the consequences that ensue if such reality is not taken into account and lived in accord with, for example; or ones that, while ‘honoring’ superordinate reality to some degree, self-indulgently project that it is designed to permit the gratification of personal desires to a much greater extent than it actually is.

6:48e Of course, I am not just referring to geo-biological environmental systems, but to human psychospiritual, political and socioeconomic systems, which we live ‘in’, as well.

oversubmissively accept and put up with what they then believe is ‘deserved’ misfortune in their own case;^b also, to the degree they project similar ‘justification’ outward, to condone neglect and ill-treatment of others who they consider ‘undeserving’ as well as do so themselves, without being conscious that they thereby really betray and violate the Spirit of Life.^c Those who don’t cotton to the idea that they or others are deficient or unworthy, on the other hand, if and to the degree they don’t recognize that unhappiness is subjectively determined, tend to ‘righteously’ rebel against and struggle to preclude experience of disappointment and dissatisfaction to the point where they allow their desire for whatever they consider to be (more) ideal to blind them to the harm that they do and the penalty-exacting repercussions they set in motion when they zealously try to make the flow of the stream of Life conform to their wishes^d—issues vital to ecosystemic^e balance and healthy communal development are then blithely overlooked and ignored.

6:49 Whichever such variety of deludedness (or mixture of them^a) people get caught up in, there’s hell to pay. As long as it is not properly diagnosed and dispelled, the jaundice engendered by disappointment and dissatisfaction keeps on compounding itself, since individuals then either actively or passively collude with and participate in unwholesome treatment of themselves or others in the world around them.

6:49a Though the two types of philosophical premises and derivative patterns of attitude, intention and behavior (which I have characterized as *sadomasochistic*, on the one hand, and *libertinous*, on the other) require fundamentally different, mutually exclusive thought and feeling ‘sets’, many quite facilely switch back and forth between them depending on stimulus and context, much like today’s multi-task capable computers.

6:49b Not a few ‘libertines’ exult in climbing to a higher deck, though they help scuttle the very ship they’re on, for example. And, though they help perpetuate and bring about even greater misery, not a few ‘sadomasochists’ exult in the thought-feeling that the God they believe in is ‘all-powerful’ and ‘in charge’.

6:49c “Perplexed by discordant thoughts, entangled in the snares of desire, infatuated by passion, they sink into the horrors of hell.” (*The Bhagavad Gita*, 16:16.)

6:49d See *The Bible: Isaiah*, 6:10 and *John*, 12:39-40.

6:50a Beware selective interpretation of the meaning of these terms. Only their grosser forms tend to be ‘religiously’ inveighed against. But, the fact is, lust is not confined to the ‘base’ objectives usually associated with the term. And, no matter how ‘good’ or ‘high’ seeming the object of one’s affections, *yearning* is also a form of *covetousness*. (“Take heed, and beware of covetousness.” *The Bible, Luke*; 12:15.)

6:50b This is why intellectual arrogance, characterized by absolute assurance that one is correct in one’s evaluation and judgment, is so dangerous. There is no want of happenings to demonstrate that very smart people make very foolish choices. A higher degree of Intelligence may enable one to be more discerning. But one’s correspondingly greater ability to rationalize one’s opinions and conclusions can lead one to not catch on to what simpler souls clearly recognize as ridiculous distortions of meaning and value. (“Woe unto them that are wise in their own eyes, and prudent in

Though they may temporarily enjoy some degree of personal or vicarious gratification along the way,^b they thereby directly or indirectly (by way of repercussion, since we are all interconnected) help increase the level of their unhappiness and discontentment. This makes it even harder for them to positively appreciate and lovingly respond to the flow of Life and circumstance as they actually are, so they spiral downward into an ever more infernally convoluted, negative-attitude driven condition.^c Ultimately, if nothing interrupts and reverses such progression, the spell of Negativity may become so great that it completely “blind[s] their eyes, and harden[s] their heart[s]”^d to the wonder and potential for creative development inherent in Being.

6:50 Every developing soul encounters this ‘problem’ many times over—it presents itself in a variety of guises as we proceed. The more intelligent and sensitive we become, the more subtly discriminating and refined the ways in which we conceive that we, others and situational circumstance would be more ideal. And, because we can then also more imaginatively envision and more inventively pursue their actualization, we become more prone to getting caught up (or ‘lost’) in yearning for and lusting after^a such conceptions of ‘greater’ goodness^b and, because it appears pale in contrast, to not appreciate and so not lovingly act to enhance what is; in the extreme, to denigrate and disparage it as

their own sight!” *The Bible, Isaiah*; 5:21; “Professing themselves to be wise, they became fools.” *The Bible, Romans*; 1:22.)

6:50c This is the root of all ‘blasphemy’.

6:50d All that is ‘sacrilegious’ derives from such dynamic. As you probably are aware, hate and other so-called evils, the Seven Deadly Sins for example, are characteristically human expressions, practically unknown in the realm of less intelligent creatures (which is why many feel ‘closer’ and more ‘open’ in relation to animals and what is often artificially differentiated from the human arena as the ‘natural world’). You will be better prepared to disarm and constructively deal with such ‘abominations’ when you encounter them in yourself or others if, instead of attributing them to the presence of some inherently evil-inclined demon, you see them for what they are—‘natural’ outgrowths of misdirected, and consequently unrequited, love.

6:51a If you’ve become disheartened or jaded in this respect, imagine how a hypothetical ‘non-being’ (admittedly a silly concept) or ‘lesser being’ which or who is either totally unable or much less able to perceive, experience or do anything as a ‘self’, would think and feel regarding the opportunity if magically given the option of experiencing and participating in Life by ‘awakening’ in and as you!

6:51b “Renunciation is in fact what is called Right Action. No one can become spiritual who has not renounced all desire.” (*The Bhagavad Gita*, 6:2); “He...who neither laments nor desires, ...such a one is My beloved.” (*Id.*, 12:17).

6:51c Consciously electing who or which aspects of others to be ‘open’ to and who or which aspects of them to dissociate from is also important when implementing this solution, since likes and dislikes as well as conditioning may not be a function of personally constructed ideals and derivative personal experience but the result of ‘osmosis’ or ‘infusion’ from others who one psycho-

having no inherent goodness and value at all.^c (Aside from the forementioned *yearning* for and *lusting* after ‘greater’ goodness and *denigration* and *disparagement* of what is present and available, there are other indicators that one has gotten ‘stuck’ in terms of the problem: If and as prolonged or intense enough disappointment and dissatisfaction is suffered as a result of not having one’s ideal-based desires fulfilled, one may become *cynical* about and *unenthusiastic*, *avoidant* and *sloppy* in relation to apparently ‘ordinary’ matters one must deal with, as well as reactively *loath* and even grow to *hate* and want to destroy aspects of Life one considers non-ideal altogether.^d)

6:51 The ‘solution’, in each and every case, lies in becoming aware of how fixation on particular ideals and derivative experience of disappointment and dissatisfaction cut us off from perceiving, relishing and creatively dealing with the exquisite *Isness* of Being and Becoming that is Ever-Present and Ever-Ongoing in ourselves, others and the world around us,^a and therefore diligently identifying and choosing to emotionally decathect from and transcend such personal fancies and aversions and associated conditioning.^b Only if and as we stop holding onto particular likes and dislikes and jettison negative attitudes deriving from consequent experience of disappointment and dissatisfaction^c do we rediscover and revive what was lost when we emerged from the

spiritually resonates with (see Notes 1.15a & b and associated text for a discussion of this otherwise ‘automatic’ phenomenon).

6:51d This is the ‘point’ of the statement, “Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven.” (*The Bible, Matthew*; 18:3.)

6:52a “To establish the kingdom of God, I am reborn from age to age.” (*The Bhagavad Gita*, 4:8.)

6:52b “Why callest thou me good? there is none good but one, that is, God.” (*The Bible, Matthew*; 19:17); “All things were made by *him*; and without *him* was not any thing made that was made. In *him* was Life; and the Life was the light of men.” (*The Bible, John*; 1:3-4); “As the mighty wind, though moving everywhere, has no resting place but space, so have all...beings no home but Me.” (*The Bhagavad Gita*, 9:6); “Do I not fill heaven and earth?” (*The Bible, Jeremiah*; 23:24); “O Thou Supreme Self, greater than the Powers of creation, the First Cause, Infinite, the Lord of Lords, the Home of the universe, Imperishable, Being and Not-Being, yet transcending both. Thou art the Primal God, the Ancient, the Supreme Abode of this universe, the Knower, the Knowledge and the Final Home. Thou fillest everything.” (*The Bhagavad Gita*, 11:37-38).

6:52c “Be not afraid or bewildered by the terrible vision.” (*The Bhagavad Gita*, 11:49.) At times, what goes on may indeed strike one as being absolutely dreadful because of ‘awfulization’ (the polar twin of *idealization*) deriving from sensory and logical comparison.

6:52d Those who “with open [*i.e.*, unveiled] face behold[]...the glory of the Lord, are changed into the same image.” (*The Bible, II Corinthians*; 3:18.)

6:52e “Where the worm [of disappointment] dieth not, and the fire [of dissatisfaction] is not quenched.” (*The Bible, Mark*; 9:44.)

simplicity of *naïveté*^d—the paradisiacal state enjoyed by Adam and Eve before they ‘fell’ from grace, in the Garden of Eden.

6:52 Many don’t make the grade when ‘tested’, however. Because they are mentally and emotionally fixated on pursuing and avoiding, respectively, personal fancies and aversions, and have become jaundiced by consequent suffering of disappointment and dissatisfaction, they fail to see, appreciate and make the most of things as they really are, and so don’t progress to a ‘higher’ level of experience and actualization. Though brilliant breakthroughs of Intelligence periodically reillumine and lead to full realization^a of the fact that each and every being is an expressive aspect of *Creativity* (That which has been referred to as *God*, championed as the one and only *Absolute Good*, and extolled as the *Origin, Essence* and *Eternal Home* of all Being^b), only those who have developed sufficient understanding of and faith in the amplitude and adequacy of Life’s process to unambivalently embrace and constructively deal with the ‘world’ of their perception and experience, however deficient or terrible aspects of it may seem,^c are then able to cast aside and divest themselves of the veil^d of pejorative judgmentalism that otherwise entangles the human psyche in disappointment and dissatisfaction and causes it to become enmeshed in a state of angst and unhappiness.^e

6:53a “The Spirit, which pervades all that we see, is imperishable. Nothing can destroy the Spirit.” (*The Bhagavad Gita*, 2:17.)

6:53b “As the one Sun illuminates the whole earth, so the Lord illuminates the whole universe.” (*The Bhagavad Gita*, 13:33); “I am the Gambling of the cheat and the Splendour of the splendid.” (*Id.* 10:36); “Sages look equally upon all, whether he be a minister of learning and humility, or an infidel, or whether it be a cow, an elephant or a dog.” (*Id.*, 5:18).

6:53c “Unto the pure all things are pure.” (*The Bible, Titus*; 1:15); “The Supreme has neither blemish nor bias.” (*The Bhagavad Gita*, 5:19); “We...declare unto you, that God is light, and in *him* is no darkness at all.” (*The Bible, I John*; 1:5).

6:53d Hence the expression, ‘liberation’ in psychospiritual diction.

6:53e Hence the concept of ‘salvation from [potential] perdition’.

6:53f “Beholding the Lord in all things equally, [their] actions ...lead [them] to the height of Bliss.” (*The Bhagavad Gita*, 13:28.)

6:53g “Take heed [of the truth], as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your heart[].” (*The Bible, II Peter*; 1:19); “He...in whom the inner light shines, that sage attains Eternal Bliss and becomes the Spirit Itself.” (*The Bhagavad Gita*, 5:24).

6:54a “The sinner [is] ...deprived of spiritual perception by the glamour of Illusion.” (*The Bhagavad Gita*, 7:15.)

6:54b By scriptural statements like “We are the children of God: and if children, then...heirs of God.” (*The Bible, Romans*; 8:16-17); and “Whatever be the nature of their life, ...they are all derived from Me.” (*The Bhagavad Gita*, 7:12).

6:53 Comprehending the fact that the power and vitality of Creativity are ubiquitous and eternally ongoing,^a and that they, others and everything that happens are integral features of Its glorious expression,^b they recognize their idealization and corresponding awfulization fantasies to be the delusional constructs that they really are, and choose to psychospiritually disengage from any judgment or ‘sense’ that any attribute or circumstance of Life is ‘not good enough’ or ‘too bad’ to accept and creatively deal with.^c With a transcendently positive attitude, they embrace and dedicate themselves to augmenting the value and potential inherent in their and others’ being and circumstance, regardless of its form or state, past or present. In due course, this results in their breaking free^d of the deadly downward drag of Negativity^e and finding their way ‘back’—no longer naive as Adam and Eve were, but appreciatively aware of what they and those around them are and are part of—into blissful Life-communion.^f (If not so already, depending on how you ‘view’ Life and, consequently, choose to proceed, you might, become an illumined and, consequently, illuminating one of their number in relatively short order.^g)

6:54 The rest become so convinced of and dismayed by what, in comparison with the ideals they conceive of and desire, appear^a to be ‘bad’ or ‘not good enough’ aspects of being that, even when informed and advised otherwise,^b they

6:54c “I am not visible to all, for I am enveloped by the illusion of Phenomenon.” (*The Bhagavad Gita*, 7:25.)

6:54d For example, many found, and many still find, Jesus’ statements alluding to his godly identity so inconceivable as to be unbelievable and blasphemous. And despite the fact that he himself said “Ye are gods” (see *The Bible, John*; 10:33-34), because their view of Life was too limited to encompass the real meaning of this message, many supposedly true, but truly incredulous, ‘followers’ misinterpreted and fallaciously ‘embellished’ his story to support the notion that he alone was born with a *divine* nature; and, unfortunately, a vast number still continue to do so. (If you are one such, I invite you to open yourself to broader perspective: “He who can see the Supreme Lord in all beings, the Imperishable amidst the perishable, he it is who really sees.” *The Bhagavad Gita*, 13:27; “Through whatever wombs men are born, it is the Spirit Itself that conceives, and I am their Father.” *Id.*, 14:4.)

6:54e Many who consider themselves ‘true followers’ of Vedic teachings therefore proceed quite myopically, for example, not appreciating, not availing themselves of, and not sharing with others Life’s true richness and beneficence. Just as would happen if college-aspiring youngsters decided not to be involved with what was offered in their school curriculum because they judged it ‘inferior’ to ‘higher’ learning, such individuals fail to obtain and dispense educational benefits, accessible in their present context, which are prerequisite to further growth and development. (If you are one such, take the following to heart: “This phenomenal creation, which is both ephemeral and eternal, is like a tree, but having its seed above in the Highest and its ramifications on this earth below.... When the Supreme Lord enters a body or leaves it, He gathers [the] senses together and travels on with them, as the wind gathers perfume while passing through the flowers. He is the perception of the ear, the eye, the touch, the taste and the smell, yea and of the mind also; and the enjoyment of the things

persist in regarding *Divinity* and *Divine Life* as either non-existent^c or exceptional, something ‘above’ and ‘beyond’ the ken of ‘ordinary’ earthly existence.^d They consequently cannot help but think, feel and act as though they and others are, to one degree or another, existentially vulnerable, insignificant and lacking.^e The fragility, paltriness and poverty such individuals mistakenly believe is their and others’ real condition causes them to either despair or constantly want and try to gain more than they have and become more secure, impressive and powerful than they are, as well as to compensate themselves or those they care for as much as they can for not being sufficiently so (hence the incessant control-, comfort-, pleasure- and excitement-seeking activity of so many of our fellow beings).

6:55 But, because their underlying attitude regarding Life is one of inadequacy and insufficiency, experience of inadequacy and insufficiency is what they ultimately actualize.^a In due course, their ‘world’ becomes a living nightmare. Never perceiving what they have, what they get, what they are, or what they are able to do ever to really be ‘good enough’, no matter how much they or those they care for have or how great they are, they compulsively continue to yearn and strive for what they think would be better,^b becoming more deliriously enveloped in delusion of lack as they go along,^c in the course of their interactions, infecting

which they perceive is also His. The ignorant do not see that it is He Who is present in life and Who departs at death.” *The Bhagavad Gita*, 15:1-10.)

6:55a Again, as I continue to emphasize, attitude sets the parameters for Life’s flow: “No...covetous man...hath any inheritance in the kingdom of...God.” (*The Bible, Ephesians*; 5:5.)

6:55b It is important to note that it wasn’t the eating the fruit of the tree of knowledge *per se* which resulted in Adam and Eve becoming enmeshed in Negativity. It was because they mistakenly ‘perceived’ their comparatively subordinate status to be an indication that they were ungodlike (or not godlike enough!) that they ‘fell’ into thinking and feeling that their present condition was lacking and deficient, and so desired to be more “as gods” (see *The Bible, Genesis*; 3:5-7). They lost sight of the fact that they were the very likeness of God as they were (*Id.*, 1:27), already psycho-spiritually imbued with godly power and destined to grow in godly stature, just as water in streams and rivers is destined to eventually become oceanic. (“The first Adam was made a living soul; the last Adam was made a quickening spirit.... As we have borne the image of the earthy, we shall also bear the image of the heavenly.” *The Bible, I Corinthians*; 15:45, 49.)

6:55c “Desire consumes and corrupts everything. ...It is as insatiable as a flame of fire. It works through the senses, the mind and the reason; and with their help destroys wisdom and confounds the soul.” (*The Bhagavad Gita*, 3:37-40.)

6:57a “The fall of them [shall] be the riches of the world.” (*The Bible, Romans*; 11:12.)

6:57b That is, till the next idealization based desire or corresponding awfulization based aversion takes hold.

others susceptible to the same kinds of *disease* with their terrible bias. We now live at the pre-peak point of another major epidemic of resulting *ill*nesses.

6:56 Just look at what is happening in the arena of attainment and consumption, for example. Aside from the consensually recognized crazed and criminal extremes many have gone to in these respects, look at the number who think, feel and act as if their personal and social platforms are ‘not good enough’ if they don’t provide for and secure an ever-increasing stream of idealization-fantasy gratifying titillation and phantasmagoria! And look at the number of people and other aspects of Life that are getting trampled on and mangled or shunted aside and abandoned as the consequent race for more degenerates into a mad stampede of selfishness!

6:57 If it weren’t for the fact that those who succumb to such insanity provide essential educational case-illustration which will both motivate and enable those who are able and willing to learn to make the kinds of choices that will result in people living more wholesome (and therefore more joyous and fulfilled) lives in the future,^a their fate would be altogether lamentable. For, at most, their insatiable craving and distress associated with non-fulfillment may be momentarily assuaged by one or another kind of desire-satisfaction.^b That not being available, it may be temporarily ameliorated by a

6:58a The scriptural account of the story of Cain and Abel makes no mention of whether or how Abel *interacted* with Cain while Cain was experiencing distress (see *The Bible, Genesis*; 4:1-11). It simply focuses on the ‘unbrotherliness’ of Cain’s act of fratricide and consequent retribution. The fact, however, is that response-ability for being one’s “brother’s keeper” is bilateral. Though it isn’t characterized this way in *The Old Testament* because the importance of proactive ‘brotherly love’ wasn’t yet fully appreciated, it behooves us to consider whether, to what extent, and in what way there may have been a ‘sin of omission’ on Abel’s part—a lost opportunity to bring about consequences other than the unfortunate ones that ultimately befell both him and his brother. The implications of this, when considering the degree of one’s response-ability in specific relationships as well as deciding what makes the most sense in terms of general polity, are considerable.

6:58b It is important to note that thinking, feeling and acting ‘like a winner’ and thinking, feeling and acting ‘like a loser’ are not actually diametrically opposed. Though one or the other kind of ‘psychology’ may be preponderant at any given point, they are operationally co-related—unenlightened individuals tend to think, feel and act ‘like winners’ and ‘like losers’, depending on how things seems to be going *vis-à-vis* whatever ‘ideal’ is uppermost in their minds and hearts at the moment.

6:58c In Judeo-Christian-Islamic metaphor, they suffer the tortures of *Purgatory* or *Hell*.

6:58d Many just become more and more absorbed and enmeshed in comparison-with-ideal based projections of inadequacy and insufficiency (or potential therefor) which, though illusory in terms of Absolute Reality, nevertheless, are really subjective-experience determining. (This is reminiscent of a story circulated about the Dalai Lama who, when asked by someone if ‘death’ was really an illusion, reportedly replied, “Yes, but it is a very real illusion!”)

comparison-generated ‘sense’ that they or their loved ones in some way ‘have more’ and so are ‘better off’ than in the past, or ‘not as badly off’ as others in the present—that is, if such happens to be the case, which it clearly isn’t for a great and growing number.

6:58 Eventually, however, as those who imagine they can be ‘winners’ in such quest ever more competitively struggle to achieve and exploit every possible advantage, disregarding the well-being of and, therefore, alienating and becoming alienated from more and more others, in an attempt to pursue, preserve and perpetuate what they conceive to be ‘gains’,^a and as those who think and feel they are ‘losers’^b experience greater and greater erosion of faith and hope, and therefore become more and more desperate and *demoralized* and opt for whatever provides them with immediate relief and gratification even when such choice is patently destructive and wasteful, all who, because of pejorative judgmentalism, fail to positively appreciate and lovingly make the best of what’s going on in themselves and others around them end up suffering great pain and privation^c as the weave of their existence unravels and falls apart as a result of unwholesome practices and gross abuse. Ultimately, if they don’t wake up to what’s really going on^d and consequently develop and maintain salutary orientation of personal and interpersonal attitude and intent, thereby reversing their trajectory at

6:58e “From him that [thinks, feels and acts as if he] hath not shall be taken away even that which he hath.” (*The Bible, Matthew*; 25:29.)

6:58f Each macrocycle of the kind of planetary developments being discussed culminates in a sort of mass ‘acceleration’ event, in which those who see beyond and transcend the limiting constraints and attachments of matter-ensconced consciousness ‘take off’ in terms of Creativity, like a surfer catching a wave (“Verily I say unto you, That there be some of them that stand here, which shall not taste of death, till they have seen the kingdom of God come with power.” *The Bible, Mark*; 9:1), while those aren’t ‘up to speed’ in this regard ‘fall into a trough’ and ‘get left behind’.

6:59a Note that those who’ve been ‘errant’, even markedly so, are not, simply by virtue of that fact, excluded from such process. ‘Forward’ movement, in this regard, depends mainly on one’s capacity and readiness to learn from one’s own and others’ experience. (“Be thou the greatest of all sinners, yet thou shalt cross over all sin by the ferryboat of wisdom.” *The Bhagavad Gita*, 4:36.)

6:59b It generally isn’t!

6:59c Though not the particular time and way it happens, one might say such eventuality is, in a sense, ultimately ‘predestined’ because the process of *idealization* is such that, no matter how good one’s situation, higher ideals which are envisioned and desired (as stated in Paragraph 6:46), by definition, always remain unfulfilled.

some point along the way, they lose their ‘place’^e in the evolutionary progression of Life.^f

6:59 Fortunately, the very severity of the crises those who are errant bring upon themselves and subject others around them to also serves as a catalyst for positive change in those who have as yet underutilized capacity to acknowledge and constructively relate to the truth.^a Whether such eventuality is welcomed or not,^b sooner or later, particularly after repeated or lengthy trial and tribulation, when their strength is depleted, beleaguered individuals experience a state of psychospiritual ‘bankruptcy’, in which the hope of attaining idealization-fantasy fulfillment dies,^c and they starkly see that even seeking to compensate themselves for such unfulfillment by means of substitute desire-gratification dooms them to endless effort, if not utter frustration and futility.

6:60 They enter a phase, poetically alluded to as ‘the dark night of the soul’, characterized initially by feelings of upset and anger, then despair, followed by sadness, depression and, ultimately, resignation, in which yearning and striving for what they desire, because satisfaction continually eludes them, finally cease. Sense of purpose is lost. What they do or don’t do then matters little to them, if at all. Life seems a cruel joke, if not meaningless. The process continues, generally in waves and spurts, till they fully accept the fact that they cannot have things be the way they want them to be (or not

6:60a As they approach such a condition, they become receptive to messages which promote the adoption of an attitude of genuine humility: “Which of you by taking thought can add one cubit unto his stature?” (*The Bible, Matthew*; 6:27); “I say, ...to every man that is among you, not to think of himself more highly than he ought to think.” (*The Bible, Romans*; 12:3).

6:60b Many speak of such happening as ‘surrendering to God’.

6:61a “Blessed are the poor in spirit: for their’s is the kingdom of heaven. Blessed are they that mourn: for they shall be comforted.” (*The Bible, Matthew*; 5:3-4); “The righteous who worship Me are grouped by stages: first, they who suffer.” (*The Bhagavad Gita*, 7:16); “God resisteth the proud, and giveth grace to the humble.” (*The Bible, I Peter*; 5:5)—such quizzical-to-the-uninitiated statements all reflect the fact that ‘failure’, in terms of egotistical striving, and ‘loss’, in terms of egotistical yearning, are prerequisite to what has been alternatively referred to as the ‘liberation’, ‘salvation’ and ‘redemption’ of the Soul by those who’ve been through the process.

6:62a Because such happening is experienced as moving from a state of unhappiness and anomie to one of being joyfully alive, many describe it as a ‘rebirth’ of sorts. (“Except a man be born again, he cannot see the kingdom of God.” *The Bible, John*; 3:3.) And, because it generally doesn’t happen as a result of immediate willful intention but, rather, despite prior effort to gain happiness in other ways, many interpret it as a ‘merciful gift’ or ‘undeserved reprieve’. (“He helps whom He will, and He is Exalted in Might, Most Merciful.” *The Quran*, xxx:5; also see *The Bible, Ephesians*; 2:1-8, for example.) In fact, however, it is simply the organic freeing for further development of one’s previously false-ideal fixated, and therefore unreality-imprisoned, capacity to appreciate and love. Though it may have the ‘look’ and ‘feel’ of an arbitrary bestowal because one cannot willfully direct its occurrence, as is clearly the case with a seed that germinates and begins to grow,

be the way they want them not to be). In the end, truly humbled,^a they reach the point where they stop being ego-centrally willful and demanding,^b whatever their personal predilection and preference may have been or yet be.

6:61 Then, because no longer preoccupied with dreams of idealization-fantasy fulfillment and schemes aimed at attaining the same, they begin to be open to truly savoring and appreciating actualities and possibilities that are inherent in, and so embrace and act to creatively enhance, their and others present condition and circumstance, whatever this happens to be. As a result of becoming *disillusioned* regarding the possibility of actualizing and enjoying what, because of comparison-based sensation and logic, they previously mentally and emotionally fixated on as ‘ideal’, by default as it were, without specifically intending to, they organically rediscover and reexperience the beauty and bounteousness of Life as is.^a

6:62 In due course, such rediscovery and reexperience sparks a *conversion* in one’s outlook and mode of operation.^a Because one then experientially knows disappointment and dissatisfaction to be idealization-associated blights, one becomes more wary of and less likely to be lured by fantasy-based temptations and, if and when one gets ‘snared’ by them, more quickly frees oneself from such entanglement by reestablishing wholesome relationship with what is in truth.

such *conversion* is a function of *That Which Is* in a human being ‘naturally’ becoming what It has the capacity to become upon the weakening and rupture of the temporarily functional but ultimately Life-constricting shell of personal egotism.

6:62b “The body of man is the playground of the Self,” (*The Bhagavad Gita*, 13:1); that ‘Self’ being “the Eternal Spirit, ...the [divine] Presence in the hearts of all.” (*Id.*, 13:12-17).

6:62c Even when in the throes of physical or emotional pain and loss, individuals who are truly cognizant experience what’s spread on the table before them to be a plentiful smorgasbord, with lots of salient issues to contemplate and many possible objectives to pursue.

6:62d Especially if you still believe intention-emendation to be a better means of Life-enhancement than attitude-emendation, let your own experience bear witness: Love is not a by-product of Desire and cannot be manufactured by Will. No matter how much one wants or tries to *be* loving, one cannot truly love what one does not appreciate, and only if one is completely appreciative can one be full of love!

6:62e Those who are loving “seeketh not [their] own” gratification. (*The Bible, I Corinthians*; 13:5); “Whatever [the sage] undertakes is free from the motive of desire.” (*The Bhagavad Gita*, 4:19).

6:62f “The Self of him who...has...attained peace...looks impartially on all—lover, friend or foe; indifferent or hostile; alien or relative; virtuous or sinful.” (*The Bhagavad Gita*, 6:7-9.) Such individuals are “free from selfishness, without pride, equable in pleasure and in pain, ...always contented, ...with mind and reason dedicated to [Life].” (*Id.*, 12:13-14.)

6:62g The phrase ‘Life processes’ includes *beings* as well as *happenings*. These are phenomenologically not as different as you may be inclined to think: beings are actually happenings with a particular history-conditioned character, just as matter is energy

Gradually, more and more often, and each time more fully, recognizing the bounteousness of experience and ongoing opportunity for discovery, development and joyful expression afforded by Life as It is to be a phenomenal boon,^b one proceeds with an attitude of greater and greater appreciation^c and consequently love.^d As the quest for ‘more’ desire-satisfaction then becomes superfluous,^e one increasingly enjoys and, so, more and more ‘naturally’ acts to enhance developments in Life’s garden, whatever one’s situation and whoever one may be with.^f Such progression ‘naturally’ culminates in one’s actualizing totally positive modality and flourishing in complete psychospiritual communion with Life processes^g one is part and parcel of, as all one’s giving and receiving becomes geared to this.

o o o

6:63 Even if you see that you are presently quite far from the *Omega*-state referenced in the preceding sentence,^a you have good reason to rejoice; the fact that you find words such as these appealing indicates that you are well on your way towards it.^b The following pointers and suggestions are geared to help you become more rooted in the kind of knowledge and engaged in the kind of process that will lead to such soul-blossoming and fructification sooner rather than later.

6:64 Thoughtfully study and mull over the foregoing synopsis or other expressions of like gist, so that the dynamics

with a particular space-time locus.

6:63a This is the acme of Life's evolution in the space-time world. Though Creativity in this world is my chosen, as well as recommended, focus because what happens in the 'here and now' is what is most pertinent to our ongoing growth and development, it is worth mentioning that such 'peak' actualization is also the gateway for 'ascendancy' into the more glorious realms of Intelligence from which *time*, *space* and *nature* as we know them spring, where "there [is] no more death, neither sorrow, nor crying, neither...any more pain," (*The Bible, Revelation*; 21:4) and "there [is] no night...and they need no candle, neither light of the sun," (*Id.*, 22:5) as "dwelling in Wisdom and realising My Divinity, [mature souls] are not born [and so also do not die, in earthly terms] again," (*The Bhagavad Gita*, 14:2) but "reign for ever and ever." (*The Bible, Revelation*; 22:5).

6:63b "They that hear shall live." (*The Bible, John*; 5:25.) Also, in case you are worried because you recognize that you are still immature, or 'imperfect', in terms of Wisdom and Love as physical demise approaches, note that this is not a negative indication. (See *The Bible, Luke*; 23:39-43 for a case in point.) Soul-realization is ever-ongoing. Often, the kind of Life I speak of isn't fully actualized till one enters and is revived in the hereafter. ("The dead shall be raised incorruptible." *The Bible, I Corinthians*; 15:52.)

6:64a See Notes 6:36c & d and associated body text.

6:64b *I.e.*, personal thoughts, emotions, expectations, motives, wishes, etc.

6:64c *I.e.*, influences stemming from the thoughts, emotions, expectations, motives, wishes, etc. of others.

6:64d "Eye hath not seen nor ear heard...the deep things of God...because they are [psycho]spiritually discerned." (*The Bible, I Corinthians*; 2:9-14.)

that underlie and kinds of outcome that attend both negative and positive attitude development become integral aspects of the 'frame of reference' of your consciousness. And, extending the investigative procedure mentioned earlier,^a continue to scrutinize and contemplatively explore happenings and trends, with a view towards comprehending what is psychospiritually occurring in^b and to^c you and those you are involved with and connected to. Because psychospiritual factors are not physically observable,^d even those who are gifted in this respect have to exercise and learn, via practice and *review*, to coordinate the operation of the 'eye' of their Intellect with the 'ear' of their Intuition in order to become adept at making pertinent deductions and inferences.^e As time goes on, you will be more and more able to diagnostically discern what is going on in your and others' being-and-becoming process and know what will be most constructive.

6:65 Motivate yourself to persevere in such pursuit by reminding yourself that, if you are to engage in the kinds of giving and receiving that are relationally salutary^a (and therefore *Omega*-state incipient), awareness of what psychospiritually ails you and others around you, the causes of such ill-being, what truly healthy psychospiritual development 'looks' and 'feels' like, and the causes of such well-becoming, is essential.

6:64e Just establishing a frame of reference and placing things in perspective isn't enough. To reach 'right understanding', one must also develop a 'feel' for the way psychospiritual dynamics operate, as is evidenced by the fact that many clever scholars, geniuses even, arrive at faulty conclusions and make quite foolish decisions in their relationships with others.

6:65a Such that individual 'members' become "fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, mak[ing] increase of the body unto the edifying of itself in love." (*The Bible, Ephesians*; 4:16.)

6:66a See Paragraph 6:39.

6:66b You may strengthen your motivation to do this by reminding yourself that such fear, anxiety and worry not only attitudinally 'invite' trouble (see Paragraph 5:95), as is often proved by those who fail to 'face off' a growling dog for example, but also cause one to overlook and, so, not activate and utilize positive potentials and opportunities because one is then just avoidance-focused.

6:66c As mentioned in Note 6:39b, there are many techniques and procedures which can enable you to do this.

6:66d I could, of course, have just as well used the terms *Intelligence*, *Creativity* or *God* here, instead.

6:66e "Thine ears shall hear a word behind thee, saying, This is the way, walk ye in it." (*The Bible, Isaiah*; 30:21.)

6:66f *The Bhagavad Gita*, 6:8.

6:67a As the continuing unfoldment and progressive revelation of *Divine Creativity*.

6:66 Don't let yourself be discouraged or deterred by the type or intensity of any pathogenicity you discover. As already mentioned,^a till you become capable and confident, in order to calmly face and constructively deal with what you encounter in this regard, you may have to repeatedly elect to transcend *fear* of pain and loss, as well as associated *anxiety* and *worry*,^b by deliberately calming and relaxing yourself^c and provisionally (till you know Its complete reliability) trusting the fact that, because Its prime motive is to actualize and experience love and joy in creative flow, the Spirit of *Life*^d which is within you will Itself lead you to become aware of and elect to modulate your giving and receiving in ways that are positively creative^e if you simply orient It the 'right' way—that is, if, instead of reifying your present set of likes and dislikes and holding onto beliefs and opinions based on them, you sincerely desire and open yourself to "wisdom and spiritual insight"^f regarding what is going on.

6:67 The most persistent distraction you will encounter, which will incline you to not relax and not trust and not rely on the adequacy of such process, will be your own emotional reactivity to what you continue to categorize as and judge to be 'good' or 'bad' (or 'not good enough') aspects of your or others' experience and expression. Well after you've begun to see things in their true light,^a there will be times when such categorization and judgment will bias you away from

6:67b Lest you wishfully imagine that you or anyone else is (or, in the case of someone who's passed on, was) beyond the possibility of such temptation, let me remind you that, though he was clearly extremely advanced developmentally speaking, as indicated in *The Bible, Luke*; 4:3-13, Jesus himself was not exempt. Not just 'ordinary' thoughts and feelings, but epiphanic 'inspirations' as well as 'visions' and 'voices', including 'channeled' messages, should therefore be routinely scrutinized and screened for Life-subversive attitudinal implications. ("Believe not every spirit, but try the spirits whether they are of God." *The Bible, I John*; 4:1.)

6:68a Only when we become consciously 'anchored' or 'lodged' (some speak of it as being 'centered') in awareness and experience of the indomitability and absolute beneficence of Life's creative essence, such that, regardless of the vagaries of circumstantial events and situational stimuli, certainly of our security and well-being overrides contrary biophysical and intellectual 'programming', do we stop being cowed and swayed by valencies of desire and aversion stemming from sense perceptions and 'logical' comparisons thereof. "Mounting above the pairs of opposites" (*The Bhagavad Gita*, 4:21) can only be accomplished to the extent that one is ensconced in such 'ultimate' Wisdom.

6:68b Regardless of the degree to which these descriptions apply to your or others' particular circumstance at the moment, they characterize our general predicament as a species right now rather well, don't you think?

gracefully accepting, genuinely appreciating, and lovingly acting to enhance the quality of the living flow of Creativity as It exists and goes on in yourself and others in the present. In proportion to the degree of your attraction to what you think and feel is 'good' (or 'better') and the degree of your aversion to what you think and feel is 'bad' (or 'worse'), you will be tempted and feel drawn or impelled to try to make experience and expression conform to some idiosyncratic ideal. In such case, instead of being Reality-oriented, what comes to mind and 'appeals' to you (in other words, your *Intuition*) will be desire-and-aversion biased, to one degree or another the seductive machination of a metaphorical Satan.^b

6:68 Experience of frustration and failure will therefore persist a fair while. Even after you've attained considerable insight, because you still respond *instinctually*, impulsively seeking to actualize and experience conditions which sense-based perception and comparison-based logic have led you to idealize and desire, instead of recognizing and electing to proceed in positively creative ways in relation to and with others around you, you will undoubtedly sometimes make ill-fated decisions and choices^a which result in your going up a blind alley, getting wedged between a rock and a hard place (as the saying goes), or becoming mired in muck at the bottom of a hole or ditch.^b

6:69a Even the very ‘worst’ ones. In this regard, the saying, “It is darkest before dawn,” is apposite since, as discussed in Paragraphs 6:59-62, a bona fide *conversion* experience is most likely then in the offing.

6:69b We are ignorant and, therefore, functionally ‘blind’ insofar as we don’t know what the process of Being and Becoming we are part of is all about. It is by ‘stumbling into furniture’, ‘bumping into walls’, ‘falling down stairs’, etc. that we *discover* what we are not yet aware of and develop a more accurate picture of the ‘house’ of Creativity we live in.

6:69c The term, *virtue*, is much misunderstood and misapplied because of judgmental bias. Like all true virtues, the ones I list are virtues not because they are ‘good’ as opposed to ‘bad’, but because they are salutary in terms of the quality of the Life-outcomes they serve to induce.

6:70a See Paragraphs 5:39-40 and Note 6:62d, for example.

6:69 Such happenings should neither be dreaded nor lamented, however.^a They are ‘wake-up calls’ alerting you to the fact that you don’t yet have viable perspective on and appropriate regard for what you are part of and involved in. Psychospiritual growth and development depends on one’s increasingly learning—and without the feedback of frustration and failure signaling mistakes and errors there would be no such learning—to decipher what’s really going on and what really serves to augment It. Not only do the frustrations and failures you experience give you a ‘lesson’ from which you may learn to become more discerning regarding the nature and constitution of your current context,^b the particulars of the personal dissatisfaction and disappointment you suffer upon their occurrence also provides you with vital data which you may use to get a better ‘handle’ on the distress-precipitating aspects of your own psychospiritual constellation. You also then have the opportunity to discover the value of, and the incentive to adopt, practice and further develop, vital attitudinal ‘virtues’, such as acceptance, tolerance, equanimity, contentment, faith, patience, and openness to understanding and appreciation.^c

(**6:70** To reinforce and broaden what I’ve already stated regarding the relative merits and possibilities of intention-emendation and attitude-emendation,^a an aside is appropriate here: Besides the fact that attitude is the base on which

6:70b Hence the advice: “Let not...the fruit of thy action be thy motive; ...perform all thy actions with mind concentrated on the Divine, renouncing attachment and looking upon success and failure with an equal eye.” (*The Bhagavad Gita*, 2:47-48.) However, as long as one is still psychospiritually immature and prone to *idealize* (or *awfulize*, as the case may be) particular conditions and outcomes, meeting this ‘requirement’ is practically impossible.

6:70c Except in the sense that the futility of such effort may help set the stage for a *conversion* experience by precipitating exhaustion, leading to ego-defeat and ego-surrender, and ‘rebirth’ as transcendent Spirit.

6:70d By invocatory prayer. Though you may have to ‘cooperate’ with the process, by jettisoning contrary attitudes for example, earnestly believing—that is, adopting and maintaining an attitudinal expectation (see Note 5:30a)—that such prayer will be efficacious will, in due course, bring the attributes you desire into being in yourself.

6:70e By minimizing, if not completely discontinuing, allocations of attention and energy that are profligate and impedimental. Otherwise potentially productive “seeds” may fall “among thorns ...and [be] choked with cares and riches and pleasures..., and [so] bring no fruit to perfection.” (*The Bible, Luke*; 8:14.)

6:70f By ‘exercising’ them in various ways, in due course undertaking increasingly difficult tasks and accepting more demanding challenges.

6:70g *Integrity* and *fortitude*, for example, are twin fruits of such attitude-cultivation, which many mistakenly assume must primarily be the result of intentional exercise of will. Actually, however, it is because sages, or saints as they are thought of in some cultures, have reached the point where they are attitudinally “contented with every fate” (*The Bhagavad Gita*, 12:19) that they can choose to uncompromisingly follow the dictates of conscience

intention builds, the exercise of intention, except as done dispassionately, with detachment regarding immediate result, tends to embroil one in disappointment and dissatisfaction and consequent disruptions when goals are not achieved as quickly or as fully as wished.^b For these reasons, willful attempts to develop ‘virtues’ of any kind, or to exercise them beyond a certain point, generally prove counterproductive.^c Such attitudinal *characteristics* ‘organically’ emerge and develop, much like seedlings sprout in rain-soaked soil and grow towards the light, as one recovers and resurrects from failure and defeat as a result of Life’s beneficent ever-flowingness and ‘incorporates’ the knowledge that It is not only indomitable but, because a wider range of creative possibilities and new avenues for joyful experience (previously hidden and unexplored due to narrow mental focus and rigid emotional fixation) then come into view, continually provides munificent opportunity. Desirable attributes (*i.e.*, virtues) are therefore best invited,^d made room for^e and welcomed, as one might an esteemed colleague, and then, when they’re ‘in residence’, gradually strengthened and honed,^f like useful muscles and valuable skills.^g)

6:71 Especially when feeling thwarted and frustrated, if, rather than egoistically yearning even more intensely and striving even more determinedly to have things be the way you want them to be (or not the way you want them not

even under the most trying circumstances. Since the day is coming when whether or not you are 'clothed' in *integrity* and *fortitude* will be a crucial factor (see *The Bible, Matthew*; 22:11-14), take special note of this.

6:71a Recognition of the fact that this 'task' entails not struggling to actualize personal ideals is the key to appreciating the 'point' of the statement, "My yoke is easy, and my burden is light," (*The Bible, Matthew*; 11:30) which the ignorant find an insoluble conundrum. Of course, feelings of frustration, anger and loss, and often an onslaught of despair and grief as well, are likely to be experienced when one is in the throes of emotionally accepting what one does not like and 'giving up' hopes, dreams and wishes, especially those that one has been intensely cathected to. And such feelings may be quite 'heavy' at times, without some sort of relief even unbearable. But with acceptance and surrender, they eventually fade and pass. It is at that point, since one then no longer requires specific conditions or outcomes to be happy and joyful, that one finds oneself able to creatively deal with circumstances and possibilities in a manner that is carefree and lighthearted.

6:71b In effect, you will have more or less self-induced what I've referred to as a *conversion* experience, the degree of your resulting 'liberation' in this regard depending on the amount of personal 'baggage' you manage to let go of.

6:71c Some view such process as a reconditioning, others as a deconditioning, because one concomitantly 'returns' or, you might say, 'reverts' back to the state of grace one was in before becoming ego-derailed.

6:71d As things fall into perspective, analysis becomes increasingly unnecessary. One simply begins to 'see' and 'know' what's what. The effortlessness and lucidity of such experience, which often stands out in sharp contrast to what one has been accustomed to, has led many to attribute it to '*direct* knowledge' or '*super*consciousness'.

to be), you decide to let go of and not act on the basis of personal desires and aversions^a which keep you on such treadmill of sorrow and seek to understand what is going on and open yourself to appreciating what is positive and viable in your present context instead, the Intelligence that is within you will recognize and elect to proceed in ways that are Life-enhancing, whatever your circumstance and whichever possibilities may be at hand.^b And as you stop being swayed by the kinds of temptations and habits that previously impelled you to make woe-begetting choices and positively creative alternatives are validated and reinforced by whole-some actualization and ever more confident expectation of benign consequence,^c instead of requiring arduous soul-searching and overcoming of ambivalence, recognition and election of the 'best' way to proceed at any given point will take place with increasing speed and certainty, and ultimately be quite spontaneous^d and instinctual.^e

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6:72 You will be more likely to progress along such lines the more fully cognizant you are of the relevance of the fact that willfully trying to prevent or eliminate what prior conditioning and programming have made you emotionally averse to and attempting to obtain and secure what they've led you to fancy and prefer will ultimately not only not enhance the overall quality of your Life-experience and Life-expression, but actually divert you from and sabotage the

6:71e Though this point isn't reached without investment of a considerable amount of attention and energy and intelligent collation of a great deal of 'positive' and 'negative' cause-effect sequence data, as saints and sages will tell you, one then does not have to try to put personal judgments and wishes aside or struggle to decipher and do what will serve Creativity best. 'Right discrimination' is then simply the way one sees things as being, and 'right action' is what one then just 'naturally' chooses to do. (See *The Bhagavad Gita*, Chapters 2-5 generally, in this regard.)

6:72a "The outcome of Passion is misery." (*The Bhagavad Gita*, 14:16.)

6:72b Maintaining egoistic yearning and striving, based on personal likes and dislikes, only serves to preclude and postpone the 'surrender' that leads to the kind of attitudinal change which, in the metaphor of alchemy, effectually transforms the quality of Life from 'lead' into 'gold'—the *conversion* process described earlier.

6:73a So you don't interpret this statement too narrowly, note that it includes the fact that all things must pass—every form and *fashion* of phenomenological occurrence, not just 'things' material: "Whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away;" (*The Bible, I Corinthians*; 13:8) for example.

6:73b "Love worketh no ill..., therefore love is the fulfilling of the law." (*The Bible, Romans*; 13:10.)

6:73c However problematic, frustrating or otherwise troublesome these may be at the moment. A *loving* stance, characteristically, involves being "kind, ...bear[ing] all things, ...[and] endur[ing] all things," (*The Bible, I Corinthians*; 13:4-7) such that one is "contented with every fate, ...and filled with devotion." (*The Bhagavad Gita*, 12:19).

6:74a He saw that past injury and pain (*i.e.*, 'sins') could often never be truly compensated for, and that application of the

possibility of such improvement instead.^a So, though I have already extensively detailed the dynamics underlying this seeming (to the uninitiated, that is) paradox,^b let me condense and restate what I've been saying in the form of a couple of axiomatic principles:

6:73 Just like the proverbial 'bad worker' who 'quarrels' with what he has to work with, you will not proficiently deploy your Life-Force to the degree that you view, and so deal with, *yourself, others, or the condition and situation you or they are in*^a—because these are the tools at hand and the medium of your Creativity—as anything less than completely sufficient and fully acceptable. You can (and will) only be Life-enhancing to the extent that you utilize and develop your capacity to appreciate the potential inherent within and, so, lovingly work with^b whatever you may think of as your own or others' circumstantial 'limitations' and 'failings',^c in other words, with what's done as done and what is as is.

6:74 And so you will feel free to respond to Life-happenings in whatever way you think will be most creative, let me additionally point out that Moses prescribed making equitable recompense at least and exacting equitable retribution at most (*i.e.*, 'justice' as a principle), Jesus promoted repentance and forgiveness (*i.e.*, 'mercy'),^a and Muhammad advocated both sets of ways of dealing with what were

principle of equity alone results in people being forever ‘indebted’ and ‘damned’ in consequence.

6:74b Which is *Wisdom*, indeed!

6:75a “Forgetting those things which are behind, and reaching forth unto the things which are before.” (*The Bible, Philippians*; 3:13.)

thought of as ‘rights’ and ‘wrongs’, because most people in their times and places tended to get so caught up in ‘good vs. bad’ judgmentalism and consequent chains of negative emotional and behavioral reaction that healthy relational homeostasis couldn’t be (re)established and maintained without such formula-devices. Those who truly understand and appreciate what Life is about and therefore seek to live in accord with the *Logos* (or logic, in the sense of ‘rationale’) of Creativity,^b however, recognize the pitfalls that attend blind reliance on procedural guidelines, and so rely directly on Intelligence to expand their awareness of what actually leads people to cause and suffer injury and pain, project probable consequences of possible courses of action in response to them, and learn to do better by assessing the actual results of their and others’ choices in this regard as they go along, instead.

6:75 Not dwelling on ‘sins’ and consequent injury and pain any longer than is necessary to learn whatever lessons may profitably be learned from them,^a in dealing with problematic situations stemming from interpersonal transgressions and violations, they decide whether and to what degree to be disciplinary and demanding of retribution and whether and to what degree to be magnanimous or conciliatory, for example, as well as whether other kinds of tactics and approaches more specifically focused on education and

6:75b Including the fact that individuals transgress and violate others, not because they are inherently unloving or ‘bad’, but, as explained in Paragraphs 6:46-57, because they get caught up in feeling that Life as is is not good enough and don’t recognize their cosmic identity and kinship with everyone else.

rehabilitation are called for, by dispassionately determining which or what combination of these is likely to result in the greatest degree of personal and social well-being, given the specifics of each situation and the particular sensibilities of those involved. Instead of just emotionally ‘satisfying’ themselves and others and restoring social homeostasis by acting and getting others to act in accordance with culturally *formulated* notions of justice and mercy, they use their knowledge of the truth^b to face, deal with, assuage and move past whatever anger, guilt or other kind of upset may have been (or yet be) roused by injury and pain, and creatively act to raise consciousness and elicit behaviors that are loving and non-violational in the first place.

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6:76 Now, even if you fully concur with the foregoing statements and diligently attempt to proceed as suggested, you may still find yourself unable to accept and creatively work with aspects of Life which, because of deep-rooted mental and emotional entanglements, you experience as being too frustrating or burdensome, painful or frightening, awful or ugly, ‘wrong’ or ‘immoral’ to do so. In such case, you had better avail yourself of others’ help and guidance.

6:77 Particularly if you’ve been severely debilitated, whether by other’s negativity or illness of your own making, in order to regain a modicum of health and get to the point where you can successfully cultivate and maintain positive

6:77a If and when you do so, be aware that whether succor and aid that is received will actually serve to remedy a condition or not is not indicated by how good it makes you feel or how well it helps you function in immediate terms. The various contrasts, in terms of kind and degree of benefit that accrues, between being fed and being enabled to feed oneself, and between that and being enabled to feed others as well, and between that and being enabled to become an enabler, make this quite clear.

6:77b In this regard, be aware that whether what one garners is Wisdom or not is not indicated by the degree of its cogency or its power to guide you away from ‘failure’ or towards ‘success’ in any given instance. The most astute assessments and most pertinent advice by others, for example, will not help you to learn to exercise and increase your capacity to become more discerning and adept at creative decision-making as you encounter and experience Life’s ever-varying contexts and conditions. Particularly if you fall prey to the temptation to accept what others say as ‘doctrine’, your developmental process will be set back, as you will then, in effect, just school yourself to proceed ‘by rote’. Aside from the fact that the information others provide may well not be on target, diagnosticians and fortune-tellers (who may present themselves as ‘readers’, ‘advisers’ or ‘experts’ of one or another sort) who provide pat answers to stated or unstated questions are therefore generally best given a wide berth. Those who are enlightened, even when they have the necessary talents and skills, usually avoid performing in such manner.

6:77c Of course, not blindly, but *mindfully* learning to become more discerning and capable of creative self-direction as you do so.

6:77d Particularly now, as the results of unwisdom and unlovingness are once again becoming apparent, many are discerning and promoting positively creative ways of living: “Thy watchmen shall lift up the voice; with the voice together shall they sing: for they

development in yourself and contribute to that of others around you, you may have to seek nurturance^a and tutelage^b from others who are able and willing to provide these, as well as follow prescriptions and participate in programs they have devised to lead people to take Life-affirming and Life-enhancing ‘steps’;^c consisting of positive attitude-formulating and intention-guiding philosophies, myths, rituals, practices and prayers.^d Even when relatively healthy and ‘well’ on your way, you may progress more rapidly and become more robustly creative by availing yourself of such enrichment.

6:78 But no matter how significantly your or others’ process may be enhanced as a result of such engagement, make sure you don’t abdicate personal response-ability, and continue to be wary in this regard. Just because articulate teachers and skillful practitioners make wise pronouncements and many do well by participating in their programs and adhering to their prescriptions doesn’t mean that such individuals have full understanding or that their procedures are altogether beneficent. Significant omissions and imbalances may result in deleterious effects in certain cases (which may be hushed up or explained away by enthusiastic supporters). Also, generally unfortunate consequences may only become apparent further on.^a

6:79 Be particularly leery of the seductiveness of the higher levels of comfort, security, sense of belonging and

shall see eye to eye, when the Lord shall bring again Zion.” (*The Bible, Isaiah*; 52:8.)

6:78a The possibility of there being blind spots or unhealthy distortions of understanding and purpose in philosophies, myths, rituals, practices and prayers is often overlooked, particularly when many hold them in high regard. Prayers, for example, especially when addressed to a benign deity, tend to automatically be thought of as ‘holy’. But, because they serve to reinforce one’s orientation and intensify one’s focus whatever these happen to be, those arising from delusion, especially ones aimed at overcoming imagined inadequacy and insufficiency, will ultimately lead to even more distressing entanglement, though, because of positive elements such as a belief in the potency of Spirit embedded in them, they may well be instrumental in bringing about a certain degree of beneficial experience in the short run.

6:79a Any more than a flock of sheep tended to by shepherds—though their well-being (and, of course, that of the shepherds) may certainly thereby be ‘preserved’ a good while—is or will become, by virtue of that fact, capable of creative self-direction and sustained community-development.

6:79b Though many have projected, and so ‘see’, such inspiration as having an external genesis, the word *demonic* is actually just a descriptive *characterization* of subjectively formed gestalts which ultimately lead one to experience disappointment and dissatisfaction, develop negative attitudes and apprehensions, and so both cause and suffer additional distress and pain.

6:79c ‘Formulas’ and ‘structured solutions’ may enable one to effectively deal with certain types of problems in particular kinds of situations. But one eventually ends up being ‘a lost ball in high weeds’ if one doesn’t become intrinsically capable of constructive resolution of complex issues because, as long as the tendency towards negativity persists, it will ‘work’ to insinuate itself in

other types of creature rewards and satisfactions which established programs and prescriptions of various kinds may enable you and others to attain. Many achieve their results the same way prosthetics, which help people to function relatively well in physical terms, do. Such support and assistance can instrumentally help individuals and groups to function productively in spite of shortcomings and weaknesses, sometimes quite dramatically so. But don’t let yourself therefore be lulled, as so many currently are, into thinking that you and others have therefore reached, or will in time thereby reach, full maturity in terms of psychospiritual development.^a Such maturation (of *Love* and *Wisdom*) requires that individuals ‘organically’ develop the capacity to detect, diagnose and dispel whatever demonic inspiration^b they or others around them may yet find appealing and captivating, as well as to creatively implement adaptive strategies in relationship to and with affiliates of complementary capacity, by consciously grasping, appreciating and devoting themselves to maximal fulfillment of the Power and Purpose of Being and Becoming that every aspect of Life is an expression of.^c In this respect, “every man shall bear his own burden.”^d Though one may indeed be genuinely assisted and helped to learn by others along the way, ultimately, the response-ability for becoming a full-fledged agent of Creativity is one’s own, no one and nothing else’s.

human affairs in fresh ways and forms. (What's happening around the globe as a result of the way we've medically managed biological pathogens provides a good illustration of such phenomenon, though, because of the 'physical' nature of the enterprise, not a completely revealing one.)

6:79d *The Bible, Galatians*; 6:5.

6:80a Beware worshipping 'false gods' in this regard. The similarity between the words *idol* and *ideal* is not accidental.

6:80b Many have extolled *faith* and *hope* as preeminent virtues. Indeed, I have done so myself, since one certainly can't do well without them. However, it is important that these not be idealized either. Like *giving* and *receiving*, they don't always result in good effect. They are beneficial only when based on and related to what is truly healthy and functional. Delusional faith and blind hope lead one ever deeper into the shroud of somnambulistic 'dreams' which, though often quite wonderful for a duration, because Reality is then unheeded and what is important lost sight of, as illustrated by much of what's happening in the world around us today, end up becoming dreadful 'nightmares'.

6:81a To the point where it has become *instinctual*.

6:81b Making intelligent interpolations and extrapolations, as necessary.

6:80 In such venture, as you might expect me to caution and advise given everything I've said leading up to this point, always be alert to the fact that idealizations about what is communally 'right' or 'best'^a may be quite misleading and woe-begetting. Don't sweep truth under the rug because you *faithfully* believe and *hopefully* expect^b that pursuing such ideal-actualization will ultimately be Life-enhancing. Be quick to acknowledge, learn from, and find ways of getting out of and moving beyond whatever hellishness you or others may have consequently fallen as well as 'tripped' fellow beings into, and don't blame scapegoats for what goes wrong.

6:81 The mistakes we've made and the kinds of complications that have ensued in the foregoing regards are too numerous and interleaved to differentially detail and catalog. So let me just highlight some that generally pertain to naively caring individuals whose 'sense' of personal and social well-being has gotten troublesomely tied^a to the degree to which they and others who've become especially important to them experience pleasure and gratification, and urge that you contemplatively look^b to see whether and in what ways they apply to you and others around you, as you go on.

6:82 Desire to maximize pleasure and gratification leads a great many to seek to actualize and maintain the 'ideal' of communal power and security to the point where they condone, adhere to a code of silence regarding, and collude

6:82a Others in their family, ethnic, business, political, professional or socioeconomic class groups, for example.

6:82b Again, because of the worldly connotations such words have, let me remind you I am speaking in much more than material terms.

6:82c Since we are all part of the same ‘body’, any form of collaboration which disproportionally serves the collective purposes of one group (or some groups), in effect, becomes a cancerous malignancy. In this regard, note that, because we are all part of the same planetary ‘host’, any social system or institution, even ones designed to ‘impartially’ serve all people as a group, will be creatively functional only insofar as it honors and serves the process of Life’s planetary Being and Becoming *in toto*.

6:82d As you are probably aware, the trail of human history is littered with such incidences stemming from the aforesaid motivation.

6:82e Composed of dinosaurian interest-groups whose members foolishly think, in a travesty of logic (see Paragraphs 6:19-20), that aiming to maximize group benefits is the best way for them to ‘make a good living’, and that simply continuing to ‘invest’ a portion of thereby-reaped ‘profits’ to promote more ‘growth and development’ along the same lines will make such scheme indefinitely sustainable.

with, expressions of thought, feeling and behavior by fellow special-interest group members^a which neglect and are deleterious to the well-being and healthy development of ‘outsiders’—other people and aspects of what is thought of as ‘the natural world’—in their environment. Though they and their affiliates may thereby enjoy a greater degree of pleasure and gratification for a while, their gains in this regard are short-lived and they eventually pay a terrible price,^b as such communal *partiality* allows various kinds of corruption to go on unchecked and contributes to their getting worse, results in increasing social and environmental stress and degradation, and, as karmic consequences come home to roost, ultimately redounds to their own detriment. Besides disrupting the balance and poisoning the health of the ecosystem they are a part of, which itself is sufficient to precipitate disastrous consequences in due course, they provoke others to defensively adopt similar self-serving policies, escalating an ‘us vs. them’ contest for advantage and ascendancy, which ultimately necessarily becomes a *no-win* competition.^c Even if such rivalry doesn’t deteriorate into a morass of dirty tricks and bully tactics or erupt in a conflagration of violent strife and vendetta^d because law-and-order ‘norms’ that exclude such behaviors are agreed upon and enforced, if and as group self-interest becomes the dominant ‘ethic’, the edifice of society itself becomes a hierarchically exploitative pyramid-scheme^e which, because it ends up

6:82f See *The Bible, Daniel*; 2:31-35 in this regard!

6:82g Hence the historically documented demise of even the most unrivaled empires and civilizations.

6:83a Since they then don't *exercise* their own capacity to cope and make the most of Life in the context of existing contingencies, they become psychospiritually 'weak', susceptible to experience of mental, emotional and physical distress when their desires aren't satisfied, and, in many cases, deteriorate to the point where they aren't just unwilling but actually unable to function without special 'treats' and 'extra' consideration. This is the etiology of the huge number of varieties and ridiculous degree (when compared with other creatures) of voraciousness and dependency presently exhibited by so many supposedly 'adult' members of our species.

being based on 'feet of clay',^f is doomed to collapse and crumble at some point.^g

6:83 Desire to maximize conjoint enjoyment and gratification also leads many to enshrine the 'ideal' of communal sharing. They consequently adopt an 'ethic' that justifies extracting as much as they can from and minimally contributing to 'outsiders', and both giving those they 'love' as much as possible and receiving as much as possible from those who 'love' them. However, instead of making them and those in their communal groups more fulfilled and content as imagined and hoped, such sense of entitlement and indulgence just ends up 'spoiling' them by conditioning them to rely on and continue to expect inordinate consideration. Not only do they therefore become more 'needy' and 'greedy',^a if and when they don't get what or as much as they'd like, instead of assuming response-ability and making the best of what's available, they become choleric and cantankerous. Consequently, those around them—'loved ones' as well as the community-at-large—are increasingly demanded of and put upon. As you might expect, the dynamics of society become what you'd expect to find operational on an overloaded lifeboat in due season.

6:84 Desire for the actualization of the forementioned kinds of communal 'ideals' also frequently leads those who are fervent in such regards to vilify, condemn, persecute and

6:84a Because their *conversion*, such that they truly understand, appreciate and embrace the fact that we are all shoots off the same root and part of the same tree, is yet far off, those who are extremely ideal-oriented often become so put off by what they see as others' defects and failures that their interpersonal attitude ends up pretty much being "Let the Devil take the hindmost." Beware that you don't fool yourself or get fooled by others who adopt an apparently moral posture in this regard: Many who think they advocate and live up to 'decent' social standards are actually as diabolical in their assessments of and reactions to others as the most unabashed misanthrope.

6:84b Generally speaking, that is. Those who are mature and self-assured will, of course, transcend mean-spiritedness aimed their way, like a 'grown up' the expressions of a child's temper, or a 'big' dog the yaps and nips of a tyke.

6:84c Hence, for example, the exhortation, "Fathers, provoke not your children to wrath," (*The Bible, Ephesians*; 6:4) aimed at patriarch's of old. In this regard, note that reactions to mean-spiritedness are frequently displaced. In cases where the possibility of reprisal, ostracism or other real or imagined adverse consequences inhibits vengeful response towards others who wield significant power, it tends to be 'acted out', with fabricated justification, against scapegoats, especially if they are societally disparaged and perceived to be weaker. If you delve into matters deeply enough, you will see that such displaced anger is a large component of the impetus underlying just about every act of 'crime' and 'prejudice', from the least pernicious kinds of subjugation and exploitation to the most rapacious attacks and atrocities.

6:85a I don't mean to belittle such 'reasons'—some offences are indeed egregious.

ostracize those who, in their estimation, detract from or don't sufficiently contribute to their fulfillment, and justify such reactions by rationalizing that the 'negative reinforcement' they provide will function as a corrective influence.^a But though others may to some extent be thereby coerced into behaving in ways they consider 'good', such tactic is of questionable value. Those who act 'respectably' for such reason, as you probably know from personal experience or watching the news, quite readily behave in ways that are delinquent in relation to others if they think they won't be noticed or held accountable. And such measures eventually prove quite counterproductive in any event. The resentment they provoke and the sense of alienation they breed^b fester as deceit, malingering and other kinds of passive-aggressive behavior on the part of those who are treated as outcasts because they don't measure up to 'ideal' standards, if they are relatively weak and fearful, and erupt in overt defiance, retaliation and attempts at unilateral usurpation, if they are relatively strong and courageous (or just rabid and reckless because they've reached the point of desperation!).^c

6:85 Whatever the reasons for one's originally feeling 'offended',^a since such (consequent) behaviors are themselves neither endearing nor easily bearable, if and as one reacts vindictively when 'ideal' standards aren't met, one gets caught up in an escalating spiral of antipathy and antagonism. Ultimately, of course, one just ends up stewing in one's

6:85b At first, one may experience the very opposite to be the case, because feelings of ‘righteousness’ and ‘dreams of victory’, which antipathy and antagonism tend to stimulate, can, for a while at least, be quite invigorating. (Hence, for instance, the initial ‘flush’ of battle and much hyped ‘glory’ of revolutionary struggle.)

6:86a Though such focus may initially appear to simply be a function of relatively innocent personal ‘preference’, if and as people become dependent on such method of gaining satisfaction and maintaining homeostasis, desire for perks and palliatives eventually balloons into a one or another kind of ‘compulsion’ or ‘addiction’. This is what underlies the currently all too human propensity for escapism and excess, often not recognized as such when expressed in conventionally accepted ways, as ‘normal’ appetites and ambitions.

own bile, embittered and enervated,^b because fatigue reduces tolerance and capacity for forbearance, and antipathy and antagonism are ultimately exhausting. (More complications arise if one pejoratively judges oneself for not ‘measuring up’ in terms of ‘ideal’ standards as well. A whole book would not be enough to cover the ins and outs of this subject. Suffice it to say that, because they judge themselves negatively for not doing more to contribute to others’ happiness, many sink into a hellhole of masochism.)

6:86 Instead of actualizing a state of joyful communion, those who naively engage in pursuit of ‘ideals’ based on a desire to maximize communal pleasure and gratification, as just outlined, become embroiled in circumstances which they find increasingly insufferable. As a result, they lose whatever degree of faith and hope they may have had that positively creative relationship is possible, become *demoralized*, and join the ranks of those who repudiate any notion that they have greater interpersonal response-ability, project fault onto others, and selfishly focus on obtaining personal perks and palliative anesthetization.^a This just makes matters worse, of course. As such dispositions of mind and heart lead to ever greater disregard and betrayal of real relational requisites, bridges for positively creative exchange and interaction get burned and broken. In due course, if they don’t open their eyes to the truth of what’s happening and why, and consequently choose to reconnect with others in ways

6:86b Be cognizant of the fact that the sequence-maps I've presented you with are really extremely condensed rough sketches. If you use them try to get a bearing on your own or someone else's situation, do so quite tentatively, keeping in mind the fact that people may enjoy gratuitous gains at various points along the way because of allowances made by others and Life's inherently bounteous munificence. ("[The] Father...sendeth rain on the just and on the unjust." *The Bible, Matthew*; 5:45.) Also the progressions alluded to may span quite a few life-times, and, because succeeding incarnations of Life, each in its own way, to some degree recapitulates prior evolutionary developments while carrying the process still further, there will be *resounding* psycho-spiritual 'echoes' between them. Additionally, the potential for a *conversion* experience to dramatically alter a person's psycho-spiritual constellation and trajectory always exists; and such happening often takes place after a person 'hits bottom', when it is least expected. A person's worldly position and direction at any given moment therefore won't necessarily be a true reflection of the actual 'level' or 'degree' of his or her soul's evolution.

6:87a This is not to say that mitigative (as opposed to curative) intervention is entirely misplaced. Symptomatic 'fevers' can be quite debilitating, and may precipitate disastrous consequences themselves if allowed to rage unabated. (The arguments presented in Paragraphs 6:41-43 are nevertheless extremely pertinent.)

6:88a Unfortunately, such relationship states frequently result in people experiencing a greater degree of pleasure and gratification for a while. Commitments to their actualization and maintenance and concomitant loyalties therefore tend to become passionate and instinctual.

that are wholesome, such misguided individuals decay and *disintegrate* in degeneracy.^b

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6:87 What 'lessons' ought we to learn from such happenings? It is most important that we identify and creatively address the root-causes of kinds of maladies I've mentioned. If we either superficially diagnose or just focus on trying to alleviate the most aggravating symptoms^a of the social illnesses we suffer, as history is about to 'teach' us once more, we will, periodically quite calamitously, continue to be ravaged by them.

6:88 If you investigate the etiology of such afflictions and trace them back to their origin, you will see, as in the case of the examples I've cited, that they stem from pursuit of one or another kind of *idealized* relationship state which people naively believe will maximize personal pleasure and gratification, and aversion to anything or anyone that interferes with or detracts from such actualization.^a And if you contemplate why such desire-and-aversion constellations arise in the first place, you will see that it is because sensory focus and conditioning resulting from being biogenetically ensconced in a time-space localized body-vehicle have led people to think that they and others are really separate beings with finite lives and believe that happiness and fulfillment really depend on the degree of personal pleasure and gratification they manage to experience before dying that they

6:88b This points to the fact that even what has been touted as a ‘golden’ rule, “Do unto others as you would have them do unto you,” is not an infallible guideline (see Paragraphs 6:7-9 in this regard). If and when personal wishes are not wholesome, as demonstrated by the degree to which humanity has collectively run rife over and ravaged the planet, following such rule can lead to quite a debacle.

6:89a Simply seeing the ‘big picture’ in moments of illumination is not enough. Such frame of reference must be maintained by actively recalling and reinstating it whenever, as often happens when instinctual thought-and-feeling association laden ‘buttons’ are ‘pushed’, we backslide into creaturely ways of looking at and doing things. Despite being ‘awakened’ many fall back to ‘sleep’ because of the lingering lure of delusional ‘dreams’ activated by desires and aversions which persist as part of their habitual, or *instinctual*, nature. (See *The Bible, Mark*; 4:3-19, for a pertinent cautionary parable.)

6:89b Materialistic hedonism is not the only ‘veil’ that must be seen through and cast aside. This also requires that we part and ultimately get rid of the formula-following, ritual-performance and lip-service ‘curtains’ which, though originally deriving from and therefore still referencing elements of the ‘big picture’, because many don’t have strong enough faith that innate Intelligence can and will enable them and others to make valid contextual assessments, and because a good deal of communal assent and abetment may also be gained thereby, have become fashionable ‘head gear’ and function as ‘blindness’ in this regard.

6:90a This is true even in the context of one’s present life-time: Because the atoms and molecules that compose the cells that form our bodies are continually recycled as these die and are replaced, ‘you’ are not ensconced in the same matter that ‘you’ were composed of even as recently as a decade ago. And as ‘you’ become more cognizant and develop greater understanding—compare the

seek the greatest possible communal abetment and feel abandoned and aggrieved, as well as project that they abandon and aggrieve other communal group members, to whatever extent they and such others don’t respond to and help satisfy one another’s creaturely wants and wishes.^b

6:89 Clearly then, we will stop getting involved in communal boondoggles and suffering cumulatively terrible repercussions only if and to the degree that such sensory-comparison based programming and conditioning are over-written and overridden by conscious *realization* of the full truth. It is therefore imperative that we develop and maintain, as well as inculcate others in ways that induce them to develop and maintain, transcendental perspective.^a We must identify possibilities, assess the merits and demerits of potential choices, and decide on relational objectives in light of the following superordinate facts^b if we are to proceed in ways that are wholesome and salubrious:

6:90 Our bodies and personal ‘identities’ are just temporarily coherent modules^a which provide nascent Intelligence with a vehicle whereby It may try out and experience of the results of various thoughts, feelings and actions and, thus, have the opportunity to apprehend and learn to direct the dynamic of Creativity in ways that lead to the development of the capacity for exuberantly sustained self-expression in loving relationship with others. All personal pleasure

characteristics of the ‘self’ you are now with those of your childhood ‘self’, for example—your *personality* doesn’t remain the same either (though, of course, because of their dynamic contiguity, there will undoubtedly be recognizable similarities between its past, present and future ‘configurations’).

6:90b Of course, memory traces of past experiences and imaginative scenarios based on them may to some extent continue to be ‘savored’ in fantasy. However, such revivifications and projections are also far from being permanent perpetuations, though, unfortunately, many become ‘fixated’ for fairly long periods of time because of such phenomena.

6:91a “By one Spirit are we all baptized into one body.” (*The Bible, I Corinthians*; 12:13.)

6:91b “Now there are diversities of gifts, but the same Spirit. And there are differences of administrations, but the same Lord. And there are diversities of operations, but it is the same God which worketh all in all.” (*The Bible, I Corinthians*; 12:4-6.)

6:91c In Hindu-Buddhist terms, it is *maya*. (“There was never a time when I was not, nor [in a transpersonal sense] thou, ...there will never be a time when we shall cease to be. That which is not [*i.e.*, *maya*] shall never be; that which is [*i.e.*, Eternal, Indestructible, Immeasurable Spirit] shall never cease to be.” *The Bhagavad Gita*, 2:12-18.)

6:92a “He who experiences the unity of life sees his own Self in all beings, and all beings in his own Self, and looks on everything with an impartial eye; he who sees Me in everything and everything in Me, him shall I never forsake, nor shall he lose Me.” (*The Bhagavad Gita*, 6:29-30); “Sages whose...sense of separateness has vanished, who have subdued themselves, and seek only the welfare of all, come to the Eternal Spirit.” (*Id.*, 5:25).

6:93a Watch how you interpret this statement. Many who are not selfish in the usual sense of the word are nevertheless quite

and gratification, as well as any ‘sensed’ discomfort and distress, experienced along the way is relatively fleeting and evanescent, and therefore truly ephemeral.^b

6:91 We are all functionally co-related components of a single supremely creative Entity.^a Though Life has many ‘individual’ aspects and, as such, each and everyone of us has our own unique ‘personality’ at any given point, we are conjointly part of the same eternally ongoing process of Being and Becoming.^b Any sense of isolation or notion of separate spatio-temporal existence is quite illusory.^c

6:92 Since we only exist in conjunction with others, the only attitudinal and intentional constellation that can be self-and-other sustaining and therefore ‘eternally’ creative, or ‘immortal’, is impartial or holistic (that is universal) love.^a Anything else results in a growing imbalance which ultimately proves self-destructive.

6:93 Those who individually or collectively engage in selfishness or partiality^a to the point where they detract from instead of serve to augment and enhance the ‘sum total’ of Life are destined^b to suffer frustration, defeat, and ultimately decimation if they don’t change their ways, because they violate the imperative of the Life-Force that everyone is an embodiment of. (They cannot prevail, no matter how powerful or ingenious they may be at any given point, because they and their ‘loved ones’ are but a lesser part of It!)

‘partial’ because they only love and devote themselves to the welfare of those they consider ‘good’, and are correspondingly negligent, sometimes even savage, in their dealings with those they identify as ‘bad’ or ‘sinful’.

6:93b Because the concept of *destiny* has been widely misinterpreted and misused, let me bring your attention to the fact that a ship that is headed towards a port is ‘destined’ to reach that port only so long as its captain keeps it headed in the same direction.

6:94a The scout’s ethic of leaving a campsite in as good condition as, if not better than, one found it isn’t just for others’ sake. Though possibly being part of a different ‘troop’, one is inexorably ‘attracted to’ and sooner or later ends up consigned to ‘camp’ at the same site, or one very much like it, as a result of psycho-spiritual ‘affinity’. This is the ‘law’ referred to in: “One jot or one tittle shall in no wise pass from the law, till all be fulfilled.” (*The Bible, Matthew*; 5:18.)

6:94b That experience and learning also ‘take place’ and development may continue to go on in other than ‘worldly’ regions, or dimensions, is true as well, But such matters are not germane to this discussion, as mentioned in Note 6:63a, for the reason stated there.

6:95a *The Bible, Matthew*; 11:14.

6:94 Though such ‘punishment’ or ‘penalty’ may not be incurred in the context of any given life-span, ultimately no one who continues to be a detractor can escape it. Immature (you might say ‘partially developed’ or ‘partial’) souls remain tied to the round (you might say ‘training wheel’) of ongoing materialization (that is, reincarnation), because they are not capable of being self-and-other sustaining and so must have a ‘boat’ if they are to float at all in the vast ocean of Creativity. The souls of those who don’t develop an attitudinal and intentional constellation that is impartial and universally loving in the course of any given life-time necessarily ‘gravitate’ back into spatio-temporal embodiment, where they continue to encounter and experience whatever conditions their thoughts, feelings and actions give rise to ‘inwardly’ as well as ‘environmentally’,^a hopefully learning to resolve matters more constructively in the process.^b The souls of those who get totally enmeshed in selfishness stop being sustained by the constellation of Life they are part of when reequilibration occurs at a macrocycle’s end.

(6:95 A digression is in order at this point in case you happen to think, as many presently do, that *reincarnation* is a strictly Hindu-Buddhist concept which is alien to and incompatible with Judeo-Christian-Islamic tenets and traditions. Most don’t stop to consider the implications of Jesus’ saying, in reference to John the Baptist, “If ye will receive it, this is Elias [*i.e.*, Elijah], which was for to come.”^a They also

6:95b *The Bible, Matthew; 16:13-14.*

6:95c *Id, 17:10-12.*

6:95d *The Bible, Revelation; 20:4-5.*

gloss over accounts like “He asked his disciples, saying, Whom do men say that I the Son of man am? And they said, Some say that thou art John the Baptist: some, Elias; and others, Jeremias [*i.e.*, Jeremiah], or one of the prophets.”^b and “His disciples asked him, saying, Why then say the scribes that Elias must first come? And Jesus answered and said unto them, ... Elias [meaning John the Baptist] is come already, and they knew him not, but have done unto him whatsoever they listed.”^c I submit, such reportage clearly indicates that the phenomenon of reincarnation was common knowledge to Jesus and those he spoke with. There is also no other way one can interpret John’s prescient revelation, which contains the statement: “I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years. But the rest of the dead lived not again until the thousand years were finished.”^d The ‘final’ judgment and ‘eternal’ resurrection of those found worthy are clearly described as happening after that.

6:96 Because of difficulties inherent in any attempt to comprehend ‘other worldly’ happenings, and the fact that fact and fantasy related to such subject are often impossible to distinguish, it is all too easy to get involved in fruitless speculation and argument on this score. So let me simply

6:96a As well as the material following the excerpt from John's revelation. See *The Bible, Revelation*; 20 & 21, generally.

6:96b *I.e.*, until, figuratively speaking, "[a] thousand years are expired, [and] Satan [is again] loosed out of his prison." (*The Bible, Revelation*; 20:7.)

6:96c Hence the logic, implicit in *The Bible, Hebrews*, 11:35, of choosing to suffer, even die, rather than sell out to 'the beast' in order to "obtain a better resurrection."

6:96d This last 'understanding' dovetails with the Apostle Paul's revelation that a 'mass graduation' event takes place when and as many souls more or less simultaneously attain a state of transcendental consciousness and conjointly experience what one might call a 'heavenly Jerusalem' at the culmination of a macrocycle: "For the Lord himself shall descend from heaven with a shout, ...and the dead in Christ shall rise first: Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord." (*The Bible, I Thessalonians*; 4:16-17.)

state and ask you to draw your own conclusions from the fact that what is expressed in the passages I've quoted^a is consonant with my understanding that our personal souls are aspects—'shoots' or 'branches', if you will—of a greater oversoul which repeatedly incarnates and lives and dies 'in' space-time; that those who fail to catch on to and become part of the evolutionary 'wave' that starts at the beginning of a new macrocycle (because they get caught up in 'worshipping the beast,' etc.) must wait 'in the wings' for conditions to evolve to the point^b where they can get back 'on stage' and have a go at the next one;^c and that the 'individual' psychospiritual constellations of the souls that 'go all the way' with such evolutionary wave are finally 'eternally' resurrected (in the usually understood Judeo-Christian-Islamic sense) together, like the fingers of a hand in relation to one another, outside the field of space-time-and-matter constraints, when such souls reach holistic maturity.^d

6:97 And, as you may wonder why, given the convincing Biblical documentation I've cited, reincarnation has not been acknowledged or spoken about as fact by most Western religious 'officials', let me point out that it is generally only when consciousness expands beyond the boundaries of doctrinal constraints, such as has recently been more and more the case, that breakthroughs of reincarnational 'memories' and communication with 'spirits' are experienced and recognized as such. Historically, only the more

6:97a Which, for practical reasons (see *The Bible, Matthew*; 7:6), were maintained and, to a degree, still continue to operate behind a wall of secrecy in relation to the general public.

6:97b *Caveat*: A lot of mumbo-jumbo is mixed in with and being bandied about as an expression of other worldly truth nowadays.

6:98a “Meats for the belly, and the belly for meats: but God shall destroy both it and them.” (*The Bible, I Corinthians*; 6:13.) Even in the context of one’s present life-time, enjoyment based on ‘sense’ of pleasure and gratification soon fades. Note how long you enjoy the smell of incense the next time you are in a room in which it is burning, for example. For like reason, no conquistador, whatever his or her personal ‘domain’, continues to be satisfied by the extent of his or her ‘empire’.

6:98b Pursuing such a policy may be a means of developing a greater degree of self-discipline and self-mastery in certain cases (so as to better ‘manage’ and countercondition an obsessive or addictive personality, for instance). It may also be a way of making a ‘balancing’ counterstatement in a culture dominated by selfishness and materialism. But, as you are probably aware, because they’ve been horrified by the evils that have been spawned by various kinds of lusts and affections, many have reactively imposed unduly puritanical standards on themselves as well as others, unwittingly warping Life’s process in quite unwholesome ways, thinking they are doing what is ‘holy’ and ‘right’ for everyone.

esoteric Wisdom-schools in the West^a have encouraged meaningful consideration of these and other ‘far out’ subjects. Mainstream religious groups have for the most part tended to be suspicious of and, as a general policy, either simply disregarded or actively suppressed such material because it can be very confusing and distracting, if not completely misleading, if one is simpleminded and not capable of being discerning regarding such matters.^b They have generally just chosen to focus on and tried to keep others focused on concepts and teachings related to a ‘final’ judgment and ‘eternal’ resurrection or damnation, so as to establish and maintain creedal compliance and cohesiveness.)

6:98 Now, getting back to the train of discussion, the fact that pleasure and gratification as well as the body-entities and ego-identities through which we experience them do not last^a doesn’t mean they can’t be instrumentally valuable. And the fact that inordinate passion for such experience and attachment to such constitution eventually precipitates one or another kind of disaster doesn’t mean that aspiring to be as ascetic and self-sacrificing as possible is the best corrective.^b They do, however, mean that obtaining or providing pleasure and gratification and ‘self’ maintenance or aggrandizement (as well as avoiding and preventing their antitheses) should never be regarded as ends in themselves or considered paramount factors in any given decision.

6:99a Capacity to give “is...according to that a man hath, and not according to that he hath not.” (*The Bible, II Corinthians*; 8:12.) One is less likely to serve the cause of Creativity if one is mentally, emotionally or physically starving or sickly.

6:99b We must be vigilant in this regard, because, until it is thoroughly discredited, immediate sensory-comparison based logic will continue to function as a ‘satanic seducer’, tempting us to ‘believe’ that more will really be better; and, if and as we ‘fall’ for such temptation, since we are not supreme but subordinate aspects of Life, we just get caught in a competitive maelstrom. As the Apostle Paul observed, those who focus on “serving divers lusts and pleasures, [end up] living in malice and envy, hateful, and hating one another.” (*The Bible, Titus*; 3:3.)

6:99c See Notes 6:83a & 6:86a and associated text for amplification.

6:99 Ability as well as desire to contribute in ways that enhance and augment creative process is likely to be compromised to whatever extent one is not in ‘good’ mental, emotional or physical shape. And enjoyment deriving from pleasure, gratification and exercise of personal prerogative can be salutarily reinforcing and heartening. A fair amount of ‘allowance’ in such regards is therefore generally advisable.^a However, we shouldn’t overvalue pleasure and gratification or ability to exercise personal prerogative in such regards, and we certainly shouldn’t assume that because some is beneficial more will necessarily be better.^b Beyond a certain point, focusing on seeking and obtaining pleasure and gratification, particularly as ‘compensation’ for or ‘distraction’ from what one finds personally troubling (which then, of course, isn’t intelligently addressed), as illustrated in the extreme by what happens to addicts of various kinds,^c proves quite counterproductive.

6:100 The effect of what and how we choose to give and receive in these (as in any other) regards on the quality of others’ as well as our own psychospiritual Life—because that is what continues to go on, whereas pleasures and gratifications and our physical and ego configurations themselves don’t—should always be our primary concern. This, not only in terms of what will result in the context of their and our present life-times, but also with an eye on what will or won’t consequently transpire in terms of future

6:100a Among other things, this speaks to the issue of the sustainability of growth and corollary concerns pertaining to resource depletion and pollution.

6:100b To implement such criterion with integrity, one must of course be ready, willing and able to renounce and forgo pleasure and gratification and accept pain and diminishment, even death, whenever the cause of Life would be best served by doing so. Hence teachings such as “The wise attain Eternity when, freed from pride and delusion, they have conquered their love for the things of sense; when, renouncing desire and fixing their gaze on the Self, they have ceased to be tossed to and fro by the opposing sensations, like pleasure and pain.” (*The Bhagavad Gita*, 15:5.)

6:101a That is, what living in accordance the principle, “The Lord our God is one Lord,” and its corollary ‘commandments’, “Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: ...And ...thou shalt love thy neighbour as thyself.” (*The Bible, Mark*; 12:29-31), means in practical terms.

incarnations.^a In other words, in each and every case and situation, if we are to make the best of Life, when deciding whether and to what extent to engage in activities that lead to experience of pleasure and gratification or preservation and reinforcement of current forms of integration and expression, Creativity Itself must be our ultimate criterion.^b

6:101 What impartiality and holistic, or universal, love *actually* entail^a also require perspicacious clarification. They don't, as one who is naively empathetic might surmise, require that we act in ways that benefit everyone around us to the same degree or that we be equally responsive in relation to everyone. Such non-discrimination would be foolish and wasteful, because our individual capacities and requisites differ, and because readiness and motivation to develop and contribute to Life vary considerably from person to person. They do, however, mean that, in deciding, to whom, what and how we give, and from whom, what and how we receive, we not do so for the benefits and satisfactions we and others in our communal groups or our and their direct descendants may thereby enjoy, but with the aim of qualitatively enhancing and augmenting the development and expression of Life as an Entity, with an eye on what the consequent ripple and ricochet effects will be well beyond the parameters of our immediate spatio-temporal constellation.

6:102 Some generalizations may be made in this regard: It behooves us, at least when first starting out in holistic quest,

6:102a Or who at least show signs of being open to such orientation and developing such purpose.

6:102b No formula should be imposed on such ‘circle’ formation. It may be and remain a dyad or grow to include others; or it may involve several at the beginning and include additional participants or subdivide later. One may also leave a circle to explore possibilities on one’s own or to form or join another circle composed of others whose talents and interests are more complementary. What is most essential is that those in such circles serve to stimulate, encourage and assist one another to, each in his or her own way, develop greater understanding and make the best possible contribution. Such purpose should not be defeated by inculcating and demanding absolute allegiance to a ‘party line’. The whole process should be ‘organic’, as conducive of individual actualization as group achievement. Affiliation and service that are not self-chosen are really forms of slavery, not genuine expressions of Life.

6:102c As pertains to what I’ve called ‘circles’, network formation and collaboration should be an ‘organic’ process, not cultish or formulaic.

6:102d “As we have...opportunity, let us do good unto all men, especially unto them who are of the household of faith.” (*The Bible, Galatians*; 6:10.)

6:103a Again, I am not just speaking in material or fiscal terms.

6:103b What we ultimately end up giving ‘in return’ may, of course, be time-delayed and to others, instead of forthwith and to those we specifically receive from, as, for example, is generally necessitated by the different ‘life-time frames’, and consequent differences in maturational levels at any given point, of those in succeeding generations.

6:103c Since we don’t always have control over what we ‘receive’, let me point out that the rationale for rendering ‘good’ for ‘evil’ is implicit in the preceding clause of this sentence.

to specifically seek to affiliate and engage in creative partnership others of complementary capacity who also have holistic orientation and purpose,^a in due course, establishing a ‘circle’ of such relationships^b and networking^c with other such circles in ways that are mutually supportive and complementary. The synergy generated thereby will maximally augment the growth and development of those who are part of such circles and networks, and, because it maximizes their capacity to be of service to Life, will ultimately result in the most beneficial outreach to and impact on others.^d

6:103 And, in all our relationships, because the Life we partake of and continue to participate in is the One we all share in common, both within the parameters of such circles and networks and beyond them, it behooves us to transcend mere *quid pro quo* or market set measures^a of what is ‘just’ or ‘fair’, and choose to modulate our attitudes, intentions and behaviors with the higher aim of giving better value than what we receive,^b and not giving and not receiving what, on balance, when potential impact on future generations is taken into account as well, would be dissipative or detrimental.^c

6:104 Specifics can’t be so summarily dealt with, however. Because individual developmental levels vary, and because even those at a similar level have different talents and different opportunities, the ‘right’, or ‘best’, ways and means of proceeding in the quest won’t be the same for everyone. There’s no way I can possibly do justice to so vast a subject.

6:105a As discussed in Note 6:78a, prayer, for instance, may serve quite unholy purpose if what is prayed for is not in the best interest of Life.

6:105b In Paragraphs 5:34-38.

6:105c As mentioned in Note 6:98b, because of overreaction to evils spawned by various kinds of excess, many worthwhile ‘worldly’ venues have often been mistakenly regarded and branded as inherently sinful. Statements like “The flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other.” (*The Bible, Galatians*; 5:17) and “The love of money is the root of all evil.” (*The Bible, I Timothy*; 6:10) are indicative of such overreaction.

6:105d The Darwinian maxim, “Survival of the fittest,” takes on quite a new meaning when interpreted in larger, transpersonal perspective!

6:106a Items and privileges that one is temporarily the custodian and executor of.

6:106b That is, if one truly appreciates and, so, lovingly discharges the added response-ability one therefore has.

But, so you may have a better feel for the lay of the land at least, let me discuss some issues that are broadly pertinent.

6:105 A venue may serve holistic (that is holy) or selfish (that is *unholy*) purpose regardless of whether the venue itself is psychospiritual (*i.e.*, ‘heavenly’) or mundane (*i.e.*, ‘worldly’) in character.^a Particular kinds of activities may, of course, be ranked in terms of a value hierarchy, that is, according to which ones you think will result in more beneficent actualization than others, and, as I’ve pointed out,^b those that are psychospiritual are potentially far more creative in effect than those that are mundane. But those that are uppermost on such hierarchy should not be idealized and exclusively pursued or touted for that reason; and those lower on the ladder should not be stigmatized as unworthy and therefore either renounced or inveighed against.^c In each and every case, it is most fitting, and hence most holy, that we engage in whatever ways we think, when all options are considered, will make the best of what’s available, given our present circumstance.^d

6:106 Material and monetary assets, for example, can, if they are seen for what they are^a and handled accordingly,^b be extremely beneficial instruments. Besides helping to support and empower the specific individuals and groups you purchase goods and services from (or exchange goods and services with) to continue doing what they are doing and further their own development, to the degree that such

6:106c Note that *generous* and *generate* have the same root.

6:106d By supporting and facilitating the work of innovators, educators and personal and social facilitators and healers, for instance.

6:107a In relation to financial assets, for example, individuals and groups invite and provide impetus for disaster, not only if they borrow or lend at usurious interest rates, but also if they continue to incur or promote debt when its repayment depends on the actualization of projections of continuing expansion and ever greater yields in the context of a system that, as our whole one does now, gives signs of being stressed to the point of being unhealthy.

6:108a Residual elements of which are still fairly widespread.

6:108b *I.e.*, ‘spilling’ one’s seed. (See *The Bible, Genesis*; 38:8-10.)

assets permit you to be generous,^c if you are wise in your dispensations, you can also thereby engender other, possibly even more crucial, kinds of Life-improvement.^d

6:107 The potentially beneficial effects of sexual intimacy should be considered as well, though one must take great care in this regard because there are also grave risks and liabilities to be avoided (as there are in the handling of proprietary matters^a). The possibility of sexually transmitted disease must, of course, continue to be a serious concern. And, because it is crucial that children be provided for and painstakingly parented, issues related to the possibility of pregnancy must continue to be very thoughtfully addressed. But, because current conditions are in many ways quite different from the ones our forefathers faced, a number of taboos which have historically been associated with sexual intercourse are no longer functionally relevant, and may therefore be dispensed with.

6:108 In the context of tribal cultures,^a such as the kind Jesus and the Apostle Paul for instance grew up in, because successful preservation and augmentation of a way of Life depended on maintaining biological family ties and maximizing the number of members in a biogenic group, negatively sanctioning, as unholy, orgasmic release other than in heterosexual genital copulation in the context of matrimonial union, including masturbation^b and homosexual activity of any kind, as well as practice of birth control by married couples, made

6:108c As you may know, in such cultures, it was often considered not only acceptable but quite laudable for a man to have many wives and lots of children if he could support them. (See *The Bible*, *Judges*; 8:30, for example.)

6:109a And would be even more so if ancient-taboo ridden individuals didn't continue to object to their availability and oppose their utilization.

6:109b In the past, such tribe- or nation-based 'needs' could be met by a group's expanding into new territories and subjugating and exploiting others in them. However, the days of cultural 'growth' through conquest and colonization are gone forever. Such 'solutions' are no longer feasible, even in a short-term sense, in the context of a global culture that recognizes that our common denominator is that we are all part of the same family and equally human!

practical sense.^c So did prohibiting marrying a person from another ethnic group unless that person was 'converted' to and children stemming from such union were brought up in the host group's tradition. Such policies are still part of the 'platform' of many belief and value systems.

6:109 But, as you know, technological and social developments have resulted in contingencies becoming, and now generally being, quite different the world over. Reliable methods of preventing pregnancy are now available and widely utilized by members of most groups.^a And, as humanity becomes a global family, it is increasingly clear that it is the descendants of those groups that have higher than population-replacement birthrates who are most likely to find themselves at a loss, because their developmental needs are less likely to be met^b and they consequently end up detracting from more than they serve to contribute to and enhance the lives of others around them.

6:110 Therefore, though, because of the possibility of sexually transmitted disease, because children require extensive protection, support, nurture and guidance, and, as we have come to more fully appreciate as a result of the gross degree of depersonalization that has taken place in the mass cultures that have evolved as a result of mass production, because 'casual' and purely self-gratification oriented engagements trivialize Life and are both self and other *demeaning*, non-promiscuity and care and commitment in relation to

6:110a Including, but in any event not limited to, the nurture and education of children in their care, if such individuals happen to be parental custodians.

6:111a Such distraction and interference is a quite real possibility to be considered. Hence the desirability of various kinds and modes of abstinence. The Sabbath, for instance, was instituted so that people would at least once-weekly get in touch with and focus on psychospiritual factors, which may be lost sight of and ignored completely if one is perpetually involved with ‘worldly’ concerns. Conscientiously going on retreats and practicing silence for periods of time may also serve similar function. In certain cases, depending on a person’s abilities and his or her objectives, extended periods of, or even a lifelong commitment to, celibacy and monasticism may make complete sense.

sexual partners continue to be very important values and ethics, in this day and age, when deciding whether and in what ways ‘carnal’ relations should be engaged in, as well as associated issues pertaining to use of appropriate prophylactic measures when necessary, we should take into account both the fact that physical procreation and maintenance of family, tribal and ethnic ‘lines’ are not as creatively functional as they were in the past, and the fact that such relations, if between conscientious and mutually respecting individuals, can significantly augment their experience of intimacy, heighten their awareness and appreciation of self and other, and help increase their capacity as well as reinforce their inclination to joyfully participate in and lovingly contribute to Life in general.^a

6:111 Don’t misunderstand my meaning. My point is not that the forementioned venues, because they are potentially good means, should necessarily be engaged in. It is that no venue should be ruled out unless the constellation of your talents and the current exigencies of your situation make it such that involvement in it would functionally interfere with and distract you from more vital accomplishment.^a In other words, ‘worldly’ and ‘fleshly’ pursuits of various kinds may be truly holy if and as engaged in as part of a comprehensive scheme of universal devotion.

(6:112) It is only those who, because caught up in need or greed, co-opt and hog worldly assets for their own or their

6:112a I don't just mean in a commercial sense. What a world this would soon be if friends and family members, particularly spouses, refused to have 'cordial relations' with such individuals as long as they persisted in such behavior(s)!

communal group's exclusive use without due regard for others' continued well-being—and this includes employers and managers that abusively exploit and don't decently remunerate their workers, manufacturers that ravish and pollute their surroundings, purveyors of products that are socially or environmentally damaging, and those who support and empower such individuals by 'doing business' with them,^a not just those who wastefully squander valuable resources or steal from and defraud others in ways that are specifically identified as illegal—who spawn and sponsor degradation. And it is only those who, because caught up in need or greed, use sexual allurements or engage in sexual activity to obtain personal gratification regardless of destructive effects their behavior may have—and this includes those who, whether they have actual sexual contact or not, use sexual display and titillation to gain personal advantage, and those who, officially married or not, have sexual contact without truly making love or without implementing appropriate family planning measures when necessary, not just the grosser varieties of philanderers, pimps, prostitutes, johns and sex-offenders who are presently censured and targeted in this regard—who are Life-debasing.)

6:113 You should be equally aware of the fact that no venue, including those that are considered most 'noble' and 'godly', is foolproof or beneficial in and of itself. One must always be discerning. There is more to watch out for than the

6:113a Some do so because they are basically lazy opportunists who find such method convenient. But many who do so are hard working enthusiasts who've become so enamoured of an ideological constellation which provided them with a meaningful 'template' whereby they made sense of many interrelated things and (consequently) experienced one or more epiphanies at a certain point in their development that, like young lovers who become 'blind' to the limitations of the one they've fallen in love with, they think and proceed as though such ideological constellation were always perfectly applicable.

6:113b If you are one whose *dharma* (i.e., 'duty') it is to institute, administer or just contribute, as a professional participant or citizen volunteer, to the maintenance and further development of a religious, educational or sociopolitical organization or order of any kind, however grand its ideological platform and design, watch that you don't unwittingly assent to and collude with atrocities, big or little, being perpetrated as a result of doctrinal reasoning.

6:114a So my comments in this regard aren't used to 'justify' unwarranted accusations, let me emphasize the fact that the generalizations implicit in the examples I've cited, like any others, are not totally applicable. Not all Hindus have historically bought into the caste system by any means and, thanks to the exemplary leadership of individuals such as Mahatma Gandhi as well as exposure to other modes of social organization, a shrinking percentage of them subscribes to it today. A similar statement can be made in relation to those who come from Indo-European stock, pertaining to belief in Aryan superiority. And, certainly, especially recently, a growing number of Jews, Christians and Muslims appreciatively draw from repositories of revelation and wisdom other than the ones they personally have the greatest familiarity with, as well as respectfully honor those of different persuasion.

obviously delinquent ways in which many of those who've entered the 'highest' vocations have abused their power and betrayed others' trust. What often goes unrecognized is the fact that, when such individuals pursue their purposes in a doctrinaire way,^a they thereby shortchange and do grave injustice to Life.^b

6:114 The tremendous waste and gross insult stemming from the allocation of undue status and privilege to some and the unconscionable denial of opportunity to others which are a function of the Hindu caste system demonstrates what such foible can lead to on a massive scale. Though, it could be argued that what has historically happened over the centuries as a result of people believing that being of Aryan descent makes them inherently superior to others really takes the cake in this regard. Or first prize may conjointly belong to the various (sub)groups of Jews, Christians and Muslims who've believed that they had the clearest expression and best interpretation of divine revelation and wisdom, and that those who disagreed with them were therefore, at best, fools deserving of merciful tolerance and condescension or, at worst, 'infidels' who deserved to be suppressed and banished, if not forcefully eliminated or persecuted into submission.^a Whatever the actual case, these are just easily categorizable and generally well known instances which I call attention to for purposes of illustration. The sad fact is that just as ridiculous and preposterous kinds of things continue to go on

6:115a Not choosing is also a choice. No matter how one may rationalize such a decision, ultimately, the fact of one's response-ability cannot be denied. Inasmuch as Hamlet's hesitation is portrayed as having extremely tragic consequences, Shakespeare's tale, though admittedly an invented story, illustrates this truth rather well.

6:115b "If thou in thy vanity thinkest of avoiding this..., thy will shall not be fulfilled, for Nature herself will compel thee. ...Thy duty binds thee. From thine own nature has it arisen." (*The Bhagavad Gita*, 18:59-60.)

all over the world, among and between members of all kinds and sizes of groups, as a result of people mistakenly thinking that their belief and value systems are completely comprehensive and absolutely correct, in both 'high' and 'low' venues.

6:115 Now, this doesn't mean we should continually second guess each and every perception and conclusion and hesitate to assert ourselves in ways that make sense to us, fearing we may be wrong. Creative imperative requires that we make what we think are the best choices^a on the basis of our current philosophy and degree of understanding,^b however limited or faulty these may be, despite quite real uncertainties and potential liabilities which are therefore often involved. The fact is, axiomatic constructs and the value hierarchies which, like theorems in geometry, may logically be derived from them are extremely useful devices which facilitate coherent decision making. Culture, as such, wouldn't even exist if we refused to use such tools.

6:116 It's just that, even if they are quite visionary and correlate very well with the world of our experience, we must always be alert to the possibility that our conceptual systems may contain blind spots and approximations of meaning, and that our value schemes may therefore be incomplete or skewed. Not only may mistakes consequently be unwittingly made, if and as such conceptual systems and value schemes are uncritically utilized and relied on, as

6:116a In Paragraph 6:114.

6:116b The dangers and liabilities of authoritarian (or ‘fundamentalist’) interpretations of various religious and social philosophies are fairly widely recognized because of the havoc and heartache these have historically caused. Unfortunately, however, the gaps and blind spots of the philosophy underlying matter-energy based Science and Technology and the awful consequences stemming from attention being focused on the purely quantitative values that derive from such philosophy are still far from being apprehended and dealt with in intelligent fashion by the ‘educated’ public.

6:117a I haven’t addressed this in a while. If you need a refresher, the parenthesized sentence at the end of Paragraph 6:40 contains a capsulized statement of this.

6:117b Because of Life’s ‘inner’ dynamics (see Paragraphs 5:21-22), you can rest assured you will be steered towards and discover ‘better’ ways and means if your attitude and intention in the foregoing regards is heartfelt and sincere. A good test of your integrity on this and other scores is whether or not you can and choose to include, as an explicit or implicit ‘rider’ to all your prayers, that you wish any oversights and errors on your part be made known to you and that you be stopped from ‘succeeding’, in terms of whatever specific purpose and method you have in mind if such ‘success’ would, on balance, be a disservice to Life.

illustrated by the examples I’ve cited,^a such mistakes may be cumulatively compounded in ways that are horrendous.^b So, no matter how meaningful and emotionally satisfying they may be, no set of ideas or value hierarchy should ever be considered infallible and suitable for all purposes. And, no matter how intelligently aligned with them these may be or how wonderful the benefits that may have thereby accrued, no practices or methods should *ipso facto* be considered completely justified or presumed absolutely good.

6:117 We must be as discerning as we can be and choose what appear to be the most functional options on the basis of whatever precepts and beliefs make the most sense to us at any given moment, bearing in mind that, in so doing, we may not fully appreciate and so be unwittingly sacrificing something very important, and therefore periodically examining our assumptions and conclusions as we go along, looking to see whether and to what degree they reflect an understanding and appreciation of the dynamic unity of and impulse inherent^a in all aspects of Being and Becoming, learning from our own and others’ oversights and errors in this regard, always remaining open to the possibility that there may be better ways and means of proceeding in relation to and with coexistent others. As is true in any sport or other kind of endeavor, there is no guarantee that one is doing the ‘absolute’ best that can be done at any given point. One can only aspire to this objective.^b

6:118a “In a great house there are not only vessels of gold and of silver, but also of wood and of earth; and some to honour, and some to dishonour.” (*The Bible, II Timothy*; 2:20.)

6:119a As already mentioned, such conclusions should not simply be arrived at by use of Intellect alone, because Intellect operates on the basis of a finite set of assumptions, however astutely it may be deployed. It is extremely important that you always take time out to open-mindedly ‘pay attention’ and ‘listen’ to what your *Intuition* has to ‘say’ regarding matters under consideration, though, of course, for the reasons discussed in Paragraph 6:67, insights garnered thereby should also be subject to critical review and cross-checking. (In case you are still somewhat of a novice in this regard, let me point out that Intuition is not an ‘esoteric’ faculty, only possessed by some. Yours will serve to ‘educate’ you in whatever ways are consistent with your beliefs and premises if you are genuinely receptive. If you believe in the adequacy and sufficiency of your own Intelligence, for example, it may simply guide your cognitive processes, so that you ‘see’ and ‘know’ what makes the most sense, in the course of contemplative meditation. It may also make things known to you via ‘memorable’ dreams if you believe there is Wisdom in subconscious processes, or via ‘striking’ omens if you believe in synchronicity as an operative principle. Or, if you believe in the availability of meaningful guidance from *God* or a *Higher Self*, conceiving of such as an all-knowing *other*, you may experience the ‘answer’ you are looking for as being ‘revealed’ to you, possibly by a ‘voice’ or ‘vision’. Of course, you will be more likely to experience such phenomena if you pray for and expectantly look forward to their happening.)

6:119b As already argued, one should never presume that one’s judgments regarding what Life calls for are totally correct because there always may be factors which one isn’t yet aware of and, so, hasn’t taken into account.

6:118 The ‘duty’ to discharge your response-ability in such fashion is ultimately inescapable. Because many are far from being holistically oriented, and because, even among those who are so oriented, many are not yet mature,^a besides deciding on and choosing what you think are the most salutary ways and means of involvement and interaction with personal associates, you and they will have to conjointly decide on and help support and implement policies and procedures which monitor and, when warranted, functionally influence and govern what is given and received by individuals and groups both within and beyond the confines of your community in ways that promote beneficial allocation and utilization and curtail waste and degradation of the precious stream of Life.

6:119 And, in cases where others either don’t comprehend or for different reason won’t cooperate with and uphold what you decide really Life calls for on any score,^a you will have to undertake, or assist and support those who are more able to effectively undertake, to educate such others in ways that lead them to appreciate the logic underlying your position and integrate it into their thought, feeling and behavior. Simultaneously, of course, because of the possibility that your own perspective may be limited and your assessments biased by one or another sort of partiality,^b you will be obliged to seriously entertain and, if such response is called for, modify your stance and approach on the basis

6:119c *Caveat:* Many ‘blow’ creative opportunity away because unfamiliarity with others’ point of view and distaste for their mode of communication leads them to simply discount what such others see and denigrate what they say. Any such tendency in yourself must be counterbalanced, indeed reversed, by conscious apprehension of the fact that membership in Life requires that one constructively deal with whoever one is in contact with because we are all in It together. Intelligence has the capacity to comprehend, and you therefore have the response-ability (should you choose to exercise it) to adaptively integrate into your thought, feeling and behavior, what others communicate about what they think and feel is important, even if, as is often the case with immature adolescents for instance, there are significant gaps in their logic and they don’t express themselves well. (Of course, one must be judicious in electing the ways in which one engages in this, as in any other, regard: “Him that is weak in the faith receive ye, but not to doubtful disputations.” (*The Bible, Romans* ; 14:1), for example.)

6:120a This is what underlies most cases of adolescent rebellion. (Of course, I mean ‘adolescent’ in the descriptive sense. Such behavior is not confined to those in particular age brackets.)

6:120b The inherently enjoyable feeling of ‘mastery’ and anxieties about potentially unpleasant outcomes which may result from one’s not being ‘on top’ of things are very potent conditioners.

of what others who differ with you indicate regarding what they think and feel is most important under the circumstances. In other words, to be relationally creative, besides endeavoring to educate, you also have to be open to learning from others.^c

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6:120 As you go about constructing your value hierarchy and making decisions in the foregoing regards, keep sight of the fact that the interpersonal education and learning process I speak of is ultimately much more creatively functional than implementation of even the most enlightened relational policies and procedures can ever be. Activities such as monitoring, influencing and governing, for example, not only continue to necessitate outlays of attention and energy, but also often end up provoking perverse and subversive reaction since, even if this is for their own as much as others’ sake, many feel disrespected and resentful if they sense that they are being scrutinized and ‘managed’ by others.^a Beware, therefore, that instinctual desire for control and security^b doesn’t lead you to rely on managerial policies and procedures as your primary mode of engagement and intervention. Though the results of efforts to educate and learn may be considerably more ‘iffy’ and payoffs for persistence in such endeavors sometimes quite a long time in coming, the fact is collaboration only becomes synergetic if and to the degree that there’s mutual understanding and agreement.

6:121a The ‘event’ articulated in “I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people: And they shall not teach every man his neighbour, and every man his brother, saying, Know the Lord: for all shall know me, from the least to the greatest.” (see *The Bible, Jeremiah*, 31:33-34 & *Hebrews*, 8:10-11), for example, is only a ‘peak’ experience actualized by groups of mature individuals. If it is at all predictive of what will happen to humanity as a whole, it is extremely time-telescoped.

6:121b As discussed in Paragraphs 6:45-56.

6:122a Psychospiritually at least, if physical measures are impracticable.

6:122b “Come out from among them, and be ye separate.” (*The Bible, II Corinthians*; 6:17); “Have no fellowship with the unfruitful works of darkness.” (*The Bible, Ephesians*; 5:11).

6:121 Even as you devote yourself to such learning and education, however, see to it that you don’t naively idealize sought for synergetic collaboration and therefore attempt to actualize it at all costs. Complete mutuality is not a viable option on this planetary Tree-of-Life ‘plane’, at least it won’t be for a very long while. Utopian hopes and promises notwithstanding,^a you are bound to occasionally find yourself irreconcilably at odds with others around you, because budding seeds of Intelligence are necessarily immature and ‘naturally’ susceptible to getting caught in the vortex of a downward spiral into Negativity wherein ‘down’ appears to be ‘up’ and vice versa.^b You will therefore sometimes have to make some tough choices in relation to others.

6:122 There will, for instance, be times when Creativity dictates that you implement and support the implementation of policies and procedures which serve to remove or insulate you and others around you in significant ways^a from those who’ve gotten so caught up in idealization-fantasy gratification pursuits or negativity stemming from corollary experience of disappointment and dissatisfaction that they are (or would be, if allowed full access) destructively exploitative and abusive^b—this, regardless of whether you would personally prefer and how strongly you may want to remain communally associated with such individuals, and though you may completely understand the reason for their exploitiveness and abusiveness and therefore not ‘blame’

6:122c *I.e.*, “not input[e] their trespasses unto them.” (*The Bible, II Corinthians*; 5:19.)

6:122d It was to ensure that people did not misinterpret his ‘message of love’ and drive home the fact that personal attachments and loyalties may sometimes have to be sacrificed for Creativity’s sake that Jesus said “Think not that I am come to send peace on earth: I came not to send peace, but a sword. For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter in law against her mother in law. ...He that loveth father or mother more than me is not worthy of me: and he that loveth son or daughter more than me is not worthy of me.” (*The Bible, Matthew*; 10:34-37.) (Note that this statement really applies to all categories of ‘relations’, including friends, spouses, business partners, and religious, political, ethnic, peer and other kinds of group members. In his comments, Jesus zeroed in on what were traditionally the most loyal relations (*i.e.*, familial ones) so there would be absolutely no misunderstanding—impartiality and holistic, or universal, love requires that there be no ‘special’ exceptions in this regard!)

6:122e By deconditioning or reconditioning stemming from conscious transcendental *realization*, as discussed (in Paragraphs 6:124-127) below.

6:123a It was to bolster people’s resolve to say and do what they thought and felt Creativity required in face of such reaction that Jesus preached, “Blessed are they which are persecuted for righteousness’ sake: for theirs is the kingdom of heaven. Blessed are ye when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for *my* sake..., for so persecuted they the prophets which were before you.” (*The Bible, Matthew*; 5:10-12.)

them personally^c for so being. Beware whatever fear of loss due to actual or threatened separation and derivative anxiety you may have been conditioned to experience during the years of childhood vulnerability and dependency, as well as consequent empathy you may have for others’ susceptibility to suffer the same.^d If not deliberately disregarded or otherwise overcome,^e such feelings may lead you to shirk your response-ability to establish health-preserving boundaries, and, because of such sin of omission, instrumentally ‘contribute’ to Life’s detriment.

6:123 There will also be times when Creativity requires, even impels, you to take steps to confront and discipline, as well as to support and assist others who confront and discipline, those who persist in behaving in Life-detracting ways, so as to secure general implementation of and compliance with Life-enhancing policies and procedures—this, though such action on your part may be characterized and reacted to as unwarranted and treasonous.^a Beware whatever need to be liked and pleasantly responded to you may have been conditioned to experience during the years of childhood vulnerability, as well as excessive compassion you may consequently have for others’ need of the same. Because their attention is focused by desire to avoid experiencing or causing ‘trouble’ in this regard, many otherwise well-intentioned people turn a blind eye towards what would truly be best for everyone (including themselves) in the long run.

6:124a Arjuna's lamentation (in Chapter 1 of *The Bhagavad Gita*) on being faced with the prospect of having to strenuously oppose beloved "teachers, fathers and grandfathers, sons and grandsons, uncles, father-in-law, brothers-in-law and other relatives" for Creativity's sake is illustrative.

6:124b "If in this life only we have hope..., we are of all men most miserable." (*The Bible, I Corinthians*; 15:19.)

6:124c Mentioned at the outset (see Paragraph 6:8) of this Chapter.

6:125a Actually, using words like 'difficult' and 'problematic' to describe our predicament is just a manner of speaking which characterizes the subjective experience of novices. In retrospect, relational problems and difficulties are recognized as really having been opportunities to learn valuable lessons which opened the way to realms containing gifts one didn't even know existed before.

6:124 Natural sympathies and concerns may lead you to feel quite torn and upset in such situations. Especially if, because of prior co-dependency or 'bonding', you have a vested interest in maintaining congenial relations with per-verse others, you will find the task of sorting out and doing what will be most creative problematic and trying, to some degree both difficult and painful.^a To know and do what is 'right' in such situations, you will not only have to place and assess what is happening and what may happen as a result of possible decisions and choices in context of the fact that every aspect of Being is a vital part of a fantastically creative, much more than just space-time local, ongoingness,^b but also in perspective of the fact^c that Life actually depends on there being a diversity of different and therefore, in one way or another, competing and conflicting sets of perceptions and feelings regarding what is and isn't essential to flower.

6:125 Keeping this in mind will enable you to proceed with optimistic assurance even in face of the most troublesome relational problems and difficulties.^a If everything was completely consonant and everyone was totally cooperative and amenable, there would be no incentive for the development of deeper understanding and keener appreciation of actualities and possibilities, consequently no evolution of greater response-ability and capacity for more functional relationship, hence no more artful deployment and no more sublime enjoyment of the quintessential attributes of

6:125b Though it is admittedly reductionist and oversimplistic to think in these terms, every manifestation of Creativity can be seen to be a ‘mixed’ expression of these three ‘primary colors’.

6:126a “For there must be heresies among you, that they which are approved may be made manifest.” (*The Bible, I Corinthians*; 11:19.)

6:126b Again I remind you, beware naive interpretation of language with connotations deriving from ‘worldly’ experience. Here and elsewhere, I use words such as ‘greater’ and ‘higher’ to reference *quality*, not *quantity* of any sort. The fact is, though millions of bushels of wheat, millions of dollars, millions of gadgets and gizmos or millions of any other kind of ‘instrument’ which has creative possibilities—cohorts, supporters and followers, for instance—may facilitate and contribute to more wonderful actualization and experience than just one, depending on the manner of their deployment or, in the case of people, comportment, not only may they not do so, they may, as demonstrated by so much of what’s going on in the world at present, functionally affect the ‘nature’ of what goes on in Life in ways that are quite lamentable.

6:126c “The sufferings [and enjoyments, I might add] of [the] present time are not worthy to be compared with the glory which shall be revealed in us.” (*The Bible, Romans*; 8:18.)

Creativity—Love, Wisdom and Power.^b If this isn’t apparent to you already, in time, as you ‘pierce the veil’ of sense-generated illusion and begin to consciously enjoy the fruits of ‘higher’ kinds of expression, you will see that no ‘ideal’ can possibly be better!

6:126 The transcendental fact is that only as consequences adjudicate the merits of different modes of thought, feeling and behavior does what is most viable becomes apparent.^a There is no other way for fledgling Intelligence to discern and elect to engage in kinds and ways of giving and receiving which augment and elevate Creativity above and beyond prior levels of attainment. This is how Life’s reaches a state of greater glory and fulfillment.^b Whether there are disagreements, contests, conflicts or separations, how disruptive, frustrating, painful or for other reason unwelcome they may be, and whether they are quickly or easily resolved and settled to your or anyone else’s satisfaction at any given point, though certainly not meaningless or trivial considerations, are really quite secondary issues in comparison.^c

6:127 This is not to deny that concordant relationship, when actualized, whether with many, several, or even just one other, can be very enjoyable and worthwhile. As many will testify on the basis of personal experience with compatible friends and partners, such kind of engagement is often blissfully fulfilling. And the fact that post-corporal immersion in such bliss lies ahead, awaiting all who, because

6:127a Or ‘union’ in the *yogic* sense.

6:127b As ecstatically expressed by the Apostle Paul, “neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, [can] separate us from [Life’s ever-sustaining Presence].” (*The Bible, Romans*; 8:38-39); “We [may be] troubled on every side, yet not distressed; we [may be] perplexed, but not in despair; persecuted, but not forsaken; cast down, but not destroyed; ...though our outward man perish, the inward man is renewed day by day.” (*The Bible, II Corinthians*; 4:8-16).

6:127c *The Bible, Ephesians*; 4:16.

6:127d Note, in case you subscribe to a sadomasochistic philosophy for some reason (see Note 6:48c and associated text in this regard), that there is no virtue in suffering pain or making a sacrifice for its own sake. However, accepting pain or making sacrifices may be a really good bargain if one thereby makes the most of Life.

they believe in the ubiquitous power of Creativity, dedicate themselves to furthering Its beneficent expression, is certainly wonderful and grounds for great rejoicing. But the even better ‘news’ is the fact that experience of communion^a with Life Itself, whereby one may be positively heartened, if need be restoratively healed, and empowered to be exuberantly creative in relation to others, is ever actualizable here and now, regardless of the degree to which disagreements, contests, conflicts and separations characterize one’s interpersonal arena.^b You need not wait for the complete evolutionary maturation of relationships, wherein “the whole body [is] fitly joined together and compacted by that which every joint supplieth,”^c to take place in order to access and channel divine love and joy if you consciously *realize* the fact that encountering and learning to creatively deal with such problems and difficulties are a vital part of each and every soul’s developmental curriculum, including yours. Maintaining such perspective will enable you to accept whatever pain and make whatever sacrifices may be necessary^d to do what Life calls for with equanimity in even the most dreadful relational circumstances.

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6:128 Of course, it is very important that one not be blindly reactive or go off half-cocked when dealing with complicated interpersonal situations. Especially when confronted by problems and difficulties that are emotionally loaded,

6:128a Your own thoughts and feelings should also be treated as ‘data’ in this regard. Among other things, to the degree that you perceive and react to others or your relationship with them as ‘bad’ or ‘not good enough’, such perception and reaction can clue you into false ideals which you would be better off jettisoning, or at least relegating to subordinate status. Also, any ‘mote’ you detect in ‘your brother’s eye’ (see *The Bible, Luke*; 6:41-42) may be one you should look for and possibly remove from your own.

6:129a Jesus’ advice, “Whosoever shall smite thee on thy right cheek, turn to him the other also. And if any man will sue thee at law, and take away thy coat, let him have thy cloak also. And whosoever shall compel thee to go a mile, go with him twain.” (*The Bible, Matthew*; 5:39-41), provides excellent example of what I am talking about. It was particularly apropos the fact that those he counseled were disenfranchised and often exploited by ruthless bullies. It was clear that they were unlikely to accomplish anything positive and would only end up frustrated and defeated, or worse, if they overtly tried to resist, fight or even just ‘talk back’. In such context, acts of unflinching and exaggerated surrender, as suggested by Jesus, were a truly ingenious strategy, which, though quiet and non-assertive (in the standard sense of those words), would serve as a cunning ‘slap in the face’ to awaken abusers to the true nature of their actions, as well as to psychospiritually thwart, discredit and ultimately disarm the Negativity they gave vent to by simultaneously demonstrating that one was by neither intimidated nor defeated, mocking their ‘cause’, and inducing shame and guilt. In sharp contrast, in his epistles, the Apostle Paul advised that fellow believers who behaved in Life-detracting ways be ‘rebuked’ and ‘admonished’, as well as ‘entreated’ and ‘exhorted’ to do better. Such tactics are most likely to be effective in the context of a group of individuals who’ve joined in common cause and publicly declared themselves to be dedicated to the common good.

be sure to take time out to ‘center’ (or ‘anchor’) yourself in the transcendental perspective (or ‘cosmic consciousness’) I’ve been talking about and, from that vantage point, calmly contemplate what’s going on with an eye towards developing a clear understanding of whatever issues and dynamics may be involved.^a Consulting and considering commentary from the most sagacious sources available to you before deciding what would be the most creative course of action, given your particular resources and talents, may also be advisable.

6:129 Be as inventive and ingenious as you can be in your choice of methods and tactics. As is true of musical compositions which express all sorts of themes using different kinds of instruments, there are many ways and means of boundary-setting, confrontation, discipline, inducement and education, and literally an infinite number of possible combinations and permutations between them. Even the most noteworthy Wisdom-traditions mention and advocate only a select few, those that proved particularly functional and propitious in the context of their cultural evolution. Much depends on personal recognition of what will (and what won’t) be productive in, and ability to skillfully tailor one’s approach to suit, specific situations.^a

6:130 Take into account the fact that, the larger the social unit involved, the more likely certain kinds of ‘standard’, or *customary*, policies and procedures will be necessary and advisable. If everything was allowed to be completely a

6:130a “Render therefore to all their dues: tribute to whom tribute is due; custom to whom custom; ... honour to whom honour.” (*The Bible, Romans*; 13:7.)

6:130b “The sabbath was made for man, and not man for the sabbath” (see *The Bible, Mark*; 2:23-27), for example.

6:131a Who markedly progress, but also sometimes regress in significant ways, at different stages.

matter of personal determination broad-based social synergy would be impossible. Therefore, unless and until there’s a change in consensus, such policies and procedures should generally be honored and adhered to.^a But these shouldn’t be considered absolutely sacrosanct or written in stone for all time. Rather, they should be seen for what they are: practical means adopted in the service of Creativity, to be judiciously implemented and modified or supplemented when and as circumstantially warranted.^b

6:131 Don’t become so enamoured of any particular set of relational policies and procedures that, as exemplified by those who doggedly cling to various kinds of orthodoxy, you end up just being part of a backwater eddy or systemic impediment that people have to struggle to get out of or work their way around in the course of Life’s flow. Always keep sight of the fact that, no matter how ‘right’ certain ones may have been in the past, what Life calls for on any score is something which, as things change, must be periodically reviewed and reassessed. Though there may sometimes be extended periods of relative stability and therefore fairly longstanding functional arrangements, one must continually be open to adjustment and improvisation because Life is a dynamic process. As anyone who has successfully parented growing children^a well knows, what will and won’t be Life-enhancing depends on personal and situational variables. Therefore, no single mode or amount of monitoring,

6:131b As already detailed (see Paragraphs 6:6-9) in principle.

6:132a Though, if the fear is great enough, such resentment is likely to be repressed and displaced (which is why those whose morality is a function of fearing ‘God’s punishment’ are so often disparaging and vicious in relation to fellow human beings without consciously registering and grasping the fact that such disparagement and viciousness belie any professed ‘goodness’ on their part).

6:132b *I.e., meaningful communication.*

influence, government, education and discipline, on the one hand, and degree of respect for personal liberty and allowance for personal decision-making and learning from consequent experience, on the other, will be optimally creative at all times, certainly not in relation to all individuals.^b

6:132 But whatever you do (or refuse to do) or join and support (or refuse to join and support) others in doing in the foregoing respects, let your choices continually be informed by the fact that the quality of our experience and expression ultimately depends on the degree of awareness and appreciation of the Life’s dynamics and the wholesomeness and viability of the attitudes and intentions of everyone involved. Ongoing refinement of learning and education regarding such matters should therefore always be a prime objective. And, in keeping with this, continue to be aware of the fact that threat or imposition of any kind of force basically influences people by inducing fear and evokes resentment as a matter of course.^a At best, such tactics may temporarily serve to contain a problem and preclude unwelcome disruption. So they may at most be justified in an emergency as means of momentarily preventing something more traumatic from happening and providing a ‘window of opportunity’ for really constructive educational measures to be implemented. As reflected by sayings like “The pen^b is mightier than the sword,” the most creative means of deploying Life’s ‘force’ are those that increase knowledge and promote development

6:133a “Be [ye] likeminded, having the same love, being of one accord, of one mind.” (*The Bible, Philippians*; 2:2.)

6:133b Socrates, Jesus and Joan of Arc, to name a few illustrious examples, were essentially put to death because they were persuasive free thinkers.

6:133c Note that the kind of ‘pressure’ I speak of may be exerted just as much by a ‘pull’ as a ‘push’, in other words, by a seductive ‘carrot’, not only a coercive ‘stick’. Historically, various kinds of rewards and threat of their withdrawal or discontinuance have often been deliberately used to ensure conformity and allegiance.

6:133d This is another reason for the recommendations contained in Notes 6:102b & c.

of greater wisdom, not those that are violent and coercive. In the long run, these boomerang in ways that are calamitous.

6:133 In the past, because culture itself was generally tribe, sect or nation based and tribes, sects and nations were for the most part competitive and mutually hostile, group cohesion and cooperation was judged to be absolutely crucial. Teachers and leaders therefore usually made achieving intragroup accord and agreement a top priority^a and, to that end, demanded total adherence to a ‘party line’, often ruthlessly excoriating and persecuting those who deviated from it as traitors.^b Group members likewise went to great lengths to pressure^c and intimidate others into ideological and behavioral conformity, and considered themselves totally justified in doing so. However, in the context of today’s rapidly evolving global culture, which requires intelligent assessment of and response to continually changing circumstances, it is becoming more and more apparent that such tactics are not only counterproductive but actually invite disaster because they just induce people to think, feel and act like sheep in a flock, in lock-step with associates in keeping with established custom and belief, even though the road they’re on may just be a closed loop or, worse, heading them towards a bog or precipice.^d

6:134 Let there be no doubt about this. Whatever the nature or size of the group one may be involved in, group membership and cooperation are only means. They are not

6:134a Both those deriving from longstanding religious formulations and those based on more secular philosophies, such as the various kinds of Capitalism, Communism, Socialism and nationalistic Fascism, that have more recently taken stage in the arena of world affairs. (Especially if you've been taught to believe that a certain set of scriptures or particular tradition is absolutely wise and sacred and, therefore, should never be modified or deviated from, though this is just one illustration, you should contemplate the implications and consequences of the fact that slavery as well as indentured servitude for non-payment of debts were countenanced and endorsed as acceptable 'in the eyes of God' by leading prophets in the sociopolitical milieus of the so-called 'Old' and 'New' Testaments. See *The Bible: Leviticus*, 25:39-46; *I Corinthians*, 12:13 & *Ephesians*, 6:8. Many still uncritically hold the foundational documents containing such sayings to be infallible guides to conscience and consider what's recorded in them completely pertinent for all time.)

6:134b "When thy reason has crossed the entanglements of illusion, then shalt thou become indifferent both to the philosophies thou hast heard and to those thou mayest yet hear." (*The Bhagavad Gita*, 2:52.)

6:135a Bear in mind that the 'awakening', or 'enlightenment', I speak of is not a one-shot affair because one only gains 'depth perception' as layers upon layers of fact are placed in transcendental perspective.

6:135b If you are with me so far, I'm sure you 'hear' It: "Every one that is of the truth heareth *my* voice." (*The Bible, John*; 18:37.)

6:135c "As God hath distributed to every man, as the Lord hath called every one, so let him walk." (*The Bible, I Corinthians*; 7:17.)

the be-all and end-all of Creativity. Though considerable power may temporarily be amassed thereby, Life is stunted and the development of wisdom stifled when people adamantly adhere to established patterns of logic and organization because they consider group 'solidarity' paramount. It therefore behooves us to individually and collectively become aware of limitations in 'traditional' ways of thinking and doing things,^a and update our value schemes based on the more comprehensive Life-view that is currently blossoming in our species' consciousness.^b

6:135 Those of us whose eyes have been opened in this regard^a are called^b to do what we can in our walk of Life,^c whatever it may be, to arouse and stimulate others around us to also see and co-creatively do what is really 'holy', or 'right', in the context of an emerging planetary civilization. Besides helping to nurture and guide further salutary developments in those who have already begun to recognize and respond to fact that the ecological and social crises besetting us necessitate commitment to radical change on their part, we must also reach out in ways that motivate and help others to see beyond and break out of dysfunctional patterns of thought, feeling and behavior they may still be stuck in, so they too may have the opportunity to join in the happening.

6:136 At first, fearing the changeover will be more negative than positive in effect, such individuals may become even more determined to reinforce and maintain as well as try

6:136a Just as ecological and social catastrophes and personal suffering will eventually motivate people to become more conscious of Life's dynamics and salutarily modify their attitudes and intentions, and corollary behaviors.

6:136b Before attempting to be such or other kind of facilitator in relation to any particular individual or group, however, closely examine yourself to see if you have the necessary degree of impartiality and emotional wherewithal to do so. Among other things, it is important that you be beyond provocation and not get caught up in polemics of any sort: "The servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient, in meekness instructing those that oppose themselves; if [Intelligence] peradventure will give them repentance to the acknowledging of the truth." (*The Bible, II Timothy*; 2:24-25.)

6:137a "And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold." (*The Bible, John*; 10:16.)

6:137b Paragraphs 5:45 and 1:20 amplify this point.

even harder to make others behave in ways that accord with their particular belief systems and value schemes. They may also endeavor to segregate themselves from, and, that failing, react with considerable hostility towards others who practice and advocate a different way of Life, as a result of such suspicion. However, if and when they see that they thereby only box themselves into a corner and cut themselves off from what is going on, they may be induced to winnow what continues to be viable from the traditions they cherish and integrate what is positively functional from others' ways of being and becoming into their 'diet', and thereby serve both themselves and others well. (Though the dissolution of boundaries and cross-fertilization between cultures resulting from globalization will eventually eliminate the problem in any event,^a the transition will be less fraught with strife and pain to the degree that we manage to persuade them of the merits of thoughtfully engaging in such process and facilitate their doing so.^b)

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6:137 Ultimately, because of the inescapable fact of our interconnectedness, everyone will be salutarily integrated as resonant aspects of the 'body' of Life. However, all things are not immediately possible, because evolutionary development pertinent to such 'homecoming' takes place in stages^a and depends on the level of people's readiness and motivation to learn.^b Though, because of overlapping considerations, matters won't always be clear cut in this regard, we must be

6:138a As demonstrated by an intuitive recognition of the desirability of and accompanying willingness to commit themselves to holistic practices.

6:138b *The Bible, I Corinthians*; 10:17.

6:138c “If ye bite and devour one another, take heed that ye be not consumed one of another. This I say then, Walk in the Spirit, and ye shall not fulfil the lust of the flesh.” (*The Bible, Galatians*; 5:15-16.)

as judicious as possible when deciding how best to assist and educate various others if we are to make the most of what we’re given. Here are some pointers and recommendations on this score.

6:138 Since the less dependent we are on physical and ego gratification to maintain functional homeostasis, the freer we will be from ‘worldly’ addictions and the saner we will be in the way we relate to our natural environment and others in it, we should avail ourselves of every opportunity to inspire, encourage and enable those who are open to developing a holistic orientation and learning to creatively deploy Life’s dynamics^a to become psychospiritually self-sustaining, mutually reinforcing and co-generative. Because Mind and Spirit are eternally available, inexhaustible resources, those who creatively fulfill themselves in such fashion are no longer dominated and driven by the kinds of ‘carnal’ security, comfort, pleasure and derivative power and status ‘hungers’ and ‘needs’ which, because we are all “partakers of...one bread”,^b otherwise tend to make us competitive and ‘cannibalistic’ in relation to one another.^c As a result of being given such inspiration, encouragement and education, besides benefiting themselves, they will be more beneficent in relation to everyone around them.

6:139 Those who’ve gotten so enmeshed in selfishness and biased by partiality that they don’t heed conscience and deny the truth, on the other hand, just merit being clearly

6:139a Though such outcome is not assured in any particular life-time, it is because this kind of happening is in some sense 'built into' Life's process and ultimately proves beneficial and leads to a joyful outcome that *God* (i.e., the Spirit of Life, Ultimate Reality, etc.) is frequently, somewhat paradoxically, characterized both as an imperiously demanding father who, sometimes quite severely, punishes and chastises us and as a suitor and would-be bridegroom who tirelessly pursues us till we finally stop fleeing and start loving him with completely open hearts.

6:139b Though these also have other meanings, the statements, "He who can see inaction in action, and action in inaction, is the wisest among men." (*The Bhagavad Gita*, 4:18), and "It is better to do thine own duty, ...than to do that of another. ...It is better to die doing one's own duty [even], for to do the duty of another is fraught with danger." (*Id.*, 3:35), are apposite here.

6:140a It was because he understood and wanted others to also understand that demoralization, denial of response-ability and profligacy were reactions of people on the way to the kind of bottoming-out that could lead to a genuine *conversion* that Jesus tailored his message and ministry to include those who had previously generally been viewed and treated as 'irredeemable' sinners and 'lost' souls (see *The Bible, Luke*; 15:1-32 & 23:39-43), pointing out, in no uncertain terms, that such individuals were in many ways closer to 'the kingdom of heaven' than the execratory 'moralists' of his day (see *The Bible, Luke*; 7:31-47).

6:140b See *The Bible, Matthew*; 25:34-40.

6:140c "Now abideth faith, hope, charity, these three; but the greatest of these is charity." (*The Bible, I Corinthians*; 13:13.)

told and warned about what lies ahead for them and why, so they'll learn the right lesson when they spiral into a black hole in consequence as nature takes its course. As anyone who personally deals with various kinds of addicts sooner or later comes to realize, once they have been warned, till they hit bottom and suffer enough to 'surrender' to and 'embrace' the truth about Life,^a trying to 'help' them in the normal sense is generally counterproductive because it just postpones such happening and causes additional complications in the process.^b More likely than not, they'll misuse whatever inspiration, encouragement and education they're given to make their and others' situation worse than it would be otherwise. *Savants* who sell their services and pander to such individuals or groups commit the worst kind of prostitution. They too should be confronted and reminded, in no uncertain terms, not only about what they thereby do to others, but what therefore lies in store for them as well.

6:140 Those who suffer misfortune and adversity, even if they've been the worst kinds of 'sinners',^a deserve especially sensitive consideration and personally caring response. But Jesus' unqualified advocacy that we feed the hungry, clothe the naked, visit the sick and those in prison, and take strangers in^b (which, by the way, should be interpreted in psychospiritual, not just physical, terms), as well as Paul's superlative endorsement of charity,^c should be understood in context of the fact that, in their times and places, awareness

6:141a In hindsight, it is apparent that, because the degree of their ‘condescension’ and their sense of their own ‘nobility’ in so doing often eclipsed this fact, many teachers, healers and custodians of various kinds have unwittingly retarded the development of many of those they elected to serve.

6:141b *I.e.*, how they focus and direct their Life-Force.

of the importance of and inclination to engage in such behavior was in most cases minimal, if not non-existent. In the context of societies where a great deal of ‘charity’ has been cursorily dispensed *pro forma*, it has become clear that we do little, and may even contribute the ballooning of greater problems, if we just alleviate immediate pain and suffering without ferreting out and constructively addressing the underlying causes, be they personal, social, or both, of dysfunction and distress. And it has also become clear that the manner in which we relate to a person in trouble while addressing his or her condition is most crucial.

6:141 Many suffer a loss of dignity and sense of personal worth because of the helplessness and uselessness they feel when they are down and out, and whatever self-respect and sense of purpose they have left may be eroded if they aren’t conscientiously respected and treated as sentient and, therefore, potentially at least, response-able, self-determining individuals.^a When and as you deal with people in such predicaments, it is especially important that they *realize*, because you really take the time and trouble to know and intelligently respond to their personal thoughts and feelings, that, regardless of any faults and shortcomings which may have contributed to their being in their present condition, they are as much a Member of Life as you are, and that their experience and how they handle themselves and respond^b in face of it is important and consequential. How much or how

6:141c Again, this speaks to the issue of the *quality* of one's contribution being much more important than its *quantity* on any score.

6:142a Actually, the psychospiritual crisis that the imminence of physical death frequently precipitates often makes a person then especially open to the most significant kinds of interventions. (Among other things, "Whosoever at the time of death thinks only of Me, and thinking thus leaves the body and goes forth, assuredly he will know Me. On whatever sphere of being the mind of a man may be intent at the time of death, thither he will go." *The Bhagavad Gita*, 8:5-6.)

6:142b "And herein is that saying true, One soweth, and another reapeth." (*The Bible, John*; 4:37.)

6:142c "Thou hast only the right to work, but none to the fruit thereof. Let not then the fruit of thy action be thy motive; nor yet be thou enamored of inaction." (*The Bhagavad Gita*, 2:47.)

6:143a "Having then gifts differing according to the grace that is given to us, whether prophecy, let us prophesy according to the proportion of faith; or ministry, let us wait on our ministering; or he that teacheth, on teaching; or he that exhorteth, on exhortation; he that giveth, let him do it with simplicity; he that ruleth, with diligence; he that showeth mercy, with cheerfulness." (*The Bible, Romans*; 12:6-8.)

6:143b The fact that not a few children overcome great odds and do quite well without a great deal of communal help does not justify adopting a *laissez faire* outlook in this regard. They are able to do so because they are relatively 'advanced' souls who are 'up to' taking on difficult challenges (which is also why they are often considered *remarkable*).

little you are actually able to do in terms of solving their 'presenting problem' pales in significance compared to this.^c

6:142 Don't be unduly concerned with the immediacy of the effect you may (or may not) have in any of the foregoing regards. In particular, that a person may be close to death^a or unlikely to yield much of a 'return' as a result of your efforts in the framework of his or her present life-time for some other reason should not deter you from engaging in beneficent undertaking in relation to him or her. Because of reincarnational dynamics, nothing is 'too little' to be worth doing, and no one should simply be considered 'expendable'. Whatever contribution to Creativity you make will bear fruit in due season.^b Always do the best you can think of doing in any given relational situation. Don't be half-hearted or hold back because 'grand' personal accomplishment seems impossible.^c

6:143 Even so, Wisdom will dictate that you most energetically concentrate on doing what you are most capable of doing, not try to do everything that is 'called for' in relation to everyone you encounter. We each have different talents, so it is fitting that we respond to particular callings,^a sometimes to the exclusion of others. There is one 'calling' that pertains to everyone, however. We must all collectively attend to the developmental requirements of children, because they are both the most vulnerable and educable and Life's avenue to the future.^b

6:144a Any ‘society’ that doesn’t rally around such purpose soon won’t be worthy of such appellation, if it remains intact at all.

6:144b “Suffer little children to come unto me.” (*The Bible, Luke; 18:16.*)

6:145a *Honesty* requires skill because one has to learn how to express the truth without ‘putting down’ or ‘putting off’ those communicated with. Likewise, to really be *meaningful*, one must learn to be broadminded and empathetic enough to see what things look like from others’ point of view and address them in terms they can appreciate. In other words, instead of ‘blindly’ expressing oneself, one must intelligently decipher and attune one’s approach to what others can and will ‘connect’ with.

6:144 Potential parents must be educated in ways that make them aware of and, should they exercise such option, incline and enable them to successfully discharge the duties and response-abilities that parenting entails, including duties and response-abilities in relation to spouses who share the venture. Non-parents, young and old, must also be educated in ways that incline and enable them to contribute to and participate in conjoint execution of the task.^a Individually and collectively, it is imperative that we see to it that children are adequately planned and provided for and appropriately protected, supported and nurtured, whatever else may therefore have to be sacrificed or postponed.^b

6:145 And, besides being versed in the fundamentals of Life’s constitution and dynamics, children must be educated in ways that incline and enable them to thoroughly investigate and evaluate matters and thoughtfully decide and choose what is best themselves; also to become skilled in the art of honest and meaningful communication,^a and the negotiation and implementation of viable methods of collaboration and arbitration. We are not biologically relegated at birth to only perform certain tasks and play certain roles, like bees and ants. Neither are we socially relegated to do so, as our ancestors generally were because only by structuring human relations along certain lines could they maintain group cohesiveness and ensure general cooperation. As is being demonstrated in more and more cases, both in terms of

6:146a I emphasize this ‘promise’ in particular because it is, in a sense, ‘new’. Its value wasn’t apparent and the possibility of its widespread fulfillment didn’t exist before the present era. Of course, it in no way detracts from the value, and therefore should not eclipse the importance, of the various other ‘promises’ extolled in such texts as *The Bible*, *The Quran* and *The Bhagavad Gita*. (While I’m on the subject though, because of potentially drastic consequences that may accrue, let me point out that promises of ‘victory’ (e.g., *The Quran*, lxi:13) and ‘a land of milk and honey’ (e.g., *The Bible*, *Deuteronomy*; 6:3) have often been misinterpreted and misrepresented to be ethnic and geographical rather than psychospiritual possibilities as a result of being ‘colored’ by cultural filters. As a result, though they share the same ancestral father, Abraham, and though Jesus, a major prophet in their own lineage, taught that the ‘kingdom of God’ and, hence any ‘victory’ that results in its establishment, is basically an inner one (see *The Bible*: *Luke*, 17:21 & *John*, 18:36), many Jews and Muslims have become entangled in thought-feeling constellations that could result in the theme of Cain and Abel being played out in a devastating crescendo. I pray that propitious intervention helps avert such happening. May everyone else at least learn the necessary lesson (see Note 6:58a in this regard) should words such as these be too late to make a difference or go unheeded.)

6:147a “All things are lawful for me, but all things are not expedient: all things are lawful for me, but all things edify not.” (*The Bible*, *I Corinthians*; 10:23.)

individuals and groups, viable relationship depends on people establishing mutual understanding and arriving at mutually acceptable agreements.

6:146 The birth of Democracy was only a beginning in this regard. And the misunderstandings and disagreements evidenced by the confusion and turmoil that characterize many relationships now are only signs that we are going through an ungainly adolescence. As we were destined to from ‘the beginning’, we have reached the point where we stand to ‘inherit’ the fruits of the ‘promise’ implicit in the fact that Intelligence has imbued us with the capacity to be creatively self-actualizing in a boundless array of modes and manners.^a

(6:147 Don’t misread me: I am not saying that all social ‘roles’, as historically defined, are not expedient and viable. Just that there are many others that are now open to us as individuals and groups, and that, even with respect to established ones, there are many ways we can go about playing them. Also, I am not advocating a libertine philosophy in this regard.^a We must be careful that we don’t shortchange others and mess up our own lives by taking on too many roles at the same time, and that we don’t betray existing commitments by being casual about or, because we find them taxing, dropping those that prior choice or circumstance has placed us in, particularly when and where functional dependents are concerned.)

6:148 In closing, let me say that I hope you realize that I have only sketchily, in many regards barely, alluded to the full compass of Life's richness. However inspired and inspiring you find this presentation, as is true of other like compendiums, it is just a cosmic 'hologram' which may help you to become more aware of the dimensions and dynamics of Creativity and more consciously participate in It. Trusting that you comprehend the fact that Knowledge and Wisdom aren't 'contained' in words or pictures, but live and continue to grow and develop in the domain of Mind and Spirit, and that Revelation in these regards is an ever ongoing process, here's a final smattering of a few additional points that come to mind as not having been sufficiently addressed.

6:149 Beware that you don't underestimate the sentience and sensitivity of other kinds of beings, and the value and importance of treating them with care and respect. Many, for instance, are woefully sinful in relation to what they think of as 'dumb' animals. Abuses in this regard are legion at present. The thoughts and feelings of such creatures are a part of and affect what goes on in Life just as yours and mine do. Their 'cries' also reach the ears of inner Intelligence,^a whether we consciously acknowledge them or not. All sentimentality aside, to the degree that we actively or passively contribute to their suffering of pain and distress, adverse consequences will be visited upon us for sure.^b

6:149a "They cause the cry of the poor to come unto *him*, and *he* heareth the cry of the afflicted." (*The Bible, Job*; 34:28.)

6:149b "Whoso stoppeth his ears at the cry of the poor, he also shall cry himself, but shall not be heard." (*The Bible, Proverbs*; 21:13.)

6:150a “Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves.” (*The Bible, Matthew*; 7:15.)

6:150b Many apparently sincere conversions, affirmations of faith and expressions of loyalty and allegiance are not really true ones for this reason.

6:151a Including married couples and families.

6:150 And, in relation to people, ‘wolves in sheep’s clothing’^a aren’t the only kind of imposters that you need to develop a ‘nose’ for, because there are also costs associated with ‘innocent’ sheepishness. Beware all sorts of imitators and pretenders, and watch that you don’t become one yourself. Just wanting to be accepted as part of a group and fear of losing membership benefits, for instance, leads many to adopt and embrace group ‘norms’, often without their being conscious that they are thereby being inauthentic and disingenuous.^b

6:151 I am not suggesting that self-abnegation or compromise is never called for. One should, for instance, desist from hurtful speech and behavior and endeavor to be civil in the way one expresses oneself even if one really has quite unfriendly thoughts and feelings in relation to others. But it is important to recognize that genuine relationship and community can only be established to the degree that individuals authentically resolve issues and problems that arise because of real differences and disagreements between them. Intelligence can find ways of constructively dealing with even the most complicated ‘inner’ and ‘outer’ dilemmas and difficulties in this regard, but this will only happen if and to the degree that the parties concerned acknowledge and apprise each other of their true thoughts and feelings pertaining to issues of common concern and the state of their relationship with one another. Many individuals and groups^a sabotage

personal and social growth and development by not making suitable allowance for the presence and expression of ‘problematic’ thoughts and feelings, their own as well as those of others. Because vital grist is thereby excluded from Intelligence’s mill, the charades of ‘perfection’ they maintain end up becoming arid wastelands which, in terms of Spirit, are stunting, if not torturous.

6:152 Whatever the degree of your ‘perfection’ or ‘imperfection’ in any of the foregoing regards, if and as you commit yourself to the goal of being impartial and universally loving, you may experience an ‘identity problem’ of sorts. When one’s primary loyalty is no longer to specific individuals and groups, one may sometimes feel quite awkward and be at a loss in the presence of others who are not so dedicated, because one then, in a sense, doesn’t ‘belong’ to or with anyone or any group in particular.^a Should this be your predicament, let me assure you that such awkwardness and sense of loss will diminish and ultimately vanish as you fully realize the fact that your ‘identity’ was never defined and delimited by whose child, spouse, or parent you are, or by what group(s) you were or continue to be part of, in the first place. This doesn’t mean that you stop valuing or can no longer lovingly engage with such others in intimate fashion, but that you consider them to be aspects of, and so engage with them only as part of, a greater web of affiliation. If and when asked about your religious, political or personal

6:152a Actually, at that point, one ‘belongs to’ everyone.

6:152b “Ye are the light of the world. ...Let your light...shine before men.” (*The Bible, Matthew*; 5:14-16.)

6:152c As preached by the Apostle Paul, reflecting undue prejudices in his cultural context, “There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one.” (*The Bible, Galatians*; 3:28.)

6:153a See the quoted material in Note 6:54e in this regard.

allegiances, let it be known (and, even when not asked, let what you say and do demonstrate^b the fact) that you consider yourself, whoever you are with, as well as everyone around you, above all else, to be a member of Life’s family and, while on earth, a fellow planetary citizen.^c

6:153 Finally, however isolated the private nature of your experience makes you feel, always *remember*: You are never really alone. The Spirit of Life is ever with you.^a And, whether or not you are in the physical presence of others who share the same calling, you are part of a group of souls, incarnate and excarnate, who, like springs of pure water, form and propagate an ever growing stream of all-encompassing love. Rejoice in your heart. If and as we individually and collectively do what we can, as we surely will, instead of just ‘manifesting’ as brilliant flashes here and there, it is our destiny to inaugurate a civilization which continues to be vibrantly holy, like a laser that emits a steady stream of coherent light.