

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 *illnesses*.

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.

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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 'ascendance' 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 *dis*cover 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 effortless 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