

Becoming
a
Friend
of
God

*Finding peace of mind and
courage in an age of anxiety*

Roland Trujillo



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courage in an age of anxiety

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This book is dedicated to my dad, Sam Trujillo, who was hurt early in life but did the best he could and never hated or hurt anyone. He remained kind despite immense suffering and torment.

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- 1 -

The Secret to Life

Some people will go to the ends of the earth to find enlightenment. But the truth is that it can be found in your own back yard. In the wonderful children's story *The Wizard of Oz*, Dorothy looks for happiness in far away places. But at the end of her adventures, she discovers that happiness is back in Kansas at home with her beloved family.

I've said it a thousand times, but I'll say it again: conscience is your closest link to God. Enlightenment is discovering, and then living in God's Light of Truth. God is your Spiritual Parent, and knowing things in your heart is when you are close to Him. Your home is within, close to God the Father.

His Light shines within, but we have all fallen away from it into the pseudo reality of the imagination. We live in thinking and fantasy, and submerge ourselves in emotions.

When we are lost in thinking, we are separated from the Light. This Light is intuition: a way of knowing without words. For example, sometimes you just see injustice or sometimes you get a sense that something is

not quite right about someone. When you heed the wordless warning of intuition, you are protected and safe. But for the most part we do not notice or we discount and doubt that voiceless voice within. No wonder we err.

Here's another example of God's delicate unobtrusive providence. At some point in your life you may have been delicately nudged in a certain direction that was right for you, and by going along with that gentle nudge you ended up where you belonged, doing what was right for you.

This wordless knowing is intuition--your soul's perceiving and knowing in a wordless way in the light.

When you obey this guidance, which is without images or words, you are led to safety and to be where you are supposed to be.

But we are all led astray by temptation, tease and challenge on the outside. The loud voice and rhetoric of the world is very convincing, and it knows just how to appeal to your ego and your particular weaknesses.

We doubt our intuition and listen to the loud voice of the worldly tempters. These tempters, who come in various guises, tempt you to be ambitious, to study, to grab for knowledge, to go for the gusto, to live for the moment or to seek the love of the world.

If you are not the ambitious type, then they mock, ridicule, and ostracize you. They make you feel like the ugly duckling, and your resentment of them then tempts you to prove something to them or grab for what you have been denied.

For worldly approval, we cop out. For a moment of pleasure, a high or to get what we think is our heart's desire, we sell ourselves down the river. This puts us in conflict with intuition. And the conflict we have with intuition, we feel as conscience. This conflict is a positive thing. It is meant to wake us up to see our

error and come back to what is right. It is actually God gently tapping on the door of your mind, and like the good Father that He is, gently and wordlessly asking you to come back home and walk with Him.

Deep down we sense in a wordless way that living and moving and having our being in a simple guileless way will permit us to be our real self. And deep down we also know (though we doubt it) that all the blessings and benefits, true success and prosperity (without guilt) can be had by living properly and not being ambitious.

Yet, our ego pride being what it is, we turn our backs because we want something out there too much or there is something we just don't want to give up.

We all have to learn our lesson. Years later, we discover that we turned our back on our true lodestar.

We groan and mourn our errors and wrongs. We want to turn back and return to honor, simplicity, innocence, and courage. We want to live rightly. We want a second chance to be a good husband, wife, son, daughter, parent or friend. Like Dorothy, we want to go back to Kansas, but we don't know how.

Luckily there is a way back. It involves once again grasping with firm conviction the beautiful truths you once knew and loved as a child. It means standing for principle, even if it means losing the favor of the world.

Most of all, it means realizing that what now feels like conscience is God's Light of Truth still delicately pursuing you and gently calling you back. It only makes you feel bad because you strayed from it and have conflict with it.

But if you can soften your pride and yield to conscience, your soul will begin to be purged, and you will be on your way back to all the good you ever hoped for. It begins right here and now as you read these words.

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Becoming a Friend of God: Understanding and Resolving Your Inner Conflicts

Most of our problems—health, mental, spiritual, and emotional—are a result of conflict. This conflict has three aspects: conflict with self, conflict with others, and conflict with conscience.

By far the most important resolution of conflict is that of conflict with conscience. The proper resolution of this conflict will begin to resolve the other types of conflict as well. So, we will look in turn at each of the types of conflict, beginning with conflict with conscience.

Conscience is another word for intuition: what we wordlessly know deep down in our hearts. Intuition is

how the soul knows. The soul that is close to the Inner Light of Truth is near to God.

God sends His Light, and it shines within. In this Light we see and know, and this inner Light is an infallible guide. It keeps us from error and steers us along the lines that the Good Lord had in mind for us.

Intuition is our guide and our lifeline to God. Through intuition, we realize, discover, and are imparted understanding. We also have peace of mind—a peace from God, as a result of peace with God.

Those people who follow their intuition, to any significant degree, become inventors, explorers, discoverers, geniuses, and mystics.

To a greater or lesser extent, anyone who develops their own God given talents and uses them for the good of others according to God's purposes is following intuition. Without knowing these individuals personally, I think it is safe to say that people like Albert Einstein, Susan B. Anthony, Winston Churchill, and Ansel Adams followed their intuition and the pattern waiting to unfold for them.

There is a pattern waiting to unfold for us all. Sometimes we get a glimpse of it in advance.

We remember that we once saw it ahead, like *deja vu*. Other times we are warned of danger about to occur, and we avoid it.

When we walk in the light of conscience, mostly we live moment by moment, playing one note at a time, and we are shown enough to live that one moment properly. A lifetime of moments lived properly leads to the formation of character and to the pot of gold at the end of the rainbow. People who get very close to the inner Light because they love it so, take delight in God's principles, and who yearn for truth and to do right will become the Paul, David, Moses, Enoch's, Mary, John, or Ruth.

The amazing thing is that intuition is there for all of us. But we fail to follow it, we doubt it, we ignore it, and then we can't find it. We listen to the so called experts on the outside. We let their voices out shout the still small voice within. We follow our teachers, professors, advisors, and other experts instead of intuition. When they lead us into error, we resent them.

When we fail to develop our own pre-ordained pattern, because we copped out to others, we develop conflict with ourselves and with our conscience. We sense something not quite right about the way we are proceeding.

When we fail in some small but critical moment (or which there are many in life), we retreat into the images of imagination where we relive the past and plan for the future. We listen to the voice of the serpent (the same one that got Adam and Eve kicked out of the Garden of Eden) still whispering ego supporting notions in our thought processes. We think these notions are our very own thinking and so we follow them. But they are not. They originate outside and below. Following them we are deceived and led into error.

After listening to the permissive voice, we fall into error. The morning after the night before, intuition returns as conscience (twenty twenty hindsight). We wonder why we listened to others instead of heeding the wordless hunch that tried to warn us.

Alas, most of us continue to believe the lies about glory and greatness through knowledge and ambition, setting goals and striving to have it all. We want personal glory, and if not glory then wealth. If not wealth, then pride or power through study. If not power, then righteousness and a sense of goodness through words of good and religious study. Then we want things to distract us from conscience. And if not many things, then relief from guilt and a cure for our

ills. So we keep reaching for a goal in one form or another. Tempters come in many guises, sometimes as a friend or a leader who promises to restore your dignity.

Sometimes the tempter stands behind the pulpit, challenging you to spiritual pride. Sometimes the tempter, having utterly corrupted you with pressure and tease, now plays the role of consoling friend, still recognizing your ego and offering it a false comfort, in the form of approval, pleasure, reassurances, or pills.

Only when we have been led into great error and when we hit rock bottom, are we forced to stop and take a good look at ourselves. Now intuition feels like the cold hard light of reality.

For those of us who are blessed, we finally begin to believe our intuition, and we regret having doubted it and followed the pied pipers who led us astray.

All of this is to say that when we ignore or fail to follow our intuition, we develop conflict with it. You see, the pattern of good is always there, waiting to unfold. But when we do not heed and follow it, it remains a latent pattern. We sense the inner light as conscience when our present predicament makes us aware of the discrepancy between the potential good and our present deviation from that good.

Intuition is unwavering because there is a force behind it: love. You see, your intuition, being from God, contains both wisdom and love. When we are disobedient and rebel against it: we come into conflict with God's love, which we feel as conscience.

Were we, at any point, to have a change of heart, and instead of running from conscience, permit it to overwhelm us and show us our error, we would experience regret, pain, shame and sadness. But after the temporary pain would come relief, as we are

reconciled to conscience, intuition, and the God Who loves us.

Were you reconciled to intuition, you would once again begin to move intuitively. And more wonderfully, a mystical process of redemption and justification would take place, whereby your thinking, your emotions, your body, and your life would be brought back into harmony with God's purpose.

Conflict with conscience would cease. You would become friends with conscience. Conflict with God would cease, as you would now welcome His involvement in your life and welcome His guidance.

Now a friend of God and a friend of truth, you would begin to learn how to relate to other people. You would discover that anger and resentment not only set up road blocks to honest and kind communication, but anger and resentment also hurt yourself.

Seeing its wrong attitude (pride) and how it uses the handmaiden of anger to judge others and survive pridefully, the now wiser soul gives up anger and weans itself from what supports pride. Likewise, the now wiser (enlightened) soul sees how resentment is another survival mechanism of pride. When the pride is forced to see a truth it hates, it resorts to resentment to maintain itself.

Seeing the error of resentment, the enlightened person realizes that resentment must be given up. And when resentment and anger are given up, the pride is weakened and begins to let go of its grip on the person.

Now the person finds that he or she is able to relate to others humbly and honestly. The new found kindness and courage have a healing effect on relations with others.

A simple reconciliation with Truth and continuing to abide in that Truth (by a daily commitment of proper meditation) lead to a cascade of right choices and good

relations. Conflict with God ceases, as well as unhealthy conflict with others.

Conflict with ourselves is basically when we are pulled in two or more directions. We don't know what to do, so we follow others. We are led in many conflicting directions that go nowhere. We are led into error. Soon we are tense because we are compelled to seek the external motivation and stimulation we now need but which we want to run from because we know it will bring pain, conflict and guilt.

Another thing: if we are not yet fully committed to what is right, we are double minded. We are torn between what is right and what our selfish ego wants.

We may have wanted to do right, but we were also afraid of missing out on some selfish advantage.

Fortunately, the meditation exercise will permit you to stand back and observe all this. It will give you the power to make a free choice: to go the familiar old way that always leads to pain, or to quietly say "no" to the old way.

Before locating and becoming friends with intuition, we always doubted it. We listened more to friends, authorities or so called experts. And there was often a conflict between the quiet inner way of discovering, and the struggling ambitious way they challenged you to pursue.

Often their advice was just plain wrong. Other times their advice may have been technically correct (such as when our parents give us good counsel), but their timing was off or was tainted with anger. So naturally we resented them and rejected their advice.

Conflict also arises when they taught us to go about doing technically helpful things with the wrong energy.

For example, authorities often challenge us to be good or try harder, but when we use effort and will to achieve even a good end, it leaves us guilty because it

conflicts with the inner way of grace. There is a razor's edge between, for example, being industrious and being ambitious. There is a difference between doing what is right for selfish advantage and doing it out of the goodness of one's heart.

An example of using the wrong kind of energy to accomplish something (and which thus leads to conflict with self) is the way we have been taught to go about trying to recover when we have physical symptoms.

We usually resent our body for failing and try to force it to get better. Our loveless pressure upon the body is not conducive to wholesome restoration and repair.

Our loveless chemical applications, for example, only succeed in masking symptoms or in inducing a transfer of symptoms to some other system or level of our body. We all know what the result is when we people don't really listen to each other. What do you think the result is when we are impatient with our body and don't listen to it?

We err when we look for symptom relief instead of the seeking to discover the real cause. We grow impatient with our body. Where is the love?

But when the soul is attuned to the inner Light, it has access to wisdom and love. The soul, now blessed with grace, becomes a kind master for the body. With understanding, the soul listens to the body and then intuitively finds the way. Graced with intuition and a clear perception, the person will find the right path, often discovering some emotional block which was preventing repair.

Sometimes we do need the help of medical professionals, and their skillful technology and knowledge. If we do, our intuition will help us find the doctor who has understanding and the right kind of treatment for us. Having let go of impatience and resentment, we may now cooperate with the good

doctor and, being a better patient, now maximize our benefit from his or her help because of our newfound grace.

Mostly, when we learn to give up harmful negative emotions, unhealthy environments and unhealthy practices, our body will be able to rally naturally.

Perhaps with a little help from the good doctor to weather the emergency, our body is able to rally and begin to recuperate.

Without grace, conflict leads to inhibition and fear. Lack of understanding leads to confusion and worry.

Unable to relate to ourselves, our bodies, and our fellow human beings properly, we sense a growing despair.

The door to all this negativity closes when the soul learns to be still and come before its Creator. Conflict with God ceases. We gain a right relationship with God, the Wellspring of all that is good. By giving up judgment, anger, and selfish advantage, the soul learns to obey Him and gain His approval.

A simple reconciliation with Truth, and continuing to abide in that Truth (by a daily commitment of proper meditation) lead to a cascade of right choices and good relations.

Fortunately, the meditation exercise will permit you to stand back and observe. And it will give you the power to make a free choice: to go the familiar old way of resentment and striving, or to quietly say no to the old way by embracing principle, not because you have to, but because you want to and are free to, thanks to the grace of God.

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The Magic of Self Observation in the Meditative State

Learn to see your own errors without loathing or resenting yourself. Most of your aberrant behavior and mishandling occur in situations where you once reacted badly long ago. Now negative emotions arise, and these emotions make you feel and then have thoughts that correspond to the feelings. These thoughts and emotions that now rise had once compelled erroneous thought, word or deed.

But now, if you can find the meditative state of mind, you will be able to mentally stand back and observe the emotions and thoughts that rise; and although they may pain you, you will be able to separate from them and calmly observe them for what they are.

No longer a part of them, you will no longer feel stained by them. After a period of observing your wrong emotions, the thoughts that rise, as well as the old compulsive activity, you will find one day that you are free to act or not act, depending on the inclination of your soul. Before you *had to* yell at the other person, run away, become out of control, or reach for a drink.

Now you find that you can quietly say “no” and let the moment pass.

Many negative thought patterns and habits will quickly go away with observation. Some, however, are stubborn and may plague you for a long time.

Troublesome and negative thoughts tempt you to get involved with them. That is why you must learn the art of remaining objective to people, suggestions, arguments, as well as thoughts and images.

Bear in mind that troublesome and persistent thoughts may simply be past programming or suggestions made by someone who you reacted to. But there may also be spiritual factors involved. When we sin, the spirit of that sin gets in, and then it torments from its new home within.

Therefore, learn well the practice of standing back and remaining distant. Struggle with negative thoughts, whether from people, past circumstances or spirit induced, only makes them. Do not struggle with them. That is what they want you to do. Go the other way: stand back and observe them from the neutral zone.

This basic and fundamental principle will hold you in good stead. It will form the foundation of your newfound approach to life.

Stand back, observe, and do not enter into the fray.

Always the tempter (who comes in various guises) will seek to get you involved, pulled into an argument, or

going along with something that is not true. Bear in mind also that temptation can be very subtle.

Remember, the serpent was the most subtle creature of all. You must be objective and aware, scanning from an objective perspective in the Light of Truth.

Detached and uninvolved, you are free to observe the next subtle temptation.

Temptation is always seeking to degrade you. But it cannot, unless you respond with doubt and emotion.

Through doubt and emotion, you give up energy, as you literally lose something of yourself, both energy and selfhood. In exchange, you get something of the tempter who becomes you.

But if you do not react; and instead hold fast and keep the faith—the tempter is left powerless and exposed. He or she has egg on his face.

He may run away as a coward. He may try a different approach. All you need do is watch--aloof, fearless, detached, and not fall into being involved.

Temptation is defeated when you do not react.

By not reacting you remain aware; and you are free to see the next appeal. Whereas when you get involved with one intrigue or appeal, your consciousness is encumbered by one involvement, and you don't see the next one. This is something like after having stumbled on something, a person can become obsessed with watching for something not to stumble on, and miss seeing the overhanging branch.

Can you now see how the Truth sets you free? Can you see how sin enslaves? Can you see how God's laws (such as the Ten Commandments) are not simply harsh rules—they are actually meant to protect us from falling into bondage?

Look at all the various forms of bondage: addiction, fascination, obsession, compulsion, and obligation.

Even failure is a form of bondage, if you can't help but fail in everything. In other words you are trapped into failing because you cannot succeed. However for others, succeeding (in the usual ambitious sense) is also a trap. They can't stop succeeding.

Look at resentment, and how it takes away joy and spontaneity, how it robs you of being reasonable or happy. What is bondage, but being trapped in a dark dungeon of resentment, despair, doom and gloom (which resentment leads to)?

The depressed person does not have a "chemical imbalance" problem; he or she has a reaction problem. He or she is reacting to some situation, notion, suggestion, or person with negative emotions. And the worst emotion of all is resentment.

Without love, grace or faith to cope with the issue or negative suggestion, the person makes the classic mistake of resenting it. Unfortunately, resentment, by its very nature, separates a person from the inner fount of love and understanding. Therefore, you would be wise to first look for resentment, and when you see it—let it go.

Of course there are situations when we become sad or need to grieve, such as when a loved one or a pet dies, we see some tragic loss occur to ourselves or others. It is just natural to be troubled or sad. I grieved when my dad died.

But even here, time heals all wounds, and after a period of grieving, normalcy returns. What blocks natural recovery and prolongs the unhappiness is that, all too often, resentment mixes in and blocks recuperation and restoration. Resentment both blocks a healing catharsis, because the ego hangs onto the dubious value of resenting and therefore reinforcing the negative memory. This resentment is often associated

with a negative suggestion that torments the mind. Secondly, resentment cuts us off from our own ground of love and grace. Then many bad things can happen: not only hanging onto a morbid self destructive notion, but also a repression of negative emotions, leaving unfinished business, and the eventual surfacing of symptoms in the form sickness, pain, or even cancer. Resentment is a hidden cause of cancer.

Therefore watch out for resentment. A person can even resent their deceased parent for leaving them, or resent God for letting it happen. Let go of the resentment, and then the natural emotions can run their course and restoration will occur.

Joy, cheerfulness, light heartedness, and yes, love are the natural state for humans. When you are blocked from these (by resentment), then you are trapped and enslaved to a dark, negative morbid existence.

Can you now see why you cannot make yourself good or make yourself happy? You are in the wrong place.

Like Dorothy in the Wizard of Oz, you have to go home again. You have to cross over the line from darkness into light, from the dungeon of despair to a Heaven on earth.

You cannot make it happen of yourself, but you can give up what is blocking you and preventing you from getting help from God.

When you are in the right place, then the light and love available there will change you, without effort on your part.

In short, it the energy of your own willfulness, especially ambition or resentment, that keeps you in the wrong place, perversely trying to make things happen. This is also what got you there in the first place.

Therefore, cease and desist from your struggling. Give up trying to make good happen. Instead, focus on watching for resentment and letting it pass.

Bear in mind that because you have responded and reacted to temptation in the past, it knows your weaknesses very well. It is familiar with you, both what excites you to ambition and what makes you resentful.

What it fears is that you will awaken, that you will meditate for objectivity, and that you will stand back and call upon God. It fears being observed for what it is, and it fears exposure. Most of all, it fears that you will see that it exists and has posed as you, feeding your mind with thoughts from a false conscience that appeals to you in your daydreams and in your morbid reveries and worry.

It fears that you will see that it exists in you, and that you will separate from it, cease struggling, call upon God, and permit the Light from God to deal it a decisive blow.

Here are a couple of tricks it will use. In the past, it always egged you on. It took advantage of your resentment, for example, to encourage you to some endeavor. It gave you many reasons for the undertaking. It told you anything that would work.

Because it knows that once you believe and follow, you will then defend the action as your very own. It poses as your conscience, so that its ideas and suggestions appear to be your very own.

And as you strive toward a goal (which it tempted you to have), when you begin to falter or question what you are doing, it accuses you of being lazy or not trying hard enough. As soon as you show signs of life, of waking up and finding yourself, it will remind you of your past failings, hoping to demoralize you and make you afraid of standing up for yourself. It will try to make you

doubt the wisdom of meditating and coming to the Light. It will encourage you to try visualizations or ineffective techniques. It will be opposed to the whole idea of proper meditation.

You must understand that the whole worldly system of willfulness and struggling, and of endlessly striving for goals, is designed to serve pride.

This is currently Satan's kingdom because of all the people who can't stop serving him. The moment you stop striving, wanting, projecting, daydreaming of success or cure, and the moment you stop wanting things and fixating on goals to strive toward—you start to wake up and begin to see the truth about your forlorn and empty life.

That is why the powers that be, the ones you are now serving (and they, too, have their master), won't ever give you peace.

They want you striving for goals: that is how they keep you entranced. As long as they are able to keep a hope of earthly glory in your mind, and as long as you keep trying to "get yours" in the system, you won't be able to stop, slow down and begin to see that the advantage always goes to the ones you are serving, just like in gambling, the advantage always goes to the casino.

In your efforts to make yourself big, you actually become nothing. In your efforts to grab for success, you become a failure.

The average person is also in league with the powers that be to keep everyone endlessly striving and goal seeking so that no one will become aware of the truth, call their bluff, and stand as a credible contrast to the way of the world.

We just can't and won't give up our false hope in glory or the hope of a cure. Once we stop, we are dead in the water and have to face reality.

That is why you will be hated if you try to wake people up. That is why the educators who sold their soul to the system for the promise of knowledge now must force the students to set goals and endlessly have one test and class after another. That way, the bright students are too busy studying for ever another test to see the educators as the ogres they are. That is why the ones who question authority are singled out for punishment, treatment, drugging, and destruction.

- 4 -

Spiritual Recovery – How Do I Wipe the Slate Clean and Start Over Again

There are so many things nowadays that pull us away from awareness that it is the author's opinion that the sincere seeker must practice our awareness meditation.

Over the years, I see many people visiting my website or listening to my radio programs. They stop by for a few seconds or minutes, but rarely take the next step.

What is the next step? Responding inwardly to the ring of truth and quietly saying "Yes."

The truth is usually a bit shocking or painful. It awakens part our ego to see its own wrong. Now, if a

person recognizes the truth and doesn't try to deny it, the good of truth can begin to enter to help.

This response to the Truth, what we wordlessly know in our hearts is right, leads to a willingness to change. In the Light of Inner Truth we see that we cannot change ourselves, but now in communion with the deepest and highest Truth, we wordlessly cry out to God.

And so, it comes to pass that the sincere soul is drawn to be in even closer touch with the inner Light of Truth, conscience in other words, that makes us sorry. Though saddened by what we see about ourselves in the Light of Conscience, we don't mind because we love the Truth and are sick of living a lie.

We are relieved of the struggle of suppressing guilt and trying to make ourselves right.

This desire for even more truth is the impulse of the soul which is willing to be sorry and wants to change.

What is the next step? Here we get into the difference between the sincerity of people. Some are very sincere and committed to want the process to continue, even though it means the dashing of pride. Others shy away and are not willing to go all the way. Deep down, they wish to preserve some shred of pride, some hope of worldly delight.

I have to admit that the world is very powerful and convincing--just when a person is ready to return to conscience and make some God-inspired changes, the worldly ones rush in with their "help."

Worldly churches offer a substitute for inner rapport with the source of conscience. They come with books, scriptures, music, approval, rituals, and study plans.

They smile and hug you and accept you just as you are. And when you fall for their seduction and accept their help and embrace, you are "saved" from conscience. But you are claimed by the world, even though it may be dressed in religious garb.

Some of us have experienced the horror of being descended on by a multitude of helpers whose help does not really help. Some of us have been tricked, in an emotional moment, into making a decision and accepting Christ (where it is He who must accept us).

Others of us have found a teacher, guru, minister, philosophy or technique of some sort. We were at first very excited and thought we had found *the* answer.

We devoted ourselves to our leader or study; and at first we appeared to make progress. Perhaps we cleaned up our act, changed environments, and dropped some bad influences. But months or years later, nothing has really changed.

On the surface we may look better, perhaps having substituted religious study for the bottle, but underneath we are still prideful, now having cloaked it in different garb and now buttressed by the approval and love of the world. We have a different set of friends and needs, but we still rely on them for support, reassurance, and reinforcement. If we had really found God and had really changed, we wouldn't need any external reinforcement. God's approval and God's grace would suffice.

The truth is that we still hadn't really found the answer. But this is the hardest thing of all to admit.

Some see how they were fooled and become very resentful. They spend all their time going after the person or group that misled them. But they are destroyed by their fixation and resentment. Others throw in the towel and revel in judgment and cynicism (more forms of pride).

For others, there is only one thing left (if they don't admit the truth and return to the God of conscience), and that is to get even more deeply involved with their worldly religious or secular cause or organization.

Most likely they ascend (descend, really) to the next level (in the hierarchy of hell)--becoming a skill to promote, seduce others, and push their hell bound way on others.

Parents, educators, worldly helpers, proselytizers, and evangelists of all stripes see it as their bounden duty to put other's lights out and claim them for the worldly system. They especially love to stake their claim on the young.

We're speaking of various organized persuasions of religion or causes (including such causes as Communism, climate change and so on).

By far the most powerful system of knowledge today is the whole business of education (where kids are forced to sit in boring classrooms for 15, 20, or even 25 years). Just about everyone worships education and the educators, viewing knowledge as their savior.

We look to science to save us, to technology to save us, and to worldly institutions to give us the knowledge that we think will bring success to our pride. And, God help us, many look to religious knowledge to save us.

Those that don't become ambitious and unprincipled, become drop outs and failures, made permanent victims and destroyed through their hatred of the pressure system.

I'm not advocating ignorance, nor am I opposed to knowledge. But knowledge without understanding, education without morality, and governance without God, is why our problems are only increasing. The mindless rote application of knowledge without understanding leads to suffering and more problems.

They asked Buddha who he was, and he said that he was simply someone who had woken up. And what did he oppose? The rigid formalism that had taken over an otherwise good worldview. But guess what happened after Buddha died. His words were turned into a

religious system of knowledge, and soon there were different schools, vying against each other and inflicting more study on their victims. This is the very thing he had opposed.

Could it also be that the Sadducees and the Pharisees of today have gotten their hands on Christianity and have withheld the keys to understanding the beautiful message of Christ and turned the church into a system of pressure and seduction, driving away true seekers and those with understanding who could become the gracious and wise leaders we need?

And just who were the Sadducees and the Pharisees who were so against Jesus and His message? They were the theologians, scholars, degress, and clergy of the day.

They worshipped knowledge (which brought them power and self righteousness). But knowledge became a substitute for understanding. They had knowledge *about* sin, knowledge *about* God, and knowledge *about* truth.

But when they encountered the real living Truth Made Flesh, He awakened them to the inner Truth of Conscience, and they reacted like a vampire to a cross.

The real things shamed them, and so they hated it. And if they did not hate it, they were so far away from understanding (through their absorption in intellectual knowledge) that they could not even hear what he was saying. His truth sounded like nonsense or blasphemy to them. Whereas intellectual doublespeak sounds like nonsense to a person with understanding.

Today's secular and religious Pharisees and Sadducees, worshipping at the altar of knowledge and forcing education on the young, are simply doing unto others what was done to them. They cannot stop, lest they awaken to guilt. And they cannot bear people waking up to what is being done to them. That is why the learned knowledge elite keep everyone busy

studying and striving for knowledge, so there is no space in which to begin to awaken. That is also why problems work to the elite's advantage. Problems keep people in a psychotic state and looking to the experts, advisers, bureaucrats, the clergy, and educators for answers.

No sooner does the individual begin to awaken to see his or her failing, then there is a tendency to rush to compensate with knowledge to make it go away. And when knowledge fails to solve our problem, then most people look for something to take away awareness of the symptoms. Excuses come to mind. And soon some knowledgeable rogue says that your problem is not due to character failing or misdirected lifestyle. He says that it is genetic or you have a disorder. Thus failing is neatly explained away by the experts; and pills, distractions, study, or hypnotic suggestions take away awareness of the symptoms. But the symptoms keep coming back, sometimes in another form or an even more vicious ailment.

To really recover, we must be willing to sit still for conscience. We must also be willing to not reach for excuses, rationale, worldly distractions or comfort. If we bear conscience for awhile, we are left with the problem, but now we are close to the inner Light and have reconciled to God.

Soon, in His own time and space, He provides a solution. Either we see what we must do or give up doing; or the problem just solves itself. This is the magic of grace, as a gift from God to those who love Him.

When it comes to the deepest problems of existence, our ego tends to get in the way of conscience and its saving grace by interfering with the process. The energy of our own striving pulls us from awareness. Having erred, it is just too easy to struggle and then to slip into

daydreams or some comforting music, alcohol, drug or distraction fix.

We make the mistake of trying to deal with our own guilts, which only strengthens them and makes us weary. You cannot forgive yourself. You need God's forgiveness and guidance. You cannot find God in daydreams or external words or rituals. You discover Him and the resolving power of grace when you stand back from struggle and compensation, and become aware of the Presence in the present.

Now that you know that your own egocentric nature opposes sitting still for conscience, and now that you know that the whole world is there to rush to your aid to "save" you from Truth and conscience, perhaps you can see why most people are lost and keep falling into traps. You will also see why you need the meditation that we offer here at the Center For Common Sense Counseling.

It is a helpful tool, showing you the simple art of sitting still before conscience.

If you have the right attitude (sincerity), then you also need the right technique--one that leads to more awareness, more conscience, and more realization.

You don't need something that is at first comforting and which puts you to sleep. Nor do you need some practice or meditation that is worldly and is cleverly designed by someone who knows how to help you stay asleep in a comfort zone.

You must learn to defocus instead of concentrating. You must learn to stand back and see the big picture. You must get out of thinking and emotions.

Most people don't know where God is. They have lost touch with intuition and conscience. They are lost in thinking, imagination, and feelings. In order to truly recover, we absolutely must make contact with God by

way of the Light of Conscience He sends us. We must locate and sit still for this Truth.

His Truth is like a light that shines. It does not speak to us with words; it makes us aware and basically shows us the way things really are. The proper meditation is simply learning to sit still for this Light.

Now you know why I say: "there are so many things nowadays that pull us away from awareness that it is the author's opinion that the sincere seeker must practice our awareness meditation."

Because we tend to struggle with our own failings, the energy of our own striving pulls us from awareness.

Having erred, it is just too easy to struggle and then to slip into daydreams or some comforting music, alcohol, drug or distraction fix. We make the mistake of trying to deal with our own guilts, which only strengthens them and makes us tense and fatigued. You cannot forgive yourself.

You need God's forgiveness and guidance. But you cannot find these in daydreams or external words or rituals. You discover them when you are aware of the Presence in the present.

I have to say that most people already have all the knowledge and help that they want. They see no need for change: they like themselves the way they are. And if they sense a need, they rush to the world for knowledge answers.

It is only the sincere seeker who is not satisfied with half truths and shallow answers. Nor does the sincere seeker want to be embraced and loved by a system that takes away the sad-gladness and quiet joy of coming clean before conscience.

Our meditation is not for everyone. It is for the pure in heart.

- 5 -

Finding the Way Back from Corruption to Innocence

The so-called natural attraction we have for people and things starts out innocently enough, but soon becomes unnatural. As kids we are attracted to play, learning, toys, nature, our parents, other kids, and food to eat. This is good, natural and innocent.

As kids we need the love and guidance that come from our parents. We love our parents and want their guidance. We need activities for learning and discovering. And therefore, nature, sports, and reading are attractive to us.

In other words, we naturally love to play, love our parents, love to relate to other kids, love nature, and love learning. This is all both natural and good.

But as we begin to grow, we soon encounter something else that is not natural.

As humans we are also capable of responding to truth or lies, to truth or deception, to what is right or what is wrong, to the good or to temptation. If there were only good and truth, there would be nothing else to respond to. But because of the reality of deceit and wrong, we have the freedom of responding to one source or the other. God made it this way to separate the wheat from the chaff. It is thus that He created love, because we have a choice.

When we are close to the truth or the good (not responding to temptation in other words), we hardly even sense the presence of the Light of Truth. It is there just as the sun is there for our earthly eyes. We don't look at the sun. We look at things. Similarly, the Light of Truth shines on things so we can see what is.

We don't talk about the sun as much as we talk about things that the sun illuminates. That is why I do not talk about the Truth so much, but point out error, so that you can see the error in the Light of Truth.

When we respond to the Light of Truth, we are delighted and filled with joy over the discoveries we make.

But remember, we said that there is also something called deceit and falsity. The source of deceit and falsity is the deceiver. When we begin responding to the source of temptation we begin to fall away from the Light of Truth. As we fall away, we sense the Truth, if at all, as anxiety or guilt.

This process of falling away from our first abode and becoming corrupted by the external happens to all of us in our lives, even to the best of us. It is even "natural," to the extent that we all become overly enamored of and distracted by people and things. We worship the creation more than the Creator, in other words.

Fortunately, some of us yearn to re-find and respond to the Truth, and when we re-find it, our love draws us

even closer to it, so that we might see even more deeply. We learn how to become close to God and more distant to the world (without emotionally rejecting that world).

As kids, we delight in discovering the marvels of God's great green earth. God wants children to delight in things. When we were little, we were close to God, and so our soul delighted, without guilt or conflict, in what is natural for us.

But as we began to get older, we began to become exposed to temptation in various forms. Probably the first and most influential temptation in our life was our unloved and uncorrected mother. Alas, our dad married her for her temptation value. Her temptation was exciting to him, and soon she became the ground of his being. He married his temptation in other words.

Needless to say, he was set up to fall for her temptation by his mother, who was the first temptation in his life. His mother was unloved (because her husband had married her for her temptation value). He, as the next generation of husbands, had no intention of correcting her from her naughtiness. It was her naughtiness that turned him on. When her naughtiness became an irritation, then he fell again--this time via the resentment route. Either way he was responding to temptation. As a very wise man has said" Instead of loving the hell out of her, he loved the hell in her. "

In exchange she got his life and gained control over him.

And soon the unloved and uncorrected mother is too much for her kids, and she tempts them to respond to her temptation (seduction or bossiness) with worship, resentment, rebellion or conformity.

The young ladies will find someone like their dad, whom they will be required to be a temptation to. The

sons of the fierce mother and weak father will go out into the world looking for someone who excites them.

Bear in mind that most women do not want to remain the temptress. They know they have to be one to catch a man, but they hope that he will become the knight in shining armor and no longer require them to be a tease.

Also bear in mind that many men are decent. They respond to temptation, but they either can't help themselves or they don't know how to stop.

Deep down, they want to be the noble knight, but they just can't stop reacting to the confusion, naughtiness, and seductiveness of their wife (or their female-imprinted bosses, ministers or politicians).

Now, as we go through life, progressively responding to temptation, first in our parents and later in others, we become increasingly shaped and molded by that temptation. We become reactive emotionally, we become resentful, and we develop various physical and mental changes and compensations as a result of adapting to those people and objects we are responding to.

That is why we change for the worse. That is why we gradually stop responding to the innocent things and ideals of youth. We start to become interested not in innocent pursuits but in some form of temptation.

Some of us take the obvious low road, becoming interested in street knowledge, in drugs, in gambling, in naughty or nasty people. Some seek knowledge, power and influence through the occult.

The conformists follow the socially acceptable route of gobbling up intellectual knowledge, garnering degrees, and mimicking their professors and bosses who they wish to become. As they are degraded through the ambitious pursuit of raw knowledge, they become shallow as knowledge hardens their hearts, as

they eschew virtue for some edge to make them admired, rich, or powerful. Soon their attention is turned to the knowledge of seduction, politics and deceit.

Whether it is sophisticated or crude, whether scientific knowledge or astrology, whether politics or street knowledge, we become increasingly mortified and earthy, as we become more animal in the flesh.

Those who hate the system may rebel against knowledge, but they are corrupted through their hate and the comforts they need to take away their pain.

Many resentful rebels hate being failures and eventually come crawling back out of guilt or for the perks they are missing out on in order to eat at the trough of knowledge, exchanging being failures to becoming “successful” failures.

As our soul is downgraded through its growing enslavement to the spiritual temptation source (that stands behind the knowledge experiences), our flesh becomes adapted to the experiences through which temptation operated.

Can you see why a natural or wholesome experience, and one that is not a temptation, is not addicting? It’s because we do not adapt to it. But when we respond to some sort of temptation operating behind an experience, we are changed. Be it tempting comfort to our ego, a little buzz from some consciousness-lowering experience, a glow from praise, a little excitement from escaping from boring reality, or a high from judging another’s wrong.

When we respond to temptation, we are altered. Our body, reflecting that change in allegiance and source of inspiration and motivation, becomes adapted. It is not so much the drug that addicts; it is our response to the temptation it represented that changes us.

That is why comfort can be just as corrupting as any other temptation. When we accept undeserved comfort (to deny the truth and pain of conscience, or to salve our tension from improper living), we are responding to temptation.

Can you now see why men become adapted and enslaved to women? It is because it was the female form through which temptation first operated in the Garden of Eden. Can you see why food causes change, decay, and why we misuse it? It is because we misuse it for ego comfort and entertainment.

This does not mean that we should give up marriage, food or any natural activity. It means that we must see that any problem we have involving some person, object, substance, or experience has to do with our having reacted to temptation operating through it. We began to change and adapt to it. And we continue to react to it and then to need it--all because of our improper use.

When men use women to support their ego, it is misuse. The man is supposed to love his wife, not use her. When he does, it feels like abuse to her. And his psychic cry for ego support literally calls hell up in her to serve him and then enslave him.

Even in something natural, we keep looking for the original nectar of temptation that we were injected with and touched by. Even if some object has no temptation presence in it, our bodies are addicted anyway. And we even try to call up or conjure up the temptation we once responded to. Men, for example, try to make their wife into their mother. A woman will sometimes tempt her husband into being the violent or wimpy father she hated.

Her unconscious support, then nagging, nurtures the wrong in him (or her kids). So that she can luxuriate in the pleasure of judging him.

There is an up side to this sort of process, when it involves responding to truth and good instead of temptation. As soon as we begin to respond to the Spirit of Truth with realization, repentance and joy, we stop responding to the spirit of deceit that we had responded to earlier. We begin to change back from the unnatural to the natural.

In this redeeming process, a change takes place deep within the soul. The body and its appetites are altered from the unnatural to the natural. We become more innocent and natural like we were as little children (except now mature), and somewhat as Adam and Eve were before their great fall.

Years go by, as we live out our lives in innocence and humility. One day we take on immortality, as our flesh becomes imperishable.

The beautiful part is that a change for the better begins the *instant* we respond to the Spirit of Truth. We sense the response in our physical being as a shock of recognition, perhaps a sadness, as we recognize the truth about our wrong. We also sense it as a breath of fresh air, perhaps as joy, as we welcome Truth.

Next, approaching the same temptation experience where once we responded with excitement or resentment, we see the truth about our prior wrong responses.

Now, responding instead to the Presence of Truth (Truth with a big “T”) in Whose Light we see the truth (with a small “t”) about our error, we begin to change.

Soon we are no longer compatible with the temptation, and we find that we no longer need the experience to support pride or our altered physical form.

Our being is upgraded by continued response to Truth, and we are able to effortlessly set aside our addictions. The first things to go are the latest to appear

in our descent. Therefore gross habits and addictions such as drugs, cigarettes, alcohol abuse, gambling, or marijuana will just give you up. There is little to do other than stand back and watch. Any effort on your part to improve yourself or to deal with hang ups only involves you more with them.

Learn the discipline of simply standing back and observing. The mere fact that you are responding to the Inner Light (which is proved by the fact that your soul is learning to obey the Inner Light by standing back and observing without attempting to do anything) will result in an inner change for the better.

Your body will once again learn to respond to the Inner Light coming through your humble soul. You will simply find yourself incompatible with those things your soul once needed for distraction and your body needed for stimulation.

The first to go will be the latest to appear. Included in this category are drugs and alcohol abuse. Like magic, you will no longer need them, and they will just give you up.

You will then be free to observe other wrong reactions and misuses out of existence. First the Light will make you aware of a wrong practice or reaction.

Seeing it, you will feel pain as you observe your own wrong. You will see the wrong but feel helpless to change it. You will mourn your error, but you will be given the grace to wait patiently upon God.

The Light will repent your soul and then you will be able to see the reasons why the reaction or practice is wrong. You will be given private counsel and understanding. After this experience, you will be free to approach the old situation, this time with detached objectivity and free of the hold it had on you. A similar circumstance will arise, and you will discover that you can now handle it correctly.

You will find yourself becoming a more natural person as your gross habits and over-reactions give you up. One by one, layers of wrong will peel away. As the months and years pass, you will approach closer and closer to the oldest traumas that set you on the path of destruction.

There is no telling what you might encounter, as it is different for every person. In general, the newest traumas are dealt with first; and the oldest last.

It is for this reason that food and sex practices, though modified along the way for the better, will be the last to be perfectly dealt with. This is because these practices are our individual and collective life supports for survival, and are intimately connected with an ego sense of pride to maintain us in our fallen condition.

Food in particular is connected to original trauma in the Garden of Eden.

Because we must eat to live, the lie and the human race's memory of the trauma are contained and reinforced in the mere act of eating.

Food was also undoubtedly connected to our earliest traumas as individuals. Through food, the temptation operating in mother staked its claim on us. When we ate her food, we also responded to that part of her that wanted our loyalty and obedience to her will. When we ate her food, we did her will and took in her suggestions. Some children rebel against the food pressure, but their anger or aversion (and subsequent guilt) also result in a trauma. This is often the underlying cause of food disorders such as bolemia. A poor relationship with the father also usually plays a significant role in many of such issues.

Remember the basic principle: when we respond to the spiritual temptation operating through the trauma experience, we are imprinted by both the spiritual temptation and the physical experience. In the twinkling

of an eye, our soul falls from its safe abode of calm distance and neutrality and, as a result, the body is left on its own, so to speak, and is compelled to react and adapt to the outer circumstance. The mind is also opened to react and respond to the suggestions and directions stated or implied in the experience.

In the trauma event, we become a little bit like the trauma spirit, and physically we adapt to the trauma experience. The trauma experience becomes a new environment for our body to which it must react, adapt and find a way to feel comfortable with.

During the trauma, the imprinting, the suggestions, and the familiarity occur. Simultaneously, the process of physical change begins.

It is the familiar spirit of the trauma that we are psychically drawn back to. We seek the spirit of our change and of our new mortal life of pride in every subsequent similar experience.

Men look for the spirit of their mother in their wives. Women look for the spirit of the father who they hated and who failed them. But at a deeper level, what we are seeking is actually the spirit of temptation, the netherworld spirit that touched our soul and awoke it to pride, the excitement and pleasure of naughtiness and rebellion, the promise of knowledge, the glow of pride or the high of hate.

Somehow in the temptation experience our soul was touched. And like the proverbial lady who bares her neck to Dracula, we return to the scene of the crime and bare our neck to the Dracula spirit.

At the mental level, we become subject to the hypnosis that occurs both because of the shocking effect of a traumatic person or circumstance (by which process nature facilitates adaptation) as well as the suggestions that were made at the time. For example, if the suggestion was implied that mom's food is the best

food, then we keep returning to mom's food because it is "the best." If the suggestion is that her food is a comfort, then we return to that type of food for comfort.

At the physical level, the body is compelled to adapt to the new environment. Whether flight, fight, tolerance, inhibition, or tension and fatigue producing resistance, the body is stressed by the trauma environment. It learns to read the trauma source's signals, deal with them, and make adaptations. And as the adaptations proceed, the day comes to pass that the body needs that trauma environment for stimulation, growth, and security.

That is why we come to love (need) that which we hate (trauma). We can grow to need the most loathsome dictator, we can need our awful junk food or beer, or we can need our work which we hate.

On a positive note, when we begin to respond to the Presence of Truth, we are changed to become more and more in the image and likeness of the Source of the Truth we respond to and love.

- 6 -

How to Stop Reacting to Pressure

Why is it important that we learn how to stop reacting? Remember how I said that God does not like promiscuity? It says in the Bible that He is a jealous God. In very basic terms, nowhere is our promiscuity more evident than in the way we quickly go a-roaming with seductive thoughts that pull us away from attentiveness to reality and principle. And nowhere is our lack of fidelity more evident than in the way we react to external tease, suggestion or pressure.

This infidelity and promiscuity came to pass because of your inherited prideful nature, and because you didn't know any better than to react with upset or excitement to every Tom, Dick and Harry idea, suggestion, or pressure that came along.

But now, if you are sincere, you suffer because everything pulls upon you. Thoughts themselves keep haunting you—when doubts, fears, worries, or naughty thoughts rap on the door of your mind, you react and do something, obeying them or giving in just to get them off your mind. To other teases and pressures—you usually give in so as to lose awareness of pain, anxiety, and guilt. But then they come back.

The world has trained and conditioned you to react to pressure. And so you become like a wind up toy, reacting to every pressure that comes along. Anyone who can upset you can control you. How can you remain true to principle when you given in to get along?

How can you remain calm, dispassionate and attentive to the rightness of things when your emotions are compelling you to pay attention and react to some irritation? How can you be calm to discover God's will when you are constantly tense and impinged upon by external demands?

You cannot, even if you want to. Perhaps you can see why learning the secret of self control through not reacting is so important. The proper meditation is all you need if you are sincere and ready for it.

I said that time is a pressure. It is a wind that blows, exerting a gentle pressure to move and change.

There are many pressures in nature. For example, so-called free radicals attempt to steal an electron from other atoms to complete their lack or need. In the process they destabilize the ones stolen from.

Now, if the atoms had a consciousness, they would experience the presence of the radical atom as a pressure. They would sense its need and would suffer torment, mental anguish and worry. They would toil, responding to the pressure of the presence of the stress, having to devise an escape, put up a fight or give in.

Of course, the atom does not have a consciousness, but we are pretending that it does in order to make a point.

Let's continue with our pretend scenario. If unable to escape, the victim atom would now itself be destabilized, needing an electron to complete itself. If it had a consciousness, it would become aware that it had lost something and would feel shame or guilt. It would also now be conscious of its own need to take from another to complete itself.

Most of us are in the habit of giving in to pressure. We sense another's need or will. We lose awareness (the process of hypnosis) so that we can unconsciously give in.

Long ago, we put up a fight when we were little and someone was trying to impose their will on us. But chances are we were broken.

Physical and mental cruelty, various punishments, yelling, screaming, accusations, threats, teasing, and rejection eventually made most of us comply. Either against our will or with our will (when we gave in for peace or perks). When we gave in, we gave up something. And then we turned around and did to others what was done to us.

I remember Zig Ziglar, the well known motivational speaker, illustrates through an anecdote about how cruelty is passed down. He tells a funny (but realistic story) about the husband who was yelled at by his boss at work. He came home and yelled at his wife. The wife reacted and yelled at the kid. The kid reacted and took it out on his little brother. The little brother reacted and yelled at the dog.

Everyone was upset except the dog, because it is normal for dogs to react. But we humans ought not to be reacting to external pressures.

This process is what we call sin, and it is responsible for the cruelty as well as most of the

upset and emotional problems you see all around you.

It is also the major contributing factor to emotion based physical symptoms.

Before we go on, let me just say that learning how not to respond with resentment and upset to the dog-eat-dog system of cruelty around you is how you can regain emotional control and not pass along the cruelty to those weaker than yourself.

Here's another example. One kid will go along with the group against his will, because he is outnumbered and afraid. He or she will go along as a survival strategy, biding his time until he can make good his escape or until he can oppose and defeat the enemy. In minor matters, kids used to sometimes say "yes" but were secretly crossing their fingers (which meant "no").

Some kids are beaten into submission. They then go along against their will.

Others are drugged into submission (given psychoactive drugs such as Ritalin, Prozac, Paxil and so on).

Some withdraw, and others comply resentfully.

Note this well. Complying with authority against your will is not necessarily a sin. Especially when you are a little kid. Others are simply bigger and meaner than you.

What gets you into trouble is your emotional response to the pressure. Becoming angry or upset is what internalizes it. This is also the process of conditioning, making each new similar circumstance into an unbearable pressure.

The sin enters when you resent or hate the other person. Resentment and hatred separate you from your own good, open you up, and join you to the external pressure source.

In fact, the ones that put up a good fight but become resentful are the ones I would like to address myself to.

Many of these people are decent souls, and with a little counseling and tutoring, they can learn to drop their resentment and hostility, and then deal reasonably with similar pressures in the future.

Willful, bad, and manipulative people do need to be faced and even stopped at times. But resentment and secret hostility cause us to defeat ourselves. We become guilty over our hostility, and by being wrong ourselves (for the resentment), we have no ground from which to correct another.

Therefore, first give up resentment and you will then find the courage and the wisdom to deal masterfully with tyrants and bullies. You will find yourself winning in a good way. And one day, the bully may concede to your stronger good force or even see the error of his ways and willingly come over to your side.

But before elaborating on how to win properly, let me just deal with two other types of people. The first is the rare type, who stands for what is right, gets into lots of scrapes, and develops courage. This type just won't back down—and he has the courage to stand for what is right regardless of the consequences. Having huge courage, like David, this type usually wins. And when he loses, he takes the loss philosophically and not resentfully. He picks himself up, dusts himself off, regroupes, and is ready for the next opportunity to champion what is right.

The aforementioned person does not need help from me. He has lots of courage and a sense of justice.

The second class of person is the one who learns to overpower others and use this to selfish advantage. This tyrant, manipulator, or seducer converts others through physical strength, the power of the tongue, or through threats.

The tyrannical or seductive parent, teacher, bureaucrat or liberal lawyer fall into this category. They are bullies, and they make victims who are afraid or

unequipped to stand up to them. They are willful. And if they were not born with greater strength or stature, they developed a hatred for whoever outshone them or dominated them as kids.

So they compensated with words, degrees, positions of power and practiced their willful techniques on others. These types are, for the most part, unredeemable, because they love perks and power.

Once having tasted of it, they will never let go--though a few might be awaked and have a change of heart if there is any latent good in them, if someone with real grace and courage were to stand up.

I'm sure there were some in Pharaoh's army who came over to Moses' side and thus escaped perishing in the Red Sea.

Should a revolution ever occur, where the good side wins, then some of these power hungry conformists will come over and begin to serve the strongest influence (not because they love truth or good, but because they can see which side their bread is buttered on).

A variation of this group is the ones who are evil to the core. They go along with tyranny, pressure and cruelty because they conform for its approval. They are eager to learn the secrets of power and they sell their soul for a place in hell's hierarchy. These types cannot be saved.

The third type of person is the perpetual victim and wimp. This person was defeated early in life, gave in to pressure, and then learned to use easy compliance for perks or peace. The person who mindlessly supports his cause or party (right or wrong), the hen pecked husband, the teacher's pet, the office go-fer, and the cultish followers of some political or religious leader fall into this category.

Whenever they are pressured, they give in and comply. Those whom they serve are grateful for their

lapdog service. Of course, the powerful ones, whom the psychotic conformists create through their relentless service, throw them crumbs. The more ruthless or useful among the victims are promoted and given power over other underlings.

Most families have one rebel who has a keen sense of justice and who can't bear submitting to the resident tyrant. But every family usually has more than one conformist. They give in quickly for peace or advantage. They go along to get along. They don't have the guts or the keen sense of justice to put up a fight.

They become the capos who do the dirty work of the resident tyrant (like the concentration camp Jews who served the Nazis and turned on their own for favor and to save their own skin).

Most people in society fall into this category. They are the true believers and the conformists. They view anyone who has other ideas or viewpoints as a threat.

They fear and hate whistleblowers and truth speakers. They cannot bear being awakened to their own shame and pain for having copped out and conformed to evil.

It is for this reason that conformist parents and educators cannot bear the innocent eyes of an aware child who sees them for what they are.

This brings us back to the ones who are easiest to truly help. These are the ones who are the most perceptive.

When they were kids, they saw injustice and phoniness. And their honesty and perceptiveness got them in trouble with all those who had copped out.

Soon the perceptive ones became resentful and hostile. And this was their mistake.

Hostility washed away reason and prevented them from being able to respond reasonably. Upset and angry, they said the wrong thing, stammered, became agitated, or got themselves in trouble. Soon they felt

guilty for their resentment and hostility, and often they turned to alcohol or drugs to drown their conscience.

Soon the perceptive but angry ones began to look worse than the hypocrites who had upset them. Wrong and resentful, the clear seeing ones often become the drop outs, the ones in trouble with the law, or the most messed up.

But as I said, these are the easiest to help. All they need is to hear someone like me who describes the situation. They see that they are not crazy or bad, just confused and guilty for resentment and hostility.

By learning to meditate properly and by following the basic advice of letting go of resentment, they begin to regain composure and reason. Their deep love of God saves them from perdition. And once they learn to stop reacting to external tease and error, they begin responding to inner reason.

If you are one of these souls who loves truth and justice but have become stymied by your upset and repressed hostility, then you have come to the right place.

We teach a meditation that helps you to become centered. What you need is to flow from inner reason.

From an inner wellspring you will have patience and understanding to draw upon. You need to stop reacting to external teases and the evil intelligence that stands behind them.

Evil and cruel people know how to get your goat. All they have to do is upset you, and you become defeated by your own emotional reaction. Learn the secret of staying calm in the moment of stress, and you will then affect them with reason instead of their affecting you with unreasonableness.

Conscience is a Good Pressure

I stated that time is a pressure. The sun is also a pressure, creating solar winds. The plants respond to the sun and good comes forth.

It is resistance which makes something feel like a pressure. Of course, a gentle summer breeze is a pressure of sorts, but it is a pleasant one. Time is a pressure, but we only feel the pressure of time when we are resentful, impatient or ambitious. Otherwise the movement of time is pleasant and not even noticeable.

The flow of a stream is a pressure. When you move along with it happily, it works in your favor. If you are trying to swim upstream, you feel the pressure because you are resisting it.

The wind is a pressure and it moves things in its path. It is helpful to you when you use it to move your sailboat or power your windmill. But when you are fighting the wind, it causes toil and feels like a stress.

Using these examples, let's consider some other pressure sources. Conscience is a good pressure. But when we are not in full accord with it, we move in a wrong direction and then we feel its pressure as hindsight and guilt.

When you willingly move according to the dictates of conscience, you flow along without conflict. Of course, you will have conflict with the world—but not with conscience. It does not feel like conscience, just a delicate intuition.

However, when you begin to err and don't want to see or admit your error, then you begin to have conflict with conscience, which grows and grows. Each new opportunity to see, admit and be sorry for your error where we instead resent and seek to deny conscience results in more conflict.

The natural action of conscience is healing and restorative. By the action of conscience we are made aware of our wrong, we regret what we see, and we experience a twinge of embarrassment or sadness.

When we don't resent it, but instead accept its admonition, the action of conscience then restores us to a right relationship with our Creator. We are then healed (both quickly and over a protracted period of time) of what went wrong as a result of our sin.

Again, the action of conscience is natural, requires no effort on our part, and leads to healing and joy.

We interfere with this process when we resist it. We resist it by resenting it. Our resistance makes conscience feel like a pressure because it is unwelcome. This pressure builds to become conflict.

As we resent and resist admitting we are wrong, we begin to build elaborate mechanisms of denial, avoidance, repression, excuses, projection, and compensation.

We also usually try to elude sensing the conflict by smoking, drinking, popping pills, busying ourselves, immersing ourselves in distractions, and losing ourselves in fantasy.

The solution to our conflict with conscience is obvious: stop resenting and resisting its delicate pressure. Give in to its wordless pressure, permitting the realization of error and wrong to build until it becomes sorrow and regret. This regret is acceptable to God. Your sin is forgiven, and you become a friend of conscience again.

Why is it we don't want to admit we are wrong? Pride.

When pride enters, it resists conscience and fights for survival. And pride will torment you and seek to prevent you from being sorry. When you give in to pride, it will stop tormenting you for a little while. But it soon comes back, egging you on, challenging you and compelling you to serve it and grow in pride.

This dilemma of serving God and having conflict with Pride, or serving Pride and having conflict with God is not as bad as it sounds. First of all, when you

serve God and become a friend of conscience, because of His love, he has made provision, through Christ, for our burdens to be light. His pressure is gentle and good, and when we obey Him, we receive His love. His love is fulfilling and leaves the soul lacking for nothing.

Like the plant, which absorbs the warmth and light of the sun, the “stress” of the sunlight results in growth and fruition. Instead of feeling like a pressure, the plant loves to absorb the sunlight and revels in its warmth.

The sunlight is warm love for the plant, and the plant responds to this love with a need and yearning for the sun and with a reciprocating love. The living plant absorbs the light and warmth of the sun. But a dead plant is burned by it.

When a person resists the Light of Truth, using resentment, that Light begins to feel like a pressure which we call conscience. And when the person resists conscience, the conflict grows.

If there is no love for the truth, then the dying soul continues to decline the grace which is made freely available. The person hardens his heart and burns instead of basking in the truth.

Now some people continue to resist and deny conscience unto death. They just won't admit they are wrong, and they drink, smoke, take pills, excuse rationalize and whatever they can do to deny Truth.

What is it that resists conscience? It is pride. When the soul identifies with pride, it allies with pride against God.

Many people continue to experience greater and greater conflict until they give in. Now there are two ways of giving in—a right way and a wrong way. The wrong way, which is what most people do, is the way that preserves pride and saves face.

They conform to conscience, not out of love, but out of capitulation to a truth they cannot deny. They then admit wrong, take responsibility, and so on, but in a

way that preserves pride. They might take to crying crocodile tears, confessing in public, or they might even study religion.

Their capitulation is for what such a false acquiescence will do for their ego. It takes away the agony and preserves pride. Now they can hide behind religiosity and appear good to the world. Perhaps they get perks and social approval. They might even get power to pressure others to be good and lord it over them with religious knowledge.

You see this on a societal level when you see degenerate rock stars, entertainers, or politicians suddenly go to a pricey executive rehab and then take up some sort of spirituality. Though on occasion it may be heartfelt, more often than not it is self serving.

Such a capitulation is false, emotional, and is just another way to seek to preserve pride.

It is an emotional traumatic way of capitulating to the strongest influence without actually having to have pride humiliated.

Giving in so as to save one's skin is a survival tactic.

You see it everywhere. Sooner or later most people are converted to some cause, group, or leader. Once someone gives in to the system, they may or may not receive their perks. But other soldiers of fortune will comfort them and reassure them that they did the right thing, because they too are cop outs.

But there is a real and true repentance, which appears to be rare, in which the soul identifies with innocence and conscience, and thereby becomes objective to the nature of pride. The soul stands back from its involvement and immersion in pride, imagination and emotions that sustained it, and is shriven.

Cleaving unto the inner Light, the soul is actually identifying with the good and with the Creator.

This separation from involvement with error and fantasy leaves the soul clean and empty, and now with a

new need—a need for the love and sustaining approval of the Creator.

This holy and true repentance is actually a process of identifying the good and identifying *with* the good.

Our failings in reality drive us into the imagination, where we find solace and distraction in memories, planning, scheming, reliving the past, and in fantasies of love and hate.

These thoughts provide a refuge for the ego that is afraid to face reality. When the soul identifies with thought, it thinks that pride's thoughts are its thoughts.

This in itself can prevent the soul from coming before the Light.

For those who come before the Light in sincere regret, the Light will give them the realization that the sordid and negative thoughts are not really theirs, but are from the spirit of sin that has made a home in them, and which has confiscated their thinking process and imagination for its own purposes.

This realization permits the soul to quieten and to stand back, observing such thoughts without being stained by them.

This fundamental realization—that you are not your thoughts, that you are the observer of thought—is very comforting to the seeking soul.

Learn to meditate properly and give up involvement with the guilt producing process of identifying with sordid thoughts. Identify with the wordless inner Light of intuition and take on innocence. It is innocent to observe evil and error without resenting what you see. Innocently discern error in the Light.

- 7 -

The Spiritual Side of Life

One of the most beautiful things in the world is a reunification between a parent and child. Our hearts are stirred when we see a child who was lost or kidnapped once again returned safely to his or her parents. We are also moved when parent and child who were separated early in life, due to a war or unfortunate circumstances, re-find each other after many years.

There is something about parent and child that makes them want to know each other. The long lost child often searches for the parent more than the parent for the child. Children need a parent. And some children will never give up trying to find and talk to a separated parent.

Sometimes it is a sheer love of the child for the parent and of the parent for the child that keeps them searching. Sometimes it is a mysterious need of the child to find the parent—as if a part of the child were

missing until he or she locates and touches base with the parent.

Often the need of the child to locate the parent is greatest when it comes to father. Perhaps it is because it is fathers who most often are absent. But I think it is also because the father represents God in the eyes of the child.

As I have often said: most children suffer from too much mom and not enough dad. My heart bleeds for single moms whose husband abandoned them or whose husband is killed in a war. She does the best she can, but alas, she and the kids suffer for no dad being there.

All of this is, of course, preparing you for what is to come. The human race is a fallen race. What we have fallen from is an intimate relationship with the Creator, our Parent Spirit, our Father Spirit.

Like the beautiful examples of parent and child that find each other after a long separation, even more beautiful is the search of people who long for the Father they have never known and whose sincere searching results in finding Him.

It is the greatest reunion of all. It is the beginning of salvation, of the soul's journey back to the Creator.

I am sorry to say that not many people really find Him or have an intimate relationship with Him. Much of the world is godless, much of the world worships false gods.

Many people know *about* Him but have not really experienced Him. For example, there is a type of organized Christianity that is based on responding emotionally to external words, rituals, and music. In this case, music, study, fantasy and emotions take the place of a real relationship with the Creator.

There are many forms of the lie. It is our response to the lie that causes us to fall away from our internal roots, become worldly and err. The sign of response to

the lie is emotion. Just about any form of emotion, with rare exception, is a response to some sort of lie. For men, it is the lie that he is something that he is not that makes a man fall head over heels in love with a woman.

And it is the lie that she can be happy through possessing and controlling a man that excites her over his weakness.

It is the lie that we are great and glorious for sacrificing our lives for some cause that makes us give our all, even our life, for the powers that be. It is the lie that we are great and triumphant through sports victory. It addicts some to winning. It addicts others to cheer wildly at events to identify their puny ego with greatness.

It is the lie about the greatness of actors, actresses and stars that causes people to become groupies and shrieking fans. They hope to share in the greatness of the one they have up on a pedestal.

It is the lie that we can be gods through knowledge that makes the psychotics and budding sociopaths to feed at the pig trough of knowledge and sell their souls for a grade, a degree, or a promotion.

People cry at funerals because they are really crying for themselves. The truth about our fallen existence stares them in the face and it makes them emotional about the “unfairness” of death and over the realization that they will one day die too. At the same time they use the preacher’s words, the music and the memories to drum up lots of emotion to make it all seem glorious.

The politicians and the generals are not unknowledgeable about the effects of words and especially music on building emotions to get other men’s sons and daughters to die for them in battle.

Ever since the Garden of Eden when Adam went for the lie about being a god through knowledge,

the lie continues to excite and move humanity in one form or another.

Communism has over and over again excited the masses with notions of human greatness in a godless secular utopia.

In the 60's and 70's, millions of youth got caught up in the counter culture movement, excited over the lie of human potential (without God) and liberation to do their own thing (without God).

People believe the lie about "choice" and shriek about their right to kill their own baby.

The Red Guard movement in China had people committing atrocities in the notion that they were doing a great thing by killing bourgeois rich peasants or intellectuals.

Whether the Inquisition, Communism or suicide bombers, people give their lives for false glory.

Today vast numbers are falling for the lie of impending doom through climate change. The lie that we can somehow save the planet excites the converts, just as much as does the notion of greatness through martyrdom for the Islamic extremists.

Psychotics also twist the meaning of true ideas. "The Kingdom of Heaven is within you and around you," said the Messiah. Yet millions of psychotics are excited by the lie of instant acceptance ("God loves you just the way you are") and an instant free pass to a Disneyland Heaven awaiting them after a glorious death.

The truth is we are not great, we are not good, and anyone or anything that gives you that notion is a liar.

Of course, some organizations will browbeat or frighten their converts, reducing them to nothing, only to offer a rebuilding process, involving a new identity and study, to become great and glorious.

Remember, the hallmark of evil is pressure. Any sort of pressure—ambition pressure, religious pressure, school pressure, peer group pressure—has one purpose in mind. Response. And when you respond with emotion, you begin to become externalized and dependent on that source for sustaining you as you have been recreated.

There is a personality that comes through us, and when we hate or revere people, the kind of personality that tempts us to do this idolatry begins to also come through us.

On the other hand, were you to be repented of your wrongs, and welcome the Truth into your heart, then you would begin to reflect the truthful and loving personality from the Creator of Whom you bear witness.

Evil enters us through sin, and when we sin it slowly takes us over. There is no love in it, only a false compassion for your pride which it ever teases and comforts with fantasy and delusion. And when it has you in its grasp then it tortures your mind with doubts, morbid and destructive thoughts.

Our mind was never meant to be a playground for evil to fill with cruel, bizarre and obsessive thoughts.

Rather our mind was meant to be a place where insight and intuition, gleaned from attentiveness to what is right, translate into thought, emotion and action.

In the hypnotic state of mind, of which animals share, external stimuli, cues, and events trigger responses that lead to internal or outward changes and actions. These changes—emotional, nervous, and behavioral--are to adapt to the external threat/stress. Something on the outside becomes a stress after the organism has reacted to it.

It ushers in a concentrated focused attention, combined with a sleep in other areas. It takes snapshots of the scene which become memories, so that learned reactions can be automatically triggered the next time a similar circumstance comes along.

In other words, the hypnotic state of mind is for programming. This is perfectly natural when it comes to animals, but it is not for humans. We were not meant to react to external tease, like animals, with emotions and painful changes. We were not meant to be controlled by the environment.

We were meant to be subject to the authority of our Creator, through the faculty of the soul called intuition.

We were meant to wordlessly know things, and to grow from within according to the plan and purpose our Creator had in mind.

We begin life growing naturally and learning at lighting speed, as our Creator intended. But then something interferes with our natural internal intuitive growth pattern. Evil external tease uses cruelty or seduction to cause us to become emotional. It knows that we have an ego, and it attacks our ego viciously with various forms of tease and cruelty, until we become upset and start to respond with the hypnotic state of mind.

A bossy, resentful mother, an angry dad, a teasing big sister, a bully older brother, a cruel babysitter, a tyrannical teacher, taunting at school and so on provide external tease that upsets us.

Likewise unprotective parents, who fight, divorce or come unglued over things, leave the child at the mercy of becoming reactive and afraid of many things because of the insecurity their parents have made the children feel.

If you could again find a rapport with your Creator, then you would respond to internal truth. You would become sealed off from external conditions affecting you.

After that, if hypnosis came into play at all, it would work to your advantage, because it would be an effortless way of transforming internally received wordless guidance and insight into proper emotions and action.

But now hypnosis works against you because it makes you reactive. It throws the victim into a victim dream stream whenever we react to circumstances that are like those of the past or those that trigger fear, doubt or a sense of inferiority.

The trance state we are all in at various levels is the result of failing. Whenever we fail, we fall into thinking and dreaming. And failure is sin. And so the sin of failing to meet the moment with patience and faith results in our being lost in thought.

To the extent that you are lost in thinking (daydreaming, planning, excessive study, reliving the past or planning for the future) you are lost in the tangible result of having failed and having sinned.

Let us look at different types of failing to see how they are sin.

Some of our failings, particularly early in life, are the result of inherited sin. We inherit a nature that is prideful and dreamy. When we are young we are egos, natural egos. There is nothing we can do about this. It is our given state, not our own sin and not our fault. It is natural in that we must grow as egos to become big egos. And so the early part of our life is spent reacting to temptations and dreaming of future happiness, love and glory.

Understand--this is natural and not wrong. Though it is not good to be involved in excessive daydreaming.

When a young person becomes resentful, they tend to get lost in negative, violent or morbid daydreams.

Likewise when they are excessively teased, frightened, made to feel insecure or inferior. They begin to dream of various compensations.

Again, when not excessive or negative, daydreaming of big muscles to make up for some sense of inferiority and then working out with weights is a natural compensation.

Technically, it is a result of failing, but it is natural failing. Technically, it is sin, but it is natural sin. Were it not for being teased, becoming emotional, daydreaming and compensating, the ego would hardly grow at all.

And so it is that we are born as egos and grow as egos. We grow from being cute little egos to becoming big selfish egos. And along the way it is tease, challenge and temptation that excite us to grow. Basically our growth is mostly compensating.

We compensate for some inferiority feeling by trying to be popular, get good grades, get big muscles, and so on.

Even our basic life, as we are given it by birth, is a compensation process. Humans were originally meant to live perpetually, sustained by God directly—by His life, His love, and His purpose. We are born fallen to a lowly existence where we must eat to sustain ourselves and where we look for love from the world to sustain us.

And so our compensated being must be sustained in its compensations. Without continuing challenges and supports, we would begin to deteriorate and would have nothing to look forward to. Of course, when our earthly delights and supports begin to dry up, this can also be a time of questioning and a time to begin looking to God for support for a new way of life that

can come into being as a result of laying down the earthly life and taking up the spiritual.

But before discussing the process of salvation, let's look at the process of sinning, falling, and compensating a little longer.

My basic point is that we are born fallen creatures—naturally selfish, naturally failing, dreaming, lusting and compensating beings. Sex is a compensation for perpetual life, and with each failing we feel the need more. Eating is a compensation for spiritual life support, and so as we fail we become hungrier.

Daydreaming is escaping from reality into fantasy, and as we fail, we fall into more and more daydreams. And the whole process of failing also includes falling into deeper and deeper levels of hypnosis.

As we fall, we look to lower and lower liars to make us feel great and good about ourselves and take us away from the painful reality of our failings.

The more rebellious and in denial our ego is, the more we look to drugs and distractions to keep us from conscience and truth.

The stubborn ego reaffirms that it is right and good, and it delves even deeper into compensations and affirmations. The ultimate denial is of course worshipping the failing, coddling it, and worshipping the tempter who recognizes teases and comforts the failing response. We worship our whores, our politicians, our chefs, our drug makers, our wine makers, and our entertainers. We revere our ministers, our motivators, our supporters, and our gurus who assure us and who welcome us as we are and say that all we need to do is just study more and try harder to get what we want (greatness or self righteousness).

We worship compensations: big buildings, big organizations, and big entertainment extravaganzas. All

is compensation. Sports take us away from reality and so does music.

And because every reaching for something to deny reality is itself another sin, another failing, we descend even lower.

Have you ever wondered why big organizations--ones that offer spiritual/religious services, big schools and colleges that offer knowledge, big pharma that offers relief of our symptoms, big government that offers solutions to all our problems, and big charities that claim to help fight cancer and various diseases—never really solve the problems or cure anything?

This is because they are actually in the business of feeding the problems. Their help does not really help and their cure does not cure because they do not address the real cause. Instead they help people deny reality and help people deal with symptoms.

For example, emotion is evidence of failing. And the physical symptoms that result from being overly emotional are an extension of the failing. Yet we are taught to revel in emotion.

Most people would rather think there is something wrong with their body instead of seeing something wrong with their attitude or lifestyle. Most people would rather blame a disease or germs than look at their own spiritual failings. Most would rather blame others, another group or another country, than look at their own failing.

Today, as never before, power is going to the so-called problems solvers—and the experts and their organizations are growing bigger and bigger.

Just as our problems are growing bigger, so are the organizations that deal with them.

Just remember, that with rare exceptions, religious, political and educational, and medical/pharmacological institutions began as compensations and are now

gaining increasing power as we look to them to not only distract us but to cure and save us.

Can you see how it was our collective denial and avoidance of God that led us to be ill at ease and sick and dying in the first place? Then we looked to problem solvers to help us instead of turning back to God. Then when we were misled, betrayed, or not helped, we hated and blamed them.

Can you see that seeking to blame our helpers is just another way of avoiding the truth? We are defecting from God and distracting ourselves from sensing God's redeeming Presence. Any outside help, even religious help, is often a way of denying God and His moment.

Christ said you make religion naught by your traditions.

Therefore, stop blaming your doctor, politician, minister, husband, wife, your parents, or whoever you are currently blaming. Maybe they misled you. But your motive was not pure. If it had been, you never would have looked to them to guide you instead of your Creator. See your own gullibility, your own lack of honesty, and your own looking for something the world cannot give you.

See the truth that your impure motive and desire for advantage made you easy pickings. Also see that although you blame them for not having love, you don't either. If you did, you would not be blaming and resenting them.

Instead of wasting your precious time and life trying to get something from them which they cannot give you, and then wasting your life blaming them and chasing after them to make good their promises—stand back, drop your grudges, and look to your Creator.

Search for Him with all your heart. As long as part of you is looking to the world for something to support

and love your ego, you are double minded. When your yearning for Him becomes pure, He will answer.

Mostly what we crave is excuses and lies to justify our wrong reactions. We crave comfort for our tensions we should not have, and we crave support for our ambitious naughty desires. We crave distraction and entertainment to fill the emptiness that comes from avoiding God, and we crave food to feed our judgments and to feed our spiritual hungers.

When we indulge our angers and our hungers, we become more earthy and animal. And the devil and devilish people arise to cater to our ever more lowly needs. With each indulgence we become baser and emptier.

Can you now see how sex and food are the earthy life supports for our fallen being?

And as long as we do not cry out for answers and turn to God, we can only keep reaching for the earthy delights that do double duty. Not only do they perform the lowly but natural function of keeping the race alive and each individual alive, they also are a reminder of our failing and a denial of our failing.

That is why when we make more of food and sex than is there, when we use them to support our ego, they become no longer just natural. They become an act of sin, of denial, of defiance, and a proud proclamation of our right to thumb our nose at reality and get our dues.

A wise man once said that food and sex problems are the last to be resolved because they are the deepest and most basic fallen life supports that we have. Collectively we must propagate the human race or it would become extinct. It's a basic and natural impulse. Likewise, we must eat to stay alive.

Food and sex do double duty, keeping us alive, but also reinforcing and conditioning the hypnotic state of denial we all live in prior to salvation.

Eating tends to put us in a trance and usher in dream time. Because it is natural and necessary, its effect on us is very subtle. But see it we must, if we are to recover: not by struggling with food but by understanding how it affects us.

When we meditate and become enlightened, we will begin to notice something not quite right about our food practices. We will see how culture uses food to subtly inject suggestions and keep us in line. You will see how you undoubtedly misuse food to celebrate the life of pride and to console the life of pride.

Again, our mistake is to struggle with any problem we have. We struggle and make it worse, only to perhaps throw in the towel and declare our problem symptom as something glorious and natural. Otherwise we painfully repress it, which is another method of struggle.

The secret to our recovery also lies in being willing to see sex as a failing, and not try to condemn or condone it. Just watch it.

Therefore, yearn for answers, stand back, and watch your own symptoms and practices objectively. Don't try to change yourself. Observe in the Light.

- 8 -

The Secret to a Stress-Free Life

The truth is a marvelous thing. How fortunate we are to hear it.

The wonderful thing about Christ's message is that it actually helps us with everyday problems.

For example, most of us are stressed out because we react to our fellow human beings with resentment.

The more resentful we are, the tenser we feel.

Resentment also makes us feel inferior and guilty. And when we are resentful, we lose our power to be cheerful and kind.

Christ said "Resist not evil." We are also told to "overcome evil with good." These words are just as true now as when they were first spoken. In fact, the truth of His words is proven in our own experience.

Whatever resentment is, it is a form of resistance that ruins the good life, destroys relationships, and makes us bitter.

If you resist (resent) others, resent their shortcomings or even their cruelty—you become guilty and a slave of guilt and what you resent.

Any resentment leads to sensitivity. When we resent, we find ourselves becoming upset (increasingly irritable). We then make the mistake of resenting again by blaming the other for our condition. We then resent and struggle with our symptoms. Finally we might even resent ourselves.

Can you now see the wisdom in Christ's words? All you need do is drop your resentment. Let it go. Make it unimportant. Don't resent your symptoms. Don't resent yourself for your weakness. Don't resent whatever in your environment is reinvoking your symptoms. Drop your resentment against whoever you first resented that set you on the path of increasing struggle and failure.

We often resent and struggle with whatever our current symptom (emotional upset, sickness or sensitivity) is. This is a distraction from seeing all the way back to the original cause, probably in childhood, involving the trauma of hating another person. Now you must drop your resentments, one by one, as you see them, no matter what the resentment is toward.

“Forgive” in other words. Christ told us to love our neighbor. Can you now see how? Don't resent your neighbor. Love by not hating. Love by not resisting with hostility and anger. Love by dropping your grudges. Love by letting another's shortcoming pass without jumping at the opportunity to resent them.

When you do—when you really and truly forgive a person by giving up resentment—you will be gradually set free from guilt, tension, anger, and a whole host of

other symptoms and problems that have arisen due to the resentment.

Most of us resent (and judge) our husband, wife, child, neighbor, or coworker. We feel justified in our resentments because they may have done something unfair or cruel. But remember: resentment and judgment only serve your pride.

The Bible is full of seeming paradoxes that have mystical meaning. Christ said that we should lay down our life to gain life. The life that we must willingly lay down is the life of pride so that we might gain eternal life. Can you now see that when you exercise your “right” to judge and resent another, you forfeit the spiritual life?

The Prophet Jeremiah was told by the Lord to tell the people, “Behold, I set before you the way of life and the way of death.” We must choose wisely. Christ makes it clear: we must forgive (drop our resentments, grudges, and judgments). When they asked Him how many times to forgive, He basically said “every time.”

Bear in mind that your faulty ego life has been built up millions of resentments, so there is much to see.

Therefore, take it easy. Be content to go about your daily affairs but quietly watching for little resentments to appear.

Go now and be aware. Watch for resentment. When you see it rising, stand back and observe it calmly.

Remain neutral to it. Stand in quiet disagreement with it until it loses its power over you. When you refrain from indulging the resentment, it will indeed feel like you are giving up life. It will pain your ego to not indulge the resentment.

But if you can stand back with a little mental distance and let it go—lo and behold, you will be a little freer.

By not indulging the hatred toward another, you will gain God's approval and will feel His love welling up within you.

- 9 -

Awareness, The Secret to Real Recovery

Humans have a soul and are capable of awareness. An animal is only asleep or awake. Humans can be asleep, awake, or awake *and aware*.

When we are aware, we are able to stand back and see the big picture. When we are aware, we can make meaningful distinctions.

To be fully human we must do everything with awareness. It is when we are unaware that we err and do things under other influence. We say someone is "under the influence" of drugs, medicine, emotion, alcohol, or the influence of some person. When we say someone is under the influence, it is almost always with a negative connotation. We seem to intuitively know that being under the influence is not a positive thing.

Yet, without realizing it, most of us are under the influence much of the day. When you are upset or

impatient, you are under the influence of those emotions. When you are angry, you are under the influence. When you are rushing for some goal, and in your haste stumble and get hurt--you are under the influence of that goal, which someone else gave you.

For example, as a child, your mom may have yelled at you for not getting something done. You became upset, and in that upset became programmed by what she said. Now when you are late at getting something done, you become upset and the old tapes play in your mind.

So in essence you are under the influence of three things: the goal, the emotion, and the old tape from your mother's words.

Because it is becoming so commonly reported, I have to address this issue, though some will scoff: People who take certain psychotropic meds may become subject to hearing voices (which is mentioned in the accompanying drug information as a potential side effect).

Some people are said to have done something under the influence of such voices. This just another example of being under the influence.

. There has to be a better way. Living by intuition, common sense, and reason--which bring freedom, independence and self control--is much better than being subject to influence or pressure.

To be aware is to be close to intuition, the inner Light of Conscience. In this light, we can know in a wordless way. In a sense, when we realize things, when we heed a wordless hunch or submit to our conscience, we are also under the influence. But this is a positive thing.

We are close to this intuition when we are aware.

. For example, a child can see that one plus one equals two. The child can see the principle. So when the child is asked what 2001 plus 1 is, the child easily knows it is 2002. Why? Because he or she can see the principle. But

an animal cannot see the principle. A parrot can say one plus one equals two. But it does not understand or see the principle. Ask the animal what 3000 plus 1 equals, and it will be unable to answer. But the child can.

Likewise, in this inner light, an aware person effortlessly scans everything. He sees deceit, for example, and does not follow. The aware person stands back and observes calmly from the neutral space. He or she does not react and does not come under the influence. By calm observation, the aware person is able to intuitively see the meaning of the moment. And any action or word (sometimes nothing needs to be done or said) will flow from intuition.

It is the Light itself that makes things clear; the aware person is the observer in that light. And it is the Light which has the beneficial effect--again, with the aware person as the medium through which that light comes.

Just as the sunlight will somehow almost magically make a dirty towel smell fresh and clean, so the inner light has a beneficial effect on everything it touches.

Thus you can see that the aware person is more like an observer in life--perusing and watching calmly in the light. It relieves the person of having to struggle, decide, worry, choose, and use effort to solve problems.

Mostly problems don't begin because they are avoided in the first place. Just like a person who sees a hole in the sidewalk can effortlessly just walk around it.

Likewise, problems from the past will appear one by one to be dealt with by the light. Life becomes effortless.

To be truly aware is to see things in the Light from eternity. The truly aware soul is just outside of time, standing in God's Light in the timeless realm.

Standing back, we get the big picture. Who was it who said "We can't see the forest for the trees?" When you get the big picture, you see the meaning of the

moment, you see the end result of some selfish action, so you shrink from error.

When you have the big picture, you have understanding. In the light, your words and actions are tempered by love.

Unfortunately, we humans tend to fall away from this higher awareness. Whoever or whatever wants to take advantage does not want you to see what they are up to. That is why they don't want you aware. They want you excited, angry, pressing toward some goal, or resentful.

When you thus fall away from awareness, you come under their influence. Moreover, in this lower state of consciousness, you do not even see that you are under another's influence. You act and then claim it was your idea.

Drugs, excitement, anger, and the misuse of food, music or ritual tend to pull us from awareness. We fall and then become subject to both the influence that seduced us away and the earthy element, object, substance or person that was involved. We become subject to the flesh.

Returning to the higher state of awareness requires a change in attitude. We must change the polarity of our soul from wanting to be proud to being willing to admit error and wrong. This change of attitude permits us to reconcile with the God of conscience and then to abide in the aware state forevermore.

The prize is repentance and a return to God and conscience, so as to live in a blessed present, wherein we are perfected in the Light.

But until we wonderfully and happily should be blessed to find this process which begins with repentance, we remain at lower levels of consciousness.

Fortunately, we have our moments when we are touched by the light. It protects us from making the fatal mistake. It still continues to guide us, though we

keep straying. Until such time as we finally are willing to give up our willfulness and capitulate to God.

To the extent that we are closer to the Light, the better. And leading a decent life, not harming others, letting go of grudges, not resenting our parents, working at decent work, and not indulging anger or other excesses, we remain closer to the Light. That makes the reconciliation less painful because there is less grievous error to see.

But amazingly, it is sometimes the ones (who deep in their heart love God) who become very resentful, angry and rebellious, and who sometimes stray very far.

Though they will have much to mourn and be repented of, yet for them the finding of peace through at-one-ment with the God of conscience brings extra joy. As Christ said of one lady: "she who is forgiven much, loves much."

True scientists, inventors, and statesman, such as Einstein or Washington, are to some extent a bit closer to the inner fount called intuition. They are close to the inner light, the source of inspiration and creativity, because of their love of truth and love for others. They love truth, but it remains to be seen if they will give up pride to know God.

It is better to be closer to the light than farther. But the prize of salvation is reserved for those who go ALL THE WAY.

To the extent that the mathematician loves truth, he is closer to God than the one who doesn't. To the extent that a person remains in touch with inspiration from within, he or she will bring forth some new variation of truth.

To the extent that a naturalist, botanist, or zoologist loves some aspect of nature, he or she is closer to God (if that love also awakens to a sense of awe and wonder for the Creator of nature). Just as with knowledge, any

endeavor or discovery is good as long as it includes an awareness of God. Knowledge alone is dangerous and lop sided when without understanding. Conscience means “with knowing.” It is okay to think and learn things, as long as there is also understanding.

There are two ways to do anything. One way is like an animal: without awareness, without really seeing the meaning of the moment. We have all had the experience of standing before some authority who applied some rule arbitrarily. It pained us because they did not have heart, conscience, and understanding.

As kids, most of us have had the occasion of trying to make mom or teacher aware that they didn't really understand what we were trying to tell them.

But most of us have been rude without realizing it, or thoughtless without realizing it. We were so caught up with something that we ignored or were curt with another. The other person may have been offended or hurt by our rudeness, but we did not mean to be rude. We were unaware.

Those moments in life when we made some big mistake were usually moments where we set aside knowing, conscience, and awareness. We were either all caught up in emotion, or we set conscience aside because we made something else too important.

Two scientists might be doing research. One is working without awareness, and is busy creating bio weapons. The other has awareness and sees the meaning of what he is doing. His research is finding a way to help people live longer.

One researcher thinks his GMO food is helping humanity, but he is deceived. Another researcher has awareness and discovers a natural gift of nature that truly helps people. One helper thinks that we have to do something to solve some issue. Another sees that meddling might cause more harm than good.

One employee is just going through the motions of repairing a car in order to make a buck and is anxious to finish fast and go home. The other employee sees the big picture, and is working with awareness of what it all means. He sees a serious safety issue and tells the car owner so it can be fixed, even though it means he has to work a little longer. His thoughtful and selfless attentiveness save a life.

To the extent that we reject the truth, we fall away from intuition. To the extent that someone on the outside seduces or pressures us to pursue another calling than the one prepared for us by God, we fall away from God.

To the extent that we listen to external experts instead of what we know within, we fall away from God. This does not mean that we should not listen to what they say, but we must accept or reject what is said not based on their authority but on intuition.

To the extent that we doubt what we know in our heart, we become separated from intuition. Belief is the proper response to what we realize in our heart is right; and faith is the bond that keeps us close to what we know in our heart.

But when we make anything more important than our attentiveness to inner life, we become separated from the inner way.

St. Augustine said it well. He said: "love God and do what thou wilt." In other words, love God (with all your heart, mind, strength and soul) and you can't do anything wrong or out of step.

Some persecuted Chinese Christians who were imprisoned for their Christian faith said it this way:

"Before prison we knew *about* God. After we were imprisoned, we *experienced* God." Other thoughtful spiritual people have said the same thing. The esteemed Russian freedom fighter Alexander Solzhenitsyn, who

was imprisoned for his truth speaking for many years in Siberia, said: "thank God for prison."

Why is it that so many have found God in prison? It is because their imprisonment (especially the austere, solitary confinement type) strips everything away. And when everything is gone, there is nothing left to fill us with distraction. And so in sheer simplicity, the person may discover the still small voice.

Christ said it best: "Put first the Kingdom of God and His right way and all other things will be added unto you." In other words, first check with intuition, first check with what you know in your heart is right, and make your moment by moment walk with God more important than anything else.

He also said: "the love of the world makes for enmity with God."

There is a state of awareness, a state of consciousness where one is closer to the inner source of intuition and guidance, and a little distant from the world. The true Christian mystics down through the ages have tried to communicate this to us, but not very successfully. They found it for themselves, but are hard pressed to teach others how to find it.

If you will, go now and meditate to find the inner stillness.

- 10 -

Starting Over Again

How often we wish we could get a fresh start in life. We recognize that we've made some mistakes, and the past weighs heavily on our mind. We wish we could take back some cruel words, spend more time with someone, or be more forgiving this time.

I understand, and I also know what you need.

Listen to the beautiful words from Francois Fenelon, the French mystic:

Do not be discouraged at your faults; bear with yourself in correcting them, as you would with your neighbor. Lay aside this ardor of mind, which exhausts your body, and leads you to commit errors. Accustom yourself gradually to carry prayer into all your daily occupations. Speak, move, work, in peace, as if you were in prayer, as indeed you ought to be.

Do everything without excitement, by the spirit of grace. As soon as you perceive your natural impetuosity gliding in, retire quietly within, where is the kingdom of God. Listen to the leadings of

grace, then say and do nothing but what the Holy Spirit shall put in your heart.

You will find that you will become more tranquil, that your words will be fewer and more effectual, and that, with less effort, you will accomplish more good.

These words were written 300 years ago. They are just as true today as the day they were written. He's obviously found something, and I know what it is. I would like to share the secret with you, but it is only for the sincere in heart.

To start again, you need two things: a way of living and moving and having your being that is calm and not willful. And more importantly a way of speaking and acting gracefully with wisdom and common sense. One where reason leads instead of emotion. One where intuition is your guide rather than pressures from the outside. One where you are a friend of God and comfortable with your conscience.

Perhaps now you see what else is needed: a way of dealing with the traumas, baggage, and memories of the past. Most of which are memories of failure where we were hasty, impetuous, angry, excited, greedy, prideful or selfish. We moved without wisdom and were tempted away from reason. We became resentful and said or did the wrong thing. We doubted God and good. We became animated at the thought of personal gain, and we moved excitedly and blindly.

You cannot change the past. All you can do is live rightly from now on. The secret lies in a sincere willingness to know the truth and a willingness to admit wrong. This willingness leads to a wonderful thing: a softening of our heart so that there is an opening for God's inner light to begin to shine in our life.

When we are willing to know the truth, we begin to see our own wrong--especially resentments and hatreds

toward others. But this time, instead of fighting conscience, we permit it to overwhelm us and chasten us.

Our pride is dashed; we regret and mourn our wrong in the Light of Intuition.

This wordless inner light has always been there. We kind of knew we were being selfish or resentful, but we made something (like our pride) too important.

So we fought conscience and tried to deny it. We redoubled our efforts to make ourselves look good, smart, or right in the eyes of the world--as if to prove God's inner light wrong. But all we did was heap more condemnation on our head.

Our next big mistake was trying to deal with the memories of our errors egotistically. We suppressed and repressed. We tried to rearrange the past in our mind or we tried to plan and scheme our way out of the messes we made.

All to save face.

For the sincere seeker, who really and truly wants to be a better person--not just to save face or to feel better--but to come clean before conscience and admit some things, there is no better way than to use the meditation we offer to learn how to be still before the inner light.

By not escaping into worries, daydreams, memories or thinking; and by not reaching for some outside distraction--the soul becomes still and faces Reality.

Only the soul that is willing to admit wrong will be able to do so.

The beautiful part about this is that the Light from God will wordlessly make the soul aware that it can do nothing. It cannot make itself good. It cannot deal with guilt or make itself innocent. The soul, chastened and helpless, turns inwardly to God. It desists from its struggle and "lets go and lets God."

Now the soul can live in the Presence in the present.

As memories of past failings rise (a few every day--only as much as the soul can bear), it does not try to deal with them in any way. It is the Light from God that does the work of repentance. One day, there are no more errors of the past to see--only a beautiful present to live in.

And now graced with the delicate presence of the inner Light in which the soul now moves, this Light becomes a lamp unto thy feet, gently and wordlessly guiding you away from error and in the right path.

- 11 -

Spiritual Recovery From Drug Addiction

The basis of addiction is ego stubbornness. Whether it's addiction to an idea or a substance, we cling to something that makes us feel good or offers a false hope. I'm sure you've heard of a dry drunk. Some people give up drinking and become religionaholics or speechaholics. There is something about pride that makes it cling to someone or something.

It is ironic but poetic justice that the ego, which seeks freedom in drugs or excitement, then becomes addicted to and enslaved by what it sought to use. And when it seeks a salvation in a false sense of goodness, it becomes enslaved to that too.

There is no freedom without truth and love. We all need truth with love. Truth without love is like someone talking at you instead of to you. Love without truth is like the condescending, consoling permissive smother love. In fact, hatred of the phony love of the

world actually has driven many people to drugs. Their hatred makes them wrong and guilty. And then they look for drugs or alcohol to take away the pain of being wrong.

Fortunately, if such people can see that hatred hurts them more than what anyone else has done to them, they can drop their hate, reconcile to conscience, and become a friend of conscience. When conscience is your friend, you enjoy living in reality.

When you no longer hate anyone, and when you stop trying to save face or preserve some vestige of pride--then you will actually enjoy being aware in reality and will no longer need drugs.

You may then also be blessed to experience reconciliation with the God of conscience through being sincerely sorry. Prior to rising in consciousness to a state of open eyed awareness, you could not be truly sorry for your wrongs. But once you stand in God's Light of Truth, you will, for the first time, be able to.

It says in the Bible: "Be still and know that I Am God." In order to truly get better, we must learn to be still and realize that God is God and that we are not God.

The still soul cannot help but also realize that it is wrong: especially for a lot of resentment.

I could almost say that the basis of drug addiction is resentment (hatred) of others, especially of our parents. You simply cannot be a friend of conscience and be full of hatred.

But like the person who betrays his country and sells secrets to the enemy, a wrong person cannot simply decide to be better and then be accepted back. The traitor to his country must petition his homeland to accept him back. It may not. It may be impossible for him to get back into the good graces of his country. He can only humbly petition and quietly wait.

Likewise, the person who is guilty of a lot of hate and who has done others wrong must humbly petition God for another chance. There are many, many programs, organized groups, organized churches and various authorities and experts who offer a false salvation. But there is only one salvation. It is from God, of God, and it is private, personal and sacred. It is something that happens between a soul and its Maker.

Truth with love is like what they used to call “tough love.” It is honest, like a breath of fresh air. It doesn't want anything from you. It's like a wake up call. And the first thing that truth with love will tell the addict is that he or she has a problem because of a wrong attitude.

It is resentment that began your downward slide from innocence and freedom into slavery. You resented your mom, dad or other people. Someone or something then came along and comforted you in your resentful state, and you then became enslaved by that comfort.

Therefore, if you want to recover from any enslavement, you must first be willing to admit that you are a slave. You must be willing to admit that it is your ego attitude--thinking you have a right to hate, a right to judge, and a right to blame--that makes you resentful.

As long as you have hung onto pride and refused to be sorry, you were needful of false comforts.

Everywhere there are comforters from the netherworld who love you just the way you are and permit you to sink to any level without shame.

Ultimately, they keep you from conscience and claim you for themselves.

Truth with love is what we all need. But who has the love to tell you what you need to hear? It's a thankless job. The recipient of truth love usually thinks the truth speaker is being mean. Therefore, it's hard to speak the truth because most reject it. That's why there are plenty

of comforters and enablers around, but precious few people who tell you what you need to hear. The friend who is honest will be rejected; and the doctor or counselor who is bluntly honest will soon have few clients.

Fortunately, you can find truth with love on your own. It's as near as your own conscience which wordlessly and gently makes you aware that there is something wrong with the prideful, resentful lifestyle.

It is this wordless conscience that is still beckoning you back that is proof that God has not abandoned you and that He might accept you back. If you will be sorry and humbly accept grace.

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All About Impatience

We have all resented the truth (because it revealed our wrong and our inadequacy), but those of us who are potentially decent don't feel right about our resentments, and eventually we learn our lesson and welcome truth instead of hating it.

But the permanent truth hater is fixated to the truth in a way that causes him to remember the very thing he wants to forget.

The truth loving person eventually yields and reconciles to the truth, willingly accepting it, and being grateful. Just as light burns some things but brings life to the light seeking plant, so the truth brings death to those who hate it, but life to those who love it.

One person surrenders, willingly and joyfully, to the Truth and then shares in its life giving properties. The other avoids the Truth, and when forced to see it, resents it. Going to war with the truth, he can only hate

it, imitate it, or resentfully resign himself to it—but never share in its life giving properties.

The Kingdom of Light willingly gives up its secrets, but only to the pure in heart who love truth. You cannot force the secrets to be given up.

Likewise, we cannot force the body to get well. We cannot force others to love us. We cannot force another to be grateful or gracious.

Yet, that is what we collectively and individually try to do.

We resent our body, instead of listening to it. We seek to force it to perform with, for example, steroids and willfulness. And when it falters, we try to force it to get well with chemicals, poisons, radiation, or cutting parts of it off.

Wives try to force or manipulate their husbands to be men, but in the process the man become even more rebellious or wimpier. We force our children to learn, only to create kids who out of resentment of the loveless pressure develop learning blocks, rebel and drop out, or capitulate to the pressure and become characterless conformists. We try to impatiently force people to behave, creating mindless zombies or hateful rebels and criminals.

Underneath our loveless efforts to rehabilitate, cure, and reform is an enslaving spirit of impatience.

True love does not force people to be good. The difference between the touch of love and the touch of hate is as different as night and day.

Most of our actions do not have love in them. Love is liberating. It liberates people to be free to do what is right out of the goodness of their heart. Of course, if there is no goodness there, then they will not freely do good. But you can't really know for sure about a

person. And you can't know until they have had a chance to choose in freedom. A chance they may never have had before.

They may not be truly bad, they may be rebellious and reactive because all they have ever known is cruelty and hypocrisy. They may rebel because they see that you do not have love either.

Parents are impatient with their children. This impatience is evidence of a lack of love. Impatience, you see, is a not so subtle form of forced compliance.

When people respond to the impatience, they are hurried or made to do something before they are ready.

People who pressure and hurry others do not have love. Most of us find ourselves feeling under pressure, obligated, harried, and hurried—when you feel this way, it is because you have responded and reacted to impatient authority. You are now conditioned to react and comply, or react and rebel. Neither way are you free. You must find the neutral zone--beyond love and hate, anger and comfort—where you do what is right or wise in spite of the pressure.

From the time you were little--impatient parents, teachers, babysitters and other authorities you were handed over to rarely had the love to let you grow and flower naturally--to play and explore, discovering many wonderful things at your own pace. Nor did they have patience for true curiosity.

They gave you shallow false answers that were designed to get rid of you, to pacify you or to hide their own lack of understanding.

Their impatience is also self-serving in that a delay in compliance forces the authority to see their own lack of love. That is why the pressure and hurried up pace. As long as the authority is pressuring, hurrying the child, and hurrying themselves, there is not the space in which to be aware.

You see, the pressure mongers are actually serving their own needs. They do not have the love to spend the time on reminding a child over a protracted period, nor do they have the love to take time to explain and wait. They want to get compliance *now*, so that they can go about their distractive pursuits, so they don't have to see their own ugliness and cruelty. The child's questions, exploration, or demurring make the willful authority uncomfortable.

That's why parents punish or bribe. All to get it over with.

Impatience often masquerades as a phony concern for your well being.

Their impatience was self serving. It destroyed the sacred space in which love could come through. But this love, the one that comes through the pause, is the only thing that can truly help a person.

Without love, loveless parents and authorities may appear to do no harm for awhile. Kids naturally obey their parents, and will try to do what they say.

But sooner or later, kids will start to become conditioned to respond to pressure—and if you are one of the impatient parents I have been describing--your pressure. When they do, they will then become easy marks for anyone out in the world who pressures them.

Having only known pressure, they were gradually separated from their own internal root system. The only way they know how to function is by responding to pressure (which your impatience trained them to do).

The other bad thing is that sooner or later, many of the children will begin to resent the pressuring loveless parent. Because resentment is a very negative thing, it builds conflict and guilt within.

The child will be set up to conform or rebel to impatient people, resent them, and then serve impatient people to make up for the guilt of hating them.

You undoubtedly were trained to respond to impatience when you were a child. You served the impatient ones, and may have even thought of yourself as a good person. They were able to dump on you, and then they felt better. When you complied and submitted, they seemed to get better. You might have even thought that you had the power to make people better by serving and yielding to them. You thus became the type of person who goes around serving angry, impatient people. Without realizing it, you became the enabler of wrong. Thus it came to pass that you served evil.

Whether you react and comply or react and rebel—either way the impatient one is served. Their impatience wins, and you do what they want or you rebel and look bad.

The way to win is to not react. Observe the impatience and respond with patience and whatever, if anything, comes to you to say. They are so used to you serving them that it may come as a big shock when you do not react. It is positively wrong to appease impatience.

In order to handle the situation correctly you need objectivity.

You must meditate for mental distance. Secondly, you must drop your grudge against the ones who were impatient with you. In other words, let go of the resentment and hate. Some of us are so good at appeasing and serving wrong that all we see is our serving others and making them feel better. Without objectivity, you won't be able to see that the service is based on intimidation and a long standing resentment against such people.

As a matter of fact, you may even discover that your service is actually with a secret motive to weaken them and keep them wrong. When you serve them, they

remain impatient, and deep down you know that they are wrong and that their impatience will hurt them in the long run.

The next thing you will have to do is stand back and look at your own impatience which got into you from them. It will show up with people who are weaker or smaller than yourself (such as your children) or with passive people. You will make the startling discovery that you have become just like those you hated.

When you reacted and served impatient people, you grew up in their image and learned a way of being that will eventually manifest in your life. As long as you are around someone strong or impatient (or violent and angry) you will only see your own servitude and niceness. But when around someone weaker or someone who caters to you, you will find your impatience beginning to express itself.

It is good if you see it, because you will be forced to see your own wrong. You will also find it easier to forgive those who were impatient with you, now that you stand in their shoes. It will also permit you to see how serving wrong only makes the wrong wronger.

You will see how people who cater to you and comply with your impatience or anger only make you worse, tempting you to resent them.

You see, those who cater to wrong are also wrong. They are the creators of wrong. All your life you have come in contact with impatient people, probably beginning with at least one of your parents. You appeased them and served their impatient demands.

You probably thought of yourself as a good person for serving them and being nice to them. Unfortunately, such appeasement and service only makes them worse. They get your service and energy, and you get a pat on the head and their identity. Perhaps you resented them, but such resentment also serves them your energy, gives

you their identity, and makes them feel superior in comparison with your craven weakness.

When you were a child, you didn't know all this. All you knew was that mommy was angry or unhappy, and you wanted to please her. You assumed that you had done something bad, so you permitted her to dump on you. Afterwards she felt better and you thought you were a good person.

Now you know that there was something wrong in her that needed to be stopped. But your dad was too weak and didn't have what it takes to stop her with love. The same applies to angry dads, who are being appeased by a browbeaten wife. She serves his wrong, making him more wrong. She grows in self-righteousness.

So you did what kids have done since time immemorial: cater, appease and serve, perhaps in fear, perhaps for approval and perhaps out of resentment.

So you see, most of us kids have two resentments: one toward the angry or impatient abuser, and another for the enabler (the weak wife or the weak husband).

Everywhere you go, there are wrong and the appeasers and enablers of wrong. You fell into this trap too—that of appeasing wrong—but now you know better. Once you learn the secret of standing back and observing from a slightly distant objective viewpoint, you will no longer serve your energy to the wrong. This will seal you off from giving your life to impatient hungry tyrants.

You will also be able to see your own impatience, and see how it forces others (especially your kids) to react.

Your impatience came from your parents and other tyrants of the past. See it, know that it is wrong, but don't resent yourself. Just bear the pain of seeing your wrong, regretting the way you are, but knowing that you cannot change yourself. This helpless regret is a silent

cry to God, based on a true and sincere desire, and He will answer.

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Understanding Post Traumatic Stress Disorder

First let's cover a few basics. A famous and well known life stress survey lists various events that most of us will encounter in life--such as a marriage, a change in living conditions, a new job, a major illness, going on vacation, moving to another town, a death of a spouse, retirement, etc.

In order to assess how much stress a person has been under (due to these big events), the person is asked to check off which ones he or she has experienced. Each event is assigned a numerical value. The person is asked to add up the cumulative score for the ones checked.

The higher the score, the more stress the person has been under.

What is interesting to me is how many, if not all, of these stressful situations, are changes.

It appears that change itself is stressful, whether it be a change in jobs, a change in homes, a change from married to divorced, a change in living arrangements, a change in locale, or a change in lifestyle.

It may be interesting and even fun to go on a trip, move to a new apartment, or change jobs—but for the average person, there is stress involved.

Stress takes its toll. And stress is cumulative.

So now let's look at the biggest change that occurred to the human race: the fall in the Garden of Eden.

Adam and Eve went from a care free life in Paradise to a life that involved working by the sweat of their brow. They went from living forever to deteriorating and dying. They went from having God's approval to getting His disapproval.

Laugh if you will. Dismiss it as a myth. But if you keep reading this chapter your eyes may be opened to see how this apocryphal story has a bearing on the whole human race and each of us individually.

In our own lives, though many of us will never go to a war zone, some of us will. We may experience theft, mugging, prejudice, betrayal or unfairness somewhere along the way.

Do you see why these are so potentially stressful?

When we react to these events faithlessly and lovelessly (which we all do prior to enlightenment) they involve a big change: A change from faith to doubt, and from love to hate. A change from living in an orderly trusted world to one of chaos, mayhem, fear, and insecurity. From a world that makes sense to one that doesn't. From a world of being loved to one of being used or hated.

They involve another big change—from a paradisiacal state of mind and being to a lower state of doubt, hate,

and the awakening of beastly desires and hungers. Trauma is change. And it is always change for the worse. Adam's fall changed his nature, and we inherit that nature, as well as a susceptibility to stress, trauma and change.

However I must quickly point out that it does not have to happen this way.

Two people can go through the same event—one is traumatized by it (perhaps augmented by over-reaction and resentment), and the other, although troubled by it, will make a full recovery. I mention this situation to show you that even in our fallen condition, we do have some control over the amount of stress we experience in any given situation. One person gets bitter, and another gets better.

One person goes on a trip and comes back refreshed. Another comes home drained. One person gets too excited at a sports event and develops a headache.

Another person wisely enjoys the event with a modest pleasure, and suffers no detriment.

In fact, there is a superior way to go through life—one where we are not penetrated by events, and where slights and injustices roll off our backs. One where we do not become resentful over failure or loss, but where we instead pick ourselves up after a fall and move forward. One where we experience the hurt but not the hate. One where we do not lose faith, courage, poise or love.

In fact, it is a way of going through life where persecution or deprivation actually strengthens our character. It is this way which is facilitated by the proper meditation, where we put up a force field of faith and love, and where we learn to face what once would have upset us with patience and poise instead.

Let's look at a couple of examples to make the subject clearer. Since we are all born with a fallen nature and

subject to our environment, sooner or later events and circumstances will befall us, and until we learn the secret way through meditation of not reacting, we will suffer a certain amount of the stress of having to adapt.

It is one thing to change jobs or have your bike stolen. It's perhaps unpleasant, but it's basically a small bump in the road. However it is an even bigger and more fateful stress to lose faith and hope, or to lose love and trust—and then have to adapt to that sort of world. We must learn to not let this happen.

We all may have to change jobs or face something like a stolen bicycle. Although a bit stressful or even unpleasant, it need not affect our inner self.

Using the example of the stolen bike—if you can learn to lose your bike (or some other loss), and feel the hurt without the hate, you will minimize the stress.

In other words, learn to experience loss without resentment. Learn to face adversity, set backs, injustice, and slights and other's petty cruelty without resentment.

The good news is that we will fully recover from unwanted events if our faith and love remain intact (by not doubting and resenting). And if we do happen to stumble and fall (into resentment or doubt) we may yet be restored to faith and love at some later point through repentance and grace.

This restoration depends upon a change of heart: awakening through the touch of God and a willingness to let go of resentment.

Before again stating the solution (patience and forgiveness), I will describe in more detail the nature of the problem.

The biggest traumas (stresses) we experience are not the changes, such as a new job or even what bad things we experience. The biggest traumas are a loss of innocence, a loss of faith, a loss of trust, and a loss of love for others (when we hate them).

The psychic trauma (and resulting physical changes) result from the loss of faith in good, or a loss of love for others (or ourselves).

These losses are the result not so much of what happened to us, but how we reacted to it, particularly if we are tempted into resentment and hatred of another.

Our resentment cuts us off from the inner fount of love. When we are cut off from this wellspring, we experience a sense of loss and emptiness. Let me repeat this important point one more time.

What cuts us off from faith, peace of mind, innocence, joy, and even proper development (along the lines that God had in mind for us) is resentment and hatred.

When you hate, you are separated from innocence; and you experience a sense of loss. The real loss is not the object, job, esteem, or whatever you lost on the outside—the real loss is the loss of connection with your ground of being—because of your resentment.

In our egotistical state, we mistakenly attribute the sense of loss to the loss of the outside thing. Then the typical egotistical response is to redouble our resentment of the other person we blame, and to seek something on the outside to make good the loss.

It is resentment that intensifies the sense of loss and emptiness. Our real loss is not what we lose on the outside, but our real loss is a right relationship with the God of conscience.

Again, here is a very important point. The fall and the inner loss do not have to happen. We do not have to lose our faith or love. If we do not fall from love and faith, then we will not be compelled to change and adapt or be rendered sensitive to stress.

Even if we do fall through loss of faith or through hate, as most of us do before we learn our lesson, we can still recover when we forgive.

To be able to forgive requires a reconciliation with conscience. This begins when we are willing to forgive.

We may fully recover from our fall if our faith and love remain intact or if we are restored to faith and love at some later point. This restoration most often depends upon a spiritual change of heart: awakening through the touch of God, and a willingness to let go of resentment, thereby finding the ultimate security in the love of our Creator.

I must say it again: no matter how devastated a life a person may have had or how negative a worldview a person may have; and no matter what horrors he or she may have experienced--it can all become a distant thing of the past, with a whole new world of joy and discovery opening up.

This is not mere fantasy, Pollyanna thinking or a placebo. It is a real thing that is in store for those who love the truth and respond to this message with joy.

Read Christ's Sermon on the Mount where He spoke of this in the Beatitudes, and you will understand the His meaning.

Now you perhaps see the magnitude of the fall and the mystery and marvel of the recovery.

When you fell, you began to adapt to the animal and devilish world that had penetrated you.

Christ said: the Kingdom of Heaven is within you.

Re-find the Heavenly Estate within. Begin responding to it again, and it will seal you off from the world of cruelty and tease.

The world of betrayal, cruelty, and tormenting doubt won't be able to hurt you again. Learn to meditate so that you can be still and re-find the inner world of

good, which even now silently testifies to the truth of these words.

Before again stating the solution (forgiveness and faith), I will describe in more detail the nature of the problem. The trauma is a result of a loss of innocence, a loss of faith, a loss of trust, a loss of love for others (when we hate them). The psychic trauma (and resulting physical changes) results from a loss of faith in good or a loss of love.

You will also come to see that you have never really had faith. What you had as a child was a natural naive faith. It was good and sweet, but alas not the kind of faith that develops in the sincere seekers whose searching draws them, later in life, to an inner rapport with the Creator Whose Word dwells in our hearts and Who comes to abide in our innermost being.

A young person may have, as I said, a natural trust in parents and other authorities, and in words and concepts he or she has learned, heard or read. Thus it is an emotional or culture based belief. But when betrayal, violence, confusion, mayhem, and cruelty are encountered, the shallow trust begins to flounder.

Simply realize that you are not bad or damned if you lost your early beliefs and trust in what your parents and other authorities taught you.

Just see that the good teaching or words you heard, even the good actions you saw, represented or paid lip service to a higher order of good, one which you are yet to discover.

Humans are very sensitive creatures. We have a soul or consciousness by which we can sense the presence of good or evil, and intuit right or wrong. We can also sense love or the absence thereof.

That is why if dad fails to protect you, it is a shock. If mother betrays you, rejects you, or brings strange men

into the home, it is a shock. If other kids tease and are cruel, for no reason, it is shocking.

But what really causes our fall is our reaction--especially when we resent, hate or condemn others.

Resentment and judgment separate us from love, from the Heavenly Estate within, and join us to the world that tempted us.

Before your trauma you were innocent and close to Heaven. Afterwards, you became externalized and began to change. Slowly you fell away from the inner Light and drew closer and closer to the sensual source of trauma and the hell just beyond it.

When Adam fell through disobedience in the Garden of Eden he was traumatized and corrupted by the objects in the scene. He began to change and began to die.

Adam was very sorry, which you can read about in the *Lost Books of the Bible*. But there was no hope of reconciliation to the Source of life, joy, and love because there was no mediator and no one to make expiation acceptable to God. It is said that God did have some compassion upon Adam and made him this comforting promise: He told Adam that a Redeemer would come from his seed.

Here is a very beautiful and comforting thought. We who live in this 21st century can recover from any and all trauma, even our inherited trauma induced natures, now that Christ has come in the flesh. Through Him, the repentant soul may be reconciled to conscience, to God and to inner wholeness. All we need do is cry out to God and be willing to let go of our trauma sustaining resentments.

When our soul cries out to God and He responds with an inner drawing of our soul toward its ground of being, we experience a change of heart and attitude. In the Light of Truth, we see our wrong (doubting and

hating). We are sorry about what we see and we quietly mourn our wrong. When we are purged of the sin and we sense God's forgiveness, we see in this light that God is our Father and that He loves us. This profound realization comforts our soul and renders the past unimportant.

In the light of truth we experience many profound revelations, among them that the ones who hurt us could not stop themselves. They had been victimized and penetrated, and now were doing unto others what was done to them. They may not even have been themselves; something unholy was operating through them.

Seeing this truth, we drop our grudges. Our soul refinds its heavenly abode in the inner light from God.

As the soul recovers, positive changes begin to occur in all aspects of our being.

This, in a nutshell, is the story of salvation, which may be implemented in your life, beginning this very second--if you respond with joy to this message and are ready to begin your return to innocence.

Let us now continue to look at some typical situations which may result in a second fall, something like the one Adam and Eve experienced. In the light of the happy ending I have just outlined, you can now see how the fall and errors unfolded.

When you were little, you were close to God. You were self contained and full of joy. You loved discovering things. You were probably fearless. You loved your mommy and daddy, your brothers and sisters, your pets and your dolls. You also knew deep down in a wordless way that God exists.

But when betrayal and cruelty entered your life, it was at the hands of wicked people or people to whom it had been done. The evil action of another shocked you. It

may have caused you to lose faith in what you know in your heart. It may have caused you to resent or hate.

When you did, the hate separated you from your own ground of good and initiated you into an animal jungle of beasts and evil.

Before your first trauma you were innocent and close to Heaven. Afterwards, you became externalized and began to change. Slowly you fell away from the inner Light and drew closer and closer to the sensual and the hell just beyond it.

In your own life you experienced a second fall from being close to Heaven and Paradise to an external jungle of cunning, treachery, deception, hatred, and injustice.

Do you see the magnitude of this change? Can you see that when you fell, you began to adapt to the animal and devilish world that had penetrated you? Now you found yourself trapped in a jungle hell in the mind and in the flesh.

Christ said: the Kingdom of Heaven is within you. Refind the Heavenly Estate within. Begin responding to it again, and it will seal you off from the world of cruelty and hate.

The world of betrayal, cruelty, and meaninglessness won't be able to hurt you again. Learn the meditation so you can be still and refind the inner world of good, which even now silently testifies to the truth of these words.

What connects you to the wrong in the environment is, first of all, resentment. Hatred is the emotional connection to the wrong on the outside.

Now you must forgive by not hating. Forgiving others does not mean that we have to like them or even have anything more to do with them. Forgiveness means to no longer hate and resent. It also means to not judge (condemn with a pinch of resentment). It

means to see the wrong or error, but to discern it without feelings or censure.

If someone in your past did you wrong, forgiveness does not mean that you have to pretend that nothing happened. That would keep the unfinished business suppressed. Pretending nothing happened also subtly licenses the wrongdoer and lets him or her off the hook.

No, forgiveness does not mean to accept another's wrong or pretend it never happened. It means to see the wrong, but no longer hate or resent.

In other words, if a neighbor stole your money and now wants to pretend that everything is okay, it is perfectly possible to forgive (not resent the person), but also expose him and report him to the police.

The key is to do whatever you have to do—just take the resentment out of it.

The other connection to the traumatizing world is that you are still looking for love and fulfillment on the outside. Can you see that any "love" or reassurance that the world offers is for the changeling creature you became when you reacted to injustice and wrong? The world's love only makes you more wrong and keeps you in your fallen condition

Just don't fall for other's false love, but don't hate others for their phony love either. They cannot help themselves. Building egos up and knocking them down; creating dependency and then nurturing that dependency; and being cruel one minute and kind the next is all they know.

Forgive others, for "they know not what they do."

Seek within and find love from your Creator. You won't have to resent others anymore when they fail to love you in a way that is truly good for you. Your fulfillment will be from within.

Doubt is the other cause of the fall from the stable state, the innocent state, and the safe state.

I addressed resentment first, because it is usually the first cause of our childhood traumas. These are the deepest, the earliest, and sometimes the most difficult traumas because they often involve a resentment of parents or God. Remember: meditate for objectivity and you will be forgiven for your wrong (mostly for hatred), and then you will be able to forgive those who hurt or failed you.

Resentment is bad; but doubt is equally devastating. It is often connected with resentment, because doubt of the true and the good renders us sensitive and destabilized so that we start to resent because others are able to upset us. And because our faith has been devastated, we begin to look to others to lead us. We then resent both our growing dependency on them and that they lead us into error.

Here are a couple of examples of how doubt can begin. A child trusts in his or her parents who temporarily stand in for God in the child's eyes. Kids are not yet ready to relate directly to God. They relate to their parents. When the parents are good, stable, and stand for principle, the child feels secure that all is well.

When a parent betrays a child (such as in a divorce where dad goes away and doesn't come back, or when a child is abused by a parent), it usually devastates the child's faith in good and thus, in a round about way, in God.

Another example: an untoward event occurs, such as an accident happening to a family member. Instead of bearing it with dignity and calm composure, the parent becomes emotional and upset. The emotional climate created by the parent does two things.

One, it affects the child, making the child react emotionally too. Most kids mirror their parent's emotions. So when the parent is upset, so is the child.

Emotional upset tends to undermine faith. Remember, faith means trusting in good, God and providence. Being emotional (afraid or upset) is evidence that our faith system is failing.

Secondly, the faithless emotional climate in which the child is immersed also tends to make the child question God and to doubt providence.

This also happens when a child is subjected to some injustice, such as a parent treating one child better than another. Other typical injustices include being falsely accused, and being blamed for something that is not the child's fault.

Although the child may still tend toward properly trusting his intuition by which he clearly sees the injustice, he or she can be separated from his ground of being through hatred of the parent.

After several of these types of incidents, the child will also have undermined her trust in justice and the triumph of what is right.

More horribly, the child may begin to doubt himself and loses trust in his own perceptions.

Even if the child does not doubt that there is such a thing as right or that right prevails—if parents or others try to confuse the child about what he sees--the child may begin to doubt whether he can see for himself what is true or right. When injustice is said to be justice; when wrong is said to be right; and right is said to be wrong—the resulting confusion may have a devastating effect on the child, who doubts his own perceptions.

Now that you understand how emotional climates, cruel injustice, or deceit can undermine faith, you understand how a soldier, a law enforcement officer,

and a child in some place where violence and mayhem are frequent are in danger of having their faith undermined by their reaction to what they see. The cruelty and violence they see can tempt them to hate. And the deceit and human treachery they see can tempt them to judge.

A policeman can become bitter. A person from a gang infested neighborhood can become demoralized.

A person in an amoral corporation can become cynical. Seeing first hand the wrong behavior of some church leader can cause someone to resent and reject Christianity.

Hate, judgment and resentment separate us from the inner ground of good which is our stabilizing center. If there is confusion, mayhem and chaos, this tends to make us emotional. And remember what we said—emotion, itself, tends to shake and destabilize.

That is why a person in a war zone, first responders who go to trauma scenes, law enforcement officers who routinely deal with troubling situations, and kids who have just experienced a family tragedy rely on their superiors to be calm, dispassionate, understanding, and steadfast.

Except for those few who have sought and found a deep unemotional bond of faith with the Creator within, most people have to rely on authorities and law and order for stability. But when parents are upset, when a soldier begins to wonder if the war is just and leading to some good closure, when a police officer begins to wonder if everybody is on the take, and when a kid begins to wonder if everybody is lying and cheating, they are tempted to doubt good, truth, and the power of good. And yes, they are tempted to doubt God.

One of the most rabid atheists and Communists I have heard actually grew up in a Christian home. As a

young adult he even became the director of a church choir. I have no doubt that he saw deceit and sneaky or open wrong in those who put on a facade of religiosity.

It inspired a burning hatred of them and a doubt of God.

Doubt is a very insidious thing. I must say that today just about everything out there tempts us to doubt. This morning I happened to hear two programs on the radio that led to a deep realization. First I heard an interview with a man who wrote a book about the mean spirited shallow attacks on others that are frequent in the media. The hosts commented that this is also very common on the internet today.

They commented that after a blog article, there are sometimes cruel remarks by anonymous people. One of the hosts said that he fears the internet is degenerating into the rise to power of “the lowest common denominator,” where words are being used in a vicious way to degrade, defame, and undermine trust in human goodness.

A second program was a radio interview of a writer and lecturer, Tim Coody, who wrote a book called *Meaningless Words and Broken Covenants*. In the interview he pointed out how many people today use words that end up meaning nothing. They promise a lot but deliver little. They say things that they do not mean or will never make good on.

I pondered what I had just heard; and I realized that evil, operating from its hidden abode, must be rubbing its hands in glee. When words begin to lose their meaning and their base in goodwill, it leads to a debasement of society. Worse, doubt is cast into people’s minds.

Can you see that when someone lies, when an authority does a bad thing, or when people use shallow

rhetoric to impress or hurt, the real bad is not so much the particular act but the effect it has on others?

Doubt begins with a failure of our faith system because of our reaction to the deceit, wrong, or injustice others commit. Deceit separates words from meaning. An insane person will use words that are based in delusion and have no connection with reality.

A deceiver is deliberately using words that are a confusing combination of fact and misleading statements or actions.

A sociopath says things he does not mean without compunction because he is severed from conscience.

The addict will lie to get his drugs or to escape the consequences of his addiction. He will say anything to get what he wants.

Let your words be few and meaningful, a wise man once said.

When more and more people in society deceive, lie, live in delusions, or are separated from reality and conscience—it tempts others to doubt truth and goodness.

They are tempted to start lying too (since they think everybody else is doing it).

Your protection and your recovery depend on becoming reconnected to reality and to the God of reality, Whose Presence we first know as conscience.

He sends His light, and when we welcome the redeeming wordless correction of conscience, we become a friend of God.

Just because others are psychotic, delusional, or deliberate deceivers—don't let them destroy your rapport with inner conscience. Just because another is in error and argues vehemently for some wrong idea, do not let it disturb you and cause you to fall because you resent him or her.

Your first line of defense is two-fold. One, don't doubt what you wordlessly know in your heart is right. Two, don't resent or hate those who are wrong or in error.

By not doubting, you remain close to faith. By not resenting, you remain close to love. It's that simple.

Here are a couple of tips that will help you. Realize that when people fall away from intuition, conscience, and the heavenly order implicit in the wordless truth and good, they are falling away from God. In essence, they are devastated. And if that condition remains permanent, they are thus destroyed.

Before somebody did a number on them and laid a trip on them, they were once innocent little kids too.

Seeing that they are victims will help you not hate them. Do not feel sorry for them either.

You cannot help them by feeling sorry for them. If you feel sorry for them or think that you can somehow save them, you are entering into a relationship with error that may lead to your fall.

Secondly, do not get pulled into arguments with wrong people. State your points simply and calmly, and then let it go. Walk away, if need be. Remember that emotions tend to destabilize us and pull us into the imagination. If you find yourself being pulled into an argument, stand back. Regain your mental distance.

Likewise, don't try to figure people out or analyze why they went wrong. Instead, spend your time meditating for objectivity and patience.

When you are looking at lying, cheating, stealing, deceit, rhetoric, tease, cruelty, mayhem, violence, or insanity, you are seeing the results of a society that has fallen away from God. The victims are everywhere. Don't become a victim yourself.

A final note. Many of us created a troublesome trauma for ourselves (and then have to suffer the post

traumatic symptoms) because of our over-reactions to something we ourselves did.

For example, as one boy ran from a fight, others saw him run. His embarrassment and self loathing for having been seen running away created a huge trauma for him. Whether he should have stayed to fight or whether fleeing was the wise thing to do, I do not know. What I do know is that a huge resentment of self, of those who saw him, and of the situation are making the memory stick in his craw.

He should begin to meditate for objectivity. What is keeping the memory alive is resenting it in the *present*.

In other words, the past is gone. We cannot live in the past; the only time we have to actually live is in the *now present*. So if you are resenting something from your past now, you are despoiling your present. And since the present is the only time you can really live, the resentment ruins your life.

The memory and the reactions are reinforced by resentment in the present. Therefore, do not resent the memory when it arises. Don't try to deal with it in any way. Calmly observe it and pull back from drifting away with it.

Stand back and just watch it from the neutral zone until it passes. If you behaved badly, then just see that you did. Bear the pain and embarrassment, but don't resent seeing it.

Let me change gears for just a moment to deal with another kind of troublesome thought. Learning to stand back and observe thoughts without resenting them, being involved with them, or struggling with them is very good advice for any troublesome thought, including scary or vile thoughts.

Realize that evil is able to make use of the imagination and the cache of memories and images to try to fascinate and torment you.

Just watch the thoughts without trying to deal with them. They are not your thoughts. If they were, you could control them at will.

In the past you may have used them for distraction, entertainment, or for ego building purposes. Now you know better. Don't use them, don't resent them—just watch them until they lose their power to entertain or frighten you.

Think of them as like a bad old movie—the type that is on very late at night on television.

If you were in a room with the television blaring some really bad movie—you wouldn't get involved with it. It would just be useless noise. If you did happen to watch any of it, you wouldn't take it seriously. The bad movie is just not credible. Likewise, the morbid and vile thoughts that arise. They are no longer credible.

Observe them from a mental distance. Don't deal with them in any way. Don't repress them; don't be fascinated by them. Just observe them from the neutral zone until they lose their power and fade away.

Getting back to my example of the boy who ran from a fight and had flashbacks and pain over it decades later—let me just say that he is making the classic error of dwelling on the past with resentment.

All of us have made mistakes in the past. All of us have failed to act nobly and courageously. Some of us have become angry and took action that hurt ourselves or others. Now you must learn how to see your errors and wrongs objectively.

If you see your error in the light of truth, you will also see the “why” of it, and whatever your wrong was, you can be sorry and then be forgiven by conscience (God).

Then you can put it aside and move forward.

Likewise, you can't change your erroneous or embarrassing actions of the past. If someone saw you make a fool of yourself, run like coward, or forget your

lines—don't resent the ones who saw you, yourself, or the memory. Let it go. Make it unimportant. You can't change the past. Just live on as best you can from now on.

Dwelling in the past to try to change things or to beat up on yourself is just an egotistical and a selfish act.

While you are dwelling on the past because it pains your ego, you are not living fully in the present. You are not there for others fully, or aware enough to avoid mistakes in the present.

Our big mistake is trying to deal with our errors and faults egotistically. You must learn to meditate and how to stand back and observe memories in God's light of truth.

Let Him deal with your error, your sin, and let Him be in charge of reforming you. As long as you try to deal with your own sins and make yourself better through crocodile tears or through trying to make up for something (to save your pride), it is purely egotistical. You will only add sin to sin and become guiltier for trying to save yourself.

If you hurt another in the past, they can always forgive you, even as you can forgive others who hurt you. So don't get trapped into running after others to make amends. Just live on properly from now on.

Now that you know better, you can avoid creating new small but troublesome traumas by remaining calm instead of over-reacting to life's vicissitudes.

Don't get upset when traffic is slow, when another makes an error, when something breaks, or when you bump your knee on a table. If you remain calm, you won't form memories and tension that will trouble you later.

Meditation will also help you with terrible real memories of horrors you had nothing to do with—things you may have witnessed that bothered you or

shocked you. Whether it's seeing another kid do something very inappropriate, or whether you saw something awful in a war zone—don't resent having seen it, and don't resent anyone.

Practice your meditation, and when the image rises to torment you, don't resent it. In the past it was your resentment that gave it power and kept it alive. Now just watch and let the light deal with it.

When instead of struggling with it, you calmly observe it in the light, with time it will fade and recede until it is no longer an issue.

Re-find the inner door and live in a beautiful and blessed present. Slowly but surely the memories of the traumas of the past will diminish and become unimportant. You will be progressively freed to live a happy and productive life and be a better mom, dad, husband, wife, and neighbor.

Let me close with this. We are creatures of trauma. We have all been traumatized. We are even traumatized by the false ego consoling love we received from our mother when we were babes. We were traumatized by our father not being there for us. We were traumatized by the heartless school system, and by the destruction of our innocence. We were traumatized by the ego supportive love of friends. We were shocked by the pushiness of strangers and the naughtiness of neighbors. Nothing was sacred.

For awhile we questioned and shied away from the false love of the world. We tried to be true, we tried to stay pure, and we meant what we said. But as time went by, we began to go along to get along. For this we received the approval of others. We began to feel comfortable with falsity, foolishness, and pretense.

Nothing shocked us anymore. We probably viewed this as positive: a sign of becoming tough, cool, and

street smart. But the truth is we were changing for the worse.

Here's a little illustration to show just how powerful environment is if we don't deal with events properly. I recently heard that a goldfish in a small bowl will stay a small size. But the same type of goldfish in a big pond will grow to be large. The goldfish is literally shaped by its environment.

When we humans fall away from a rapport with inner Principle and become outer directed, our development is in the hands of our environment which molds us. We are born with a fallen nature that is already somewhat subject to environmental forces, but if we do not seek and re-find our inner spiritual ground, the environment will also shape our character and our destiny.

The environment has a profound effect on the organism. It provides both a growth factor and restraint. Its invisible emanations are a source of life and security. The organism becomes adapted to and comfortable in its environment. If the environment changes, the organism must adapt or die.

Some changes, though seemingly small, can even result in the death of the organism. In fact, any change actually hastens the demise of the creature.

Each change required the organism to use adaptive energy or life force to adapt to the stress of the change. The organism has only a limited stock of adaptive energy, and when it is used it, the organism dies.

Positive changes, such as the alternation of night and day or the changing of the seasons, when routine and circumscribed, do provide a growth stimulus and prevent stagnation. Nevertheless, all adaptation requires the use of energy, and sooner or later every creature has no more.

Can you now see why we humans face death? It is because our forbearers fell from the environment of

Paradise to that of a dog eat dog natural environment to which they were forced to adapt.

In our own lives, we experience something like a second or third fall, when we fall from innocence into a world of deceit, tease, phoniness and cruelty. Then as we adapt, we begin to seek comfort and reinforcement for the fallen creature we are becoming.

Now you know what human “love” is, and now you know why human love leads to hate. When we are loved we are being loved for the changeling creature we are becoming. We are thus being degraded when we are doled out human compassion and assurance. Sensing this, we hate the false love of the world for what it is doing to us.

Men, for example, resent the more beastly and selfish animal they become through the love of the female. Women resent the destruction of her innocence as we use her and call up the hell in her to support his ego and his animal.

Kids resent their doting parents. Disturbed people resent the kind of treatment that makes their condition worse not better. Perceptive gang members or convicts resent the condescending smother love of social workers or the pandering of Christian youth workers or evangelists who cater to them help that never really solves problems.

But then, feeling guilty for the resentment (and empty, because resentment separates us from love), we then crawl back for more “love” from the very ones we had hated. It’s vicious cycle that leads to deterioration and death.

This is what Christ came to save us from. He came to save us from the help that does not help, and the love that is not really love, and the inevitable deterioration at the hands of those who love us to death. You will not find Him out in the world, where an imitation of Him is

held up, nor will you find Him in books or study. You will find Him within, and even now the wordless Word in your heart is quietly testifying to the truth of these words you are reading.

These words are awakening you to the Truth within, and the wordless Truth is setting you free from your bondage to external words and human love.

In the past your error was to resent others—their words, their help and their love. The reaction of resentment only tied you more to the external, and made you feel inferior and guilty too.

Now you know what to do. Believe into what you are quietly given to realize within; heave a sigh of relief; and then don't resent people anymore.

We humans were not meant to be subject to the environment. We were meant to be subject only to God. Before the fall, nature was subject to Adam, not the other way around. Had Adam not sinned, he would not have changed or died.

We, the progeny of Adam several generations removed, are born inheriting the kind of life that Adam left us: the earthy life that leads to death. And so we react and respond to the environment, we change, and we eventually die.

Christ was the second Adam. He is the new Adam Who never failed, who never lost faith, and who remained obedient to the Father. He never succumbed to temptation. He never resented or hated. He never looked for support from the world. He loved others by speaking the words that awoke willing hearts to love and truth. In His resurrection, He conquered death and hell. For those we believe on Him, a mysterious process of salvation begins.

Those who are blessed to search and find repentance discover this mysterious process of salvation and are reborn into the family of God. They are taught by the

internal Teacher Who gives them direction and subtle guidance. Through a process of observation, not reacting and not resenting, and through speaking and living what they privately realize to be true, they become impervious to stress and change.

Instead, they begin to be restored to their original innocence, and one day they may be translated in the flesh to become imperishable.

Salvation is both instantaneous and drawn out over time. At some magic moment when the soul is ready to accept salvation, God answers its silent cries and begins to draw His child to Himself. The first thing He gives the person is objectivity, whereby the person learns to stand back from being affected by emotions and thoughts on the inside and suggestions on the outside.

This beginning is instantaneous. But then there is much to see and discover. There is a lot of baggage to be dealt with. There is a sorting out process that takes weeks, months, and even years. The most recent traumas are seen and dealt with first, any life threatening habit observed and modified, and severe symptoms are dealt with. That way you will have more time and the space to undergo the lengthy process of undoing and unlearning. Realizations and issues will surface in a proper sequence to be seen, repented of, understood, and let go. First the most recent, and then deeper and more ancient ones, until eventually the original trauma is seen and undone. The realizations of our error are at first painful, but once the main ones have been repented of, continuing realizations are less and less painful, perhaps discomforting but they are increasingly subtle. The person, now seeing the process unfold and realizing it is in the hands of God, is able to relax, and doing less and less (in an egotistically way) makes greater and greater progress. One day there are

no more past sins to be seen or traumas to be undone. Then there is only a blessed care free present.

There are also a flood of beautiful insights, profound realizations, and understanding about our Creator, His genius and the marvel of creation. Profound religious truths are realized. You will see for yourself the truths that others can only write about but never really see. You will understand things that you cannot even tell others. You will experience a joy, peace of mind, and a quiet excitement. These are the gifts of the Father to His child who loves Him and who is willing to set aside pride and be patient with others.

Fortunately, this process is in the hands of the Creator. No psychologist, counselor or psychiatrist could possibly protect and nurture the soul and gently lead the person to recover from every past trauma. Only the Creator of the soul can do this delicate and wonderful action. The hand of man will not do.

The sincere seeker and finder meditates daily for mental distance and to download a little of the magical stardust of inspiration. Then, going out into the world, he or she has ample opportunity to practice being patient, to speak up when appropriate, and to love by not hating and to love by not using. Thereby the past is undone.

It is like spiritual boot camp. The husband learns how to deal with his wife with patience and love instead of use. The wife learns how to drop judgment and guilefulness.

We learn how to win an argument without anger. We learn how to get more done without struggle. We learn the right measure of giving and withholding.

There is ample opportunity to observe little reactions, falsities, subtle cruelties, and impatiences that we have learned and picked up during our years of defection from the Light. Each error and subtle wrong reaction

is observed and then changed through the action of the light.

During our years of wandering around in the dark, many dangerous and subtle physical changes have occurred as we adapted to our noxious environments.

We suffered a heavy toll due to our emotional reactions to stress. As we stop over-reacting, our body has a chance to recuperate and be restored. Some bigger issues, the result of our wrong way of living, may surface to be healed in the light. They appear to be new, but they are actually issues that had been festering for a long time.

Some may resolve themselves now that we have removed ourselves from wrong environments and moderate our eating practices. Some will resolve themselves quickly. Others will take some time for the body to heal itself. Some God will take care of.

Some may require the help of the good doctor. Now blessed with common sense and intuition, you will be able to find the doctor who has the right treatment to help with your infirmity. Now, no longer resentful, anxious and worried, you will actually be a much better patient and will be able to cooperate better with the good doctor in the recovery effort.

You will no longer be shocked by what you see. Your meditation will afford you the protection of mental distance.

In the Light of Truth you will see that most people are lost and that the whole world lies in error. You will no longer hate people. You won't feel sorry for the either, but you will have compassion on them.

You will be in the world but not of the world.

You will be able to go about your business--as a mom, dad, boss, worker, or neighbor--without being too emotionally close to others in an unhealthy way.

You can still be friendly, but without the sticky life absorbing emotions you once reveled in.

You will no longer hurt others or be hurt. If your honesty pains some people, it is only because you are awakening them to the truth. It is only painful to their worldly ego which feels like it is dying in the presence of truth. But just think how happy the person will be if their soul awakens and is set free to be a child of God!

Therefore, any “hurt” that the truth brings is a good hurt. Awakening is never comfortable at first, but it is good for the person.

Realize that in your formative years you could not help but be corrupted. It was not your choice. You inherited a fallen nature and an ego that couldn’t help but respond to tease and lies.

We are first of the flesh and later of the spirit.

Reacting to tease, getting excited, taking up challenges, and so on are all part of growing up. Our egos could not grow without teases and challenges (we need good and wise parents to shield us from unnatural and unnecessary tease).

But even if your parents had been perfect, you probably would have resented them anyway for not letting you have your way or for not seeing you in a good light. That’s the nature of the ego.

Now you know better. Before, you could not change yourself even if you wanted to. You grew from being a cute little ego to becoming a big ugly ego. The teases and challenges that helped you grow to full stature were “natural” when you were younger, but when we reach maturity, continued growth through responding to challenges and compensating egotistically results in devolution to the unnatural and an accompanying anxiety and guilt. What was once natural becomes painful. Some people begin to seek for answers, for a way of living, moving and having our being that does

not depend on the growth of pride or painful repression. We yearn for innocence and for a way of living truly and honestly. We wish to find the purpose for our existence, and we want to love others unselfishly. This seeking and finding is reserved for the second half of life.

So don't resent yourself for having fallen. And don't resent others for their acts of commission or omission.

Be grateful for being blessed to be able to see more clearly, and for the chance to live properly from now on.

When memories of past failings arise: see them in the light, and do not try to deal with them. If it is something you should be sorry for then just wait for the light to repent you. Don't try to make yourself sorry. If you feel nothing, then just feel nothing. Let the Light do the work.

Hold your head up high. Be cheerful.

Do not be overcome by evil; but overcome evil with good. (Romans 12:21 NASB)

I can of mine own self do nothing: as I hear, I judge: and my judgment is just; because I seek not mine own will, but the will of the Father which hath sent me. (John 5:30 KJV)

Believest thou not that I am in the Father, and the Father in me? the words that I speak unto you I speak not of myself: but the Father that dwelleth in me, he doeth the works. (John 14:10 KJV)

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Could Your Problems Have a Basis In Emotions?

We take emotions for granted. We feel we have the right to "express" our emotions, which usually means indulging anger, frustration, and upset.

Of course, when we are on the receiving end of someone else's outburst, we balk when they indulge their emotions at our expense. Yet we find ourselves indulging our emotions at other's expense. We may find ourselves dumping on our kids for example. Some of us do not want to be this way. We try painful suppression, but our symptoms go underground where they fester to emerge in some physical ailment.

Fortunately there is a way to go through life without building emotions, and venting them on the one hand or suppressing them on the other. In this chapter I will show you how.

Don't look to our current culture to give you any help in controlling your emotions. Everywhere we are taught to express our feelings.

Everywhere we are shown people over-reacting at ball games, parties, and concerts. We watch a spectacle of professional wrestlers venting real or pretended rage. We watch people over reacting on game shows or acting out rage in movie scenes.

But when we become sick through our emotional indulgences, when we get in trouble through our rants or road rage, and when our relationships are ruined by angry words or secret resentment, and our health is compromised by years of repressed hostility, we look for help.

About the only help available are meds and tranquilizers for temporary symptom relief, palliative consoling words or relaxation techniques, or escapism into study or distractions. But what we need are real answers about how to solve the cause of becoming upset in the first place.

Some people retreat into a shell where they hide from life, because life always upsets them. Most people sooner or later learn that unrestrained emotional expression leads to hurt feelings, arguments, or accidents. So they repress. But underneath they churn with suppressed rage and smoldering resentment, which eventually manifest as emotion based illnesses.

Emotional control is not in vogue right now. But it definitely is the way to living life peacefully and on an even keel. Ann Landers once said that we should endeavor to treat our spouse and family members with the same respect and courtesy that we treat others. To do so requires emotional control.

Down through history, enlightened people have taught a life of calmness, reason, and dispassionate love of others. The wisdom of the East and the wisdom of

the West have this in common--self control, discipline, and respectful relations.

Step number one to emotional control is simply realizing that although we have the "right" to vent our emotions, it is not the human way to be. Our ego always wants to believe that it has the right to resent others, judge them, and get angry at them. Our ego uses the feelings that are generated to submerge itself in and wallow in.

When we see injustice, real or imagined, we leap to judgment, supported by resentment and anger, so that we can revel in self righteousness and condemnation. We enjoy seeing wrong, so we can feel right in comparison.

Of course, we need emotion in which to submerge our ego and hide in—otherwise we would have to see our own wrong (for resentment and judgment).

Without emotions to hide in, the ego has to face itself objectively and realize its selfishness. That is why so many people are emotional all the time.

Emotionalism is basically selfish. We indulge our feelings because they support pride. Our fallen and uncorrected ego needs emotions to distract itself, to feel good about itself, and to wallow in to avoid the cold, clear light of truth. Confront a wrong person, and he will get angry. The anger is how the ego avoids seeing and admitting its wrong. When reality forces people to see their wrong or face the consequences of their actions, they wallow in self pity, blame, unhappiness or bitterness. Emotions are how the pride defends itself and where it hides from truth.

It is said that religion is the last refuge of the scoundrel. You often see a person cry crocodile tears, make lavish confessions, and change sides. It's also called a jailhouse conversion. Capitulating to placate truth and put on a show for others, the still unrepentant

ego wallows in false contrition and gets a high from the newfound way to save face. This is not to say that there isn't a real repentance and a true Christianity. There most certainly is. But I'm pointing out that there is also an emotional and hypnotic kind that masquerades as the real thing. Just as the criminal will sometimes hide behind a policeman's badge, so the still prideful person will misuse religion.

If you are a parent, you must see that your fits, rants, and emotional displays not only set a bad example for your children; but your emotional displays actually condition them to respond to emotional intimidation.

Many a child fears his dad's temper or his mother's sharp tongue.

How can you expect your kids to say no to promiscuity or say no to drugs, when you yourself can't say no to emotions (or that strategic drink to unwind from tensions you never should have had in the first place)?

Many people think that emotional control means painful suppression. But I say that it is possible to learn how not to be upset in the first place.

If you don't become angry or upset in the first place, then you don't have to suppress emotion in the second place.

It helps to have a philosophical attitude. If you can look at things objectively instead of subjectively, you will see that becoming upset only clouds reason and adds fuel to any already volatile situation. If you can get the big picture, you will not take things personally. If you are looking toward solutions instead of dwelling on problems, things can be worked out.

If you have an attitude of dispassionate friendly neutrality, you won't become resentful. If you have faith in the power of good and faith in God's providence, then you won't get angry at your "bad

luck” or hateful toward others who seem to be doing better than you.

The proper meditation permits you to see things from a positive perspective. You will see error and wrong, but not get upset by what you see. Graced with objectivity, you will see with love: you will see others err but not hate them for it. It is very comforting to the soul to know that it is observing something, even something negative, in the Light of Truth, because the soul knows that the Truth is there showing it. Knowing that the Truth is there, and that the Truth is good and positive, the soul doesn't mind seeing the negative thing.

When you see people's errors in the light, you will have compassion on them, but you will not be compelled to feel sorry for them (out of guilt for having judged them). In a rapport with Principle, you will not be tempted to take advantage of people's weakness or naiveté.

Mostly you will remain safely within the protective force field of grace. You will have a little bit of distance from the enmeshing and emotional intrigues of the world, and this mental distance will keep you safe.

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Be Ye Not Conformed to the World

These were the words of Paul. They are as true now as they were then, perhaps even more so. Many people have a gut level sense that there is something unwholesome or at least shallow about culture and its many organizations, churches, and gatherings.

Religion is the relationship between a soul and its Maker. It's just hard to be yourself and committed to God when you are involved in something big that pulls on your loyalty. Loyalty, not rocking the boat, going along to get along and not saying truthful things that make others uncomfortable are what family, groups and organizations demand.

Some of us sense something dangerous to the soul in just about any worldly organization.

School, for example, is supposed to be good for us. Education, it is said, is the secret to success. Yet, the kind of uncouth or amoral graduates from today's schools prove that something is wrong.

Clearly, being illiterate and uncivilized (such as Third world savages) is not the answer. But doesn't it appear that the educational system is producing illiterates and savages? Many graduates can hardly read their diploma. And isn't there something a bit savage about raves, drinking parties, drugs, and promiscuity?

High schools and colleges are turning out selfish, weak charactered, promiscuous, pot smoking, confused graduates. And those who get good grades often become characterless, immoral or amoral conformists.

Some of you may have had a decent dad and a decent mom, decent aunts and uncles, decent friends, decent neighbors, and decent bosses. All of them were doing "their best" and living properly.

But something was missing. Perhaps you can remember that when you were a young person, you looked at your parents and their friends, and you decided you did not want to be like them.

It wasn't that they were bad, but something was missing. You may have thought they were too rigid, too old fashioned, or perhaps you thought they were unsophisticated, uneducated, crass and not idealistic enough.

You were close to the truth. But you erroneously ascribed the "something missing" to any of the above reasons. As a young person you could still see clearly, and you intuited that something was wrong with the life that leads to death.

Chances are you rebelled, determined that you would live adventurously.

You tried education, experimentation and adventuring. You may have admired some rebellious

type leader—often someone your parents disapproved of. You may have tried finding answers in other cultures or religions.

Your intuition that there has to be more to life was true. But you made the classic mistake of resenting your parents for not being able to demonstrate the life that had a transcendent quality to it.

Your resentment actually cut you off from the inner Light from which your intuition came. And your resentment made you feel guilty for judging them. After seeking adventure in strange experiences, you may have come back, guilty and chastened, to take up the same kind of life your parents had.

Here is the answer. First of all, forgive your parents and other authorities. Don't hate them. Have compassion on them, for they did not find it the missing element either. They could not give what they had not found. They could not show you the way, since they had not found it either.

By not resenting them you will once again touch bases with your ground of being—which is the source of the truly creative, productive, and adventuresome life.

There was nothing boring about the life of Christopher Columbus, Albert Einstein, Madame Curie, or the Bible's King David or Moses. They were close to their intuition, and they followed it to a life of discovery and adventure.

What you are looking for cannot be found in the world. Others, whether they are mainstream or counterculture, cannot give it to you.

What you are looking for is inner prompting, the inner spark of life, the intuitive path of faith within—which leads you to a life of true creativity and growth, of adventure and love, leading to something positive, even the pot of gold at the end of the rainbow.

Without realizing it, you are looking for the Father you have never known, Who could endow you, through the faculty of intuition, with true purpose and take away futility, inspire you to noble deeds, and grace you with true creativity.

His Light is a lamp unto your feet, and His love warms the soul and takes away emptiness.

God is the missing part of your life. But let me warn you. You cannot find God in ritual, worldly practices, or worldly religious or spiritual organizations. Nor can you study your way to God.

You may have encountered someone along the way who did have a transcendent quality to their life, but it was hidden from you. And even if you saw that they had something special, they cannot give it to you.

You must find God within. You will only find Him when your search is sincere. And when, and if, that will occur for you I cannot say.

In the meantime, you're better off leading a proper life: eating right, being married (instead of living together), working at a decent trade, being fair and honorable in your dealings with people, saving money, and being virtuous. The decent life is safer for the soul.

The decent life will have its share of adventures and simple pleasures too.

But just remember: no activity, no matter how decent or proper, is a substitute for God. "Put first the Kingdom of God and His right way, and all other things will be added unto you." These were the words of the Messiah. We make a mistake when we put the cart before the horse. We seek other things first and then God as an afterthought.

A wonderful example of not being conformed to the world was given us by Spock in *Star Trek*.

Of all the people on the Starship Enterprise, he was the one who could be counted on the most. He always

did what was right and remained reasonable and dispassionate regardless of the circumstances. He was courageous. His courage came not from emotion, but from a deep commitment to what is right and sensible.

When we are emotional, we are actually reacting to the world. We take our shape from those reactions. The next time the same situation arises, so do emotions. Emotions take their toll, especially anger.

The day will come when we fear our anger and what it does to us. That day, we will shrink from what is required. The day will come when a lifetime of emotional reactions leaves us drained and our organs and glands sick. We won't have the energy to act, because our energy has always come from emotion instead of from principle and resolve.

When we are emotional, we act unreasonably under the pressure of emotion. Our words and actions are too strong or too weak. Emotion washes away reason until we can't even see what is reasonable.

Afterwards, we are guilty for what we said or did and thereby afraid to speak up.

If you want to begin to not be conformed to the world, then wean yourself from emotions.

Mostly they are selfish. Mostly they are an indulgence.

It is especially important to learn to not resent. Resentment is the emotion of pride. And pride responding to the world will enslave you to the world.

Resentment makes you weak. It separates you from the good force. Resentment makes you feel inferior. Nothing good comes from resentment.

When air turbulence occurs, we want our airline pilot to be calm and composed. We want our surgeon to be steady. We want others to do their duty. And so must you learn to be.

As a parent, your children need you to be calm, reasonable, and strong--not angry, but with the kind of

quiet strength that comes from a deep commitment to what is right. Then through your reason can come wisdom and through your calmness can come patience.

They need you to be stronger than the world.

Should you find the life of the spirit, you will find the missing ingredient you have been looking for. Your life will be simple and you will know the peace of God. But your life will not be boring. It will be filled with realizations, joyous discoveries and fearless adventuring.

Standing for what is right, you will have conflict with the world. But you will reach within for the strength and wisdom you will need. And for standing for what is right, you will get God's approval. "The love of the world makes for enmity with God," says the Good Book. Take your pick: peace with the world by not rocking the boat, or peace with God for being principled.

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How Do We Know There is a God Who Cares About Us?

We know because when we err, we sometimes feel an inner sense of sadness, regret or remorse. Maybe it's been a long time since you felt bad about something you did. You've developed a hard shell and perhaps a phony, false way of staying on the surface.

You can bustle about busily saying things you don't mean, meddling in other's business, and making prideful prognostications. Perhaps you have been hurt and now you refuse to admit you are wrong.

But long ago, when you were a little child you were closer to God than you are now. When you did something wrong, you felt bad inside. That was your conscience--your closest link to God.

We know God exists because sometimes when we do something wrong, we secretly feel bad about it. Look carefully, and you will see that when you feel bad it is for having acted without love and understanding. To the receptive soul, God wordlessly and gently makes it aware that it has strayed from a sweet and simple way.

You became angry and were cruel when you could have overlooked. You went along with wrong for peace or approval when you could have stood for what is right.

Your conscience won't bother you for missing the putt, not getting the promotion, spilling paint on your shoes, or losing your car keys. Your conscience doesn't seem to care if you don't get the best deal on airline tickets or buy the most fuel efficient car.

But your conscience does care if you resent your mom, hate your dad, are impatient with your child, or ignore your bother because he is not cool. Your conscience does care about human beings and human relationships.

A real human is kind, courageous, patient, and does not tease others or tempt them to be ambitious.

Conscience is persistent but gentle. It gently reminds you of your need for patience and of your need to be forgiving. Conscience is humanizing.

We know of God, in Whose image and likeness we were created, when we see the beautiful qualities of understanding and patience in another.

We sense His immediate nearness when we know deep down in our heart that we have strayed from honoring and living what is right. And when you quietly admit your wrong and are sorry, you are reconciled to conscience (and God). Then joy returns.

There are very delicate and subtle issues involved when it comes to dealing with others. The secrets of how to deal with others with wisdom and grace are

made known to those who love truth and who seek the truth with all their heart. These pure in heart make knowing what is right more important than their own ego. But even these potentially noble souls have sometimes been selfish and resentful--having fallen to the tease of the world.

However, at a certain point, God begins to draw the potential children of the Light to Himself. It begins with their conscience getting stronger and showing them their judgments, resentments, and phoniness.

Saddened by what they see about themselves, but also realizing they are helpless to make themselves better, they cry out to their Creator. And He answers His child.

Those who do not love the truth hate being made aware of their wrong. But those blessed ones who love truth are glad to see their errors and be sorry.

It's all about relationships: the relationship between the soul and its Maker, and about our relationship with others. God shares His subtle truth with receptive souls. And if you don't think that the laws governing the relationship between people are important and subtle, then just look around you and observe the results of living in ignorance of or rebellion to God's delicate intuitive guidance.

The soul that yields to conscience becomes more and more sensitive about what conscience (intuition) is wordlessly telling it.

But the prideful ones think they know and continue blundering through life.

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A Listener Asks

Why am I so emotional?

Humans were meant to be intuitive and independent. Instead, most of us are emotional and up to our necks in obligations and worries. What has gone wrong?

The problem is our emotional reaction to the presence and pressure of authority. From the time you were a child, you have been trained and conditioned to react emotionally.

Because we were all born as little egos, not yet spiritually mature, it was natural that we reacted somewhat emotionally. Parents are supposed to protect us from too much emotionality. They are also supposed to be outgrowing their emotional reactions themselves--setting a good example by being calm, composed and reasonable.

Instead, our parents were often emotional, and worse yet, they pressured us or were impatient with us--causing us to react emotionally to them. From that moment on, conditioning made us forevermore reactive (until we find the secret to not responding emotionally).

Most of us spend much of our time suppressing emotion, avoiding people who might upset us, and looking for distractions or drugs to alleviate the symptoms.

Once we start reacting, our conditioned responses are transferred from person to person, to situations, objects, sights sound and smells. After someone or something has upset you, then even the sound of their voice, their name, a similar circumstance, or another person will have the power to upset you.

In other words, the power to stimulate an emotional reaction spreads to every aspect of the trauma scene, and then to look alike people or objects. The new person (who somehow resembles a person who upset you long ago) may be nothing like the original person, other than happening to have the same color hair or jacket. Yet here you are reacting in the present as though the original trauma were happening all over again.

That, in a nutshell, is how we lose control. Authority is transferred from the inside to the outside when we are emotionalized or upset. External people, events or objects become our authority, and we respond emotionally as if we were little kids. A woman who is frightened by one dog will later be frightened by any dog. A person who was teased in a locker room will have strange feelings later in life in another locker room.

The new reaction to some look alike person, situation, place, or object could be any variety of emotions, including fear, anxiety, and upset. The

reaction is also hypnotic, in that the original scene was also hypnotic (since emotion, and especially resentment usher in hypnosis. Later look-alike situations or people reinstate the trance state post hypnotically.

All sin is sexual. That is why sexual feelings are often associated with the original violator--whether the violation was molestation, cruel tease, theft, abuse, intense excitement (many fetishes begin with a chance excitement), or any emotional scene that pulled on your heart strings.

That is why people often develop sexual feelings for the violator or abuser, or objects in the scene of the violation. Sexual feelings will then also surface for later look alike persons or objects that were in the scene.

Bear in mind that humans are very sensitive beings. A child can be violated by a mother who cruel or seductive. A child can be violated by a father who is cruel or even who rejects her (which is a form of cruelty). Violation can be a rape, a mugging, or a theft. But it can also be a subtle odd cruelty like being forced and intimidated into cutting your older brother's toe nails, or being laughed at and ridiculed on a playground. Being teased and having towels snapped at you in a school gym shower can be a violation.

It is the shock of the cruelty, the brazenness of it, and the gratuitousness of it that sets the stage for violation. But the factor that seeds it is resentment (and hatred).

A person can hate her older sister who teases her, or a room mate that teases her so much that it causes a trauma and results in sexual feelings for the teaser.

So, what to do? Get the meditation that we offer at the Center for Common Sense Counseling. Learn how to stand back and observe life without reacting to everything.

People who are emotional are out of control, and their emotion is like a drug. Remember Spock in Star

Trek? He was calm and unemotional. When the going got tough, he was the one that could be counted on.

I'm not asking you to give up emotions right away. I'm simply making you aware that to the extent that you meet the moment with patience and understanding--to that extent you will be the master of the moment. You will then not have to suppress or repress emotions, because you didn't become upset in the first place. You will start to become your own person.

To recover a natural zest for life and a joyous sense of discovery, you must give up what is blocking you. What is blocking you is your over reacting emotionally. Over reacting drains you until you begin to fear facing life.

Over-reacting makes you guilty before conscience and so you shy away and take a back seat. Over reacting keeps bad memories alive, ruining the present. And the worst emotion of all is resentment. It defeats you, makes you guilty, and makes you feel inferior.

Learn the secret of remaining unmoved in the moment of stress, and you will regain your natural courage to go forth on a journey of adventure through life.

How do I walk the walk?

Years ago there was a wonderful television program called Kung Fu. It was about a monk from China who traveled around the old West and had many adventures. The writers and the main actor did a good job of depicting how a person should live.

First of all, he loved what was right. He loved what was right so much that he even risked his life to see justice prevail and to help other people. He did what was right even though there was no advantage for him.

He lived intuitively and spontaneously. For each new moment he checked with his conscience and moved intuitively according to its delicate wordless dictates.

He did not react to tease, temptation, or provocation. He let tease and temptation pass. When and if he moved, it was in his own time and space, and not in reaction to temptation.

Notice how selfish and faithless most of us are. We look for selfish advantage. When there is a conflict between doing what is right and selfish advantage, we choose the latter.

We are very reactive. Any temptation that comes along, we react to emotionally. Some of us go for gossip, drugs, or the high of judging another. Some of us respond to the challenge (temptation) to be good, and we give our all to the source of temptation so that it will praise us and tell us how good or holy we are.

In fact, we are so prideful and reactive that we even react to other's little errors as if they were wrongs. We get angry at our kids for spilling a little milk, we resent our coworker for not seeing us in a good light, and we resent our partner for not meeting our selfish needs.

We are quick to hate, and we are quick to judge. By his example, the Kung Fu man shames us all. Just a fictional character you say? Let me remind that there was a man who walked on the earth who loved what was right, moved intuitively according to the wind of the spirit, helped others, did not respond to temptation, and did not hate when he was treated unfairly. So did the early disciples. And so you must be too.

Would you like to recover and throw away your false comforts? Then begin by giving up resentment. If you drop your resentments, you won't have conflict with intuition (conscience) any more. And with no conflict, you will welcome intuition and want to be moved by it.

When you are friends with conscience, you will love reality and won't need the false comforts anymore.

Sound simple? It is, but only when you are ready to admit you are wrong and be sorry.

What is love?

Very few people know what love is. Because we are all egotistical by nature, we have a bias toward thinking that love is what makes us feel good. We say that we "love" ice cream or we love people who support our pride. We dislike what makes us feel bad, and we dislike people who do not see us in a good light.

Real love has an element of correction in it. Real love is emotionless love. I am fond of the classic movie *Boy's Town*, starring Spencer Tracy. It tells the wonderful true story of Father Flanagan and his success with wayward orphaned boys.

In the movie, Father Flanagan (played by Spencer Tracy) was tough, but his stern expectations won the respect of the wayward boy who had never before experienced tough love--a love that was based in true concern from someone who cared enough to get involved.

True love is not sympathetic, condescending or tempting. True love has two sides: a tender side (kind and concerned, but not sympathetic or supportive) and a corrective, no nonsense side.

What we all need is to be corrected of our faults and errors. And our biggest fault, though it is natural, is to be prideful and selfish. However, since we are born this way, if we try to change ourselves, all we do is painfully repress our lower nature.

When others seek to correct us, they often do so in a resentful or vicious way, which tempts us to reject their advice and rebel.

Otherwise, their correction is weak--which tempts us to be contemptuous. Many dads, for example, whose job is to stand in for God until the children grow big enough to choose for themselves, often say what needs to be said, but do so in a weak way. They want to be popular, and do not have the courage to be firm.

Our so-called friends mostly support us the way we are. Their love is more of a coddling of our weaknesses.

In exchange, we support them the way they are. Our relationship is thus very shallow and has no real love in it.

Real love is honest and wants nothing in return. It points out error in a timely way, awakening us to truth, so that we might see our error.

Years ago, there was something called tough love. Believe it or not, this is what we need.

Ultimately the greatest source of love is our own conscience (intuition) which is from God, and which makes us quietly and gently aware of some error.

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Quietly Work Out Your Own Salvation

What we do here at the Center for Common Sense Counseling is help people work through relationship and stress issues by teaching them how to become centered and flow from intuition.

Most of us are suppressed and inhibited because we are reactive and thus outer directed. We react to situations and people, and then say or do the wrong thing. We become afraid of expressing our pent-up hostility, and we dread another round of error and failure.

So we hide ourselves from others so as not to be embarrassed or make mistakes. We put on a phony facade to keep people at a distance. Our secret hostility and resentment make us feel empty and needy.

But instead of finding an inner rapport and wholeness, we reach out to the world. Feeling unworthy and yet needy, we clumsily claw for love, often settling for the most lowly and loathsome love offerings.

When we can't bear the pain of reaching for love anymore, we settle for the comfort and false love of drugs, alcohol, and pills, or we stuff ourselves with food. All because in our distant past someone upset us or pulled on our heart strings, tempting us to step away from our center of dignity and love.

Objects or goals stand in for the people who upset us in the past. We get mad at things and struggle with them because they represent the original person who upset us, made us doubt ourselves or made us angry.

There is always frustration and futility involved in any goal because it is not really your own. It is a goal that others tempted you to have. No wonder your work, study, and your possessions--instead of bringing us joy or modest satisfaction--become drudgery and negatively charged.

Before long, your emotional over-reactions and the unhealthy practices you employ to distract and comfort yourself start to contribute to health problems.

We reach out for help to pills and procedures, only to discover these are forms of false love which only relieve symptoms and only permit us to get worse.

What has really happened is that we have become separated from the spiritual roots from which our true personality could have flowered. We became separated through resenting others and through having doubted what we have always known in our heart of hearts. We also become separated from our center of dignity through reacting and becoming emotional and externalized.

Our conditioned responses keep us out of balance. And by resenting what we see happening to us, we only

keep ourselves separated from the inner ground of being that could restore us to dignity, reason and composure.

Some of us continue to yearn for the good we have never known. But reaching out to worldly spiritual or religious organizations has brought us betrayal or led to cynicism. We love truth and goodness, but we haven't found the real thing. Those we trusted either betrayed us, used us, or revealed their own lack of understanding.

What we need is to re-find the inner intuitive way of living and moving and having our being. We need the original perspective, the one we had before we were upset and sidetracked by authorities who themselves had been tempted away from reason and inner love.

Fortunately we can find the love and understanding we have always been searching for by learning to become still.

We can re-find the original perspective, and then moving unemotionally from this clear perspective, we will see our way back to a sensible, calm, inner directed way of life.

A special simple meditation or centering exercise teaches us how to stand back from thought and emotion. It is not difficult or complicated. Perhaps the most difficult part of it is setting aside the intellectual analysis and second guessing, and just practicing the meditation in its sheer simplicity.

Calming down and beginning to see clearly, we begin to see things and people, including ourselves, as we really are. Going out into the world, we learn to be less reactive. We learn to be patient with people. We learn not to look to them for love, because once having found the inner light in which to see, wordless guidance by which to act, and inner warmth and rapport to seal

us off from outer entanglements, we are free to express truth and be patient with others.

Family, relationship, work, and health issues begin to resolve themselves. When we *have* love for others instead of seeking love from them, and when we have patience instead of impatience, we develop a healthy disinterest concern for others.

Spiritual and physical health is the natural state of the body and soul. By learning to give up the resentment, emotionality, and a misguided lifestyle that interferes with health, we recover in the Light.

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Repentance: The Happy Sad Emotion of the Blessed

Who can forget the wonderful movie *The Adventures of Robin Hood* starring the dashing handsome Errol Flynn and the beautiful Olivia DeHavilland? While the good King Richard the Lion Hearted is out of the country, the rotten Sheriff of Nottingham and his cohorts are up to no good.

Robin, who has a love for his country, honor and courage, and a keen sense of fairness, fights against injustice and risks his life to do good.

Robin has no respect for wrong authorities. He thumbs his nose at them and gives them a hard time.

When King Richard the Lion Hearted returns, he travels disguised as a monk, because of the personal

danger to him and so he can quietly discover what is happening in his kingdom. Through fate, Robin meets up with the King in the forest. And when the King takes off his monkish garb to reveal his kingly attire, Robin drops to one knee and says: "My Lord."

Robin Hood, the mighty man of valor would bow his knee to no man except before the one who is really respectable.

And of course, the beautiful Olivia DeHavilland did not want to marry the terrible person they had in mind for her. She liked Robin because he was truly noble and worthy of her hand.

And so it is in life. Everywhere there are weak and wrong authorities: some are half way decent but not strong enough. Others are scoundrels. Many are simply selfish or misguided. Where is the noble person we can truly respect?

Fortunately, there are such noble men and women around. Perhaps you are destined to become one of them. But in order to become the person of wisdom, grace, and courage, you must travel a special road of discovery. And upon this road you will learn to give up what has blocked you from developing to your full potential.

It has been faithlessness, selfishness, resentment and judgment that separated you from your own ground of being. Once separated, you could only compensate from the outside. Knowledge, popularity, and setting goals made you more and more like the ones who tempted you to resent them in the first place.

How to get back? Well, there is a protocol involved. Our Creator is the Good King, and we have all betrayed Him and sold ourselves down the river for a few trinkets, perks or popularity.

Then when conscience, our closest link to God, made us aware we had done something wrong, we ran from conscience into distractions, emotions, and imagination.

But if you could become still and permit your conscience to dawn on you, it would begin to make you aware of what it has been trying to wordlessly tell you all along.

If, instead of reaching away to some distraction, you let conscience overwhelm you, you might begin to experience a quiet sorrow, a sense of helpless regret when you see something wrong about yourself.

The first thing your conscience might make you aware of is that you hated your dad or resented your mom. Whatever it is, were you to quietly bear the pain of seeing the truth, the shaming and redeeming regret would signal a capitulation to God and His right way.

Just as Robin Hood submits to the one person he can respect, so your soul can submit to the wordless Truth.

You see--the Truth does not lie when it shows you your wrong.

And because It is true and honorable, stern and yet kind, the Truth (conscience) is respectable.

It is positively good for your soul to honor the truth. Salvation begins the day your soul is willing to admit it is wrong in the Light of Truth.

It says in the Bible that God does not despise a repentant and a contrite heart. Repentance is the first life giving emotion. It reconciles you to God Who sends His Light of Truth.

A most wonderful thing happens. Even amidst the tears, there is a quiet gladness. It is a sad/ glad.

You are sad to see your wrong, but glad that the Truth is there showing you. And when the brief pain is over, joy returns. The world will be sweeter. Not because I say so, but because that is the way it will be when the soul is touched by Truth and is receptive.

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The Road to Spiritual Recovery: Giving Up Resentment and Hostility

Resentment is the exciter that stimulates the body to grow in an animal way.

Resentment stimulates anger or fear, and we all know the harmful long term effect of these emotions. Anger leads to frustration and depression. Fear leads to suppression and inhibition.

Remember that a master stimulus can elicit a cascade of responses that eventually reach each individual cell.

Because resentment is denial and hate, it is a master stimulus that brings about activities in the body that reflect denial and hate.

It inhibits love, solidarity with others, light heartedness, and hope. It inhibits warmth. It stimulates compensatory reactions and growth. The animal grows as the human wanes.

The resentful person becomes more intellectual and more cunning. Because he or she is perpetually on edge, uneasy, conflicted and wary of others, soon tensions build (followed by the inevitable fatigue).

Amazingly and terribly, resentment also stimulates susceptibility and sensitivity both to that which is resented and to the environment in general.

And this susceptibility, in turn, stimulates changes in the body. The resentful person becomes a total victim of the environment, who can only survive by victimizing others to keep from wasting away.

Our body was not created just to be used for pleasure-taking or for harboring resentment and hatred.

It was made for a much higher purpose.

The body has a structure, and each part of the body--from systems, organs, tissues and cells--all the way down to each molecule--has a structure, carefully sequenced and carefully arranged.

The basic functions of these structures are to serve the soul or governing entity, providing the ability to locomote, observe the environment, adapt to temperature changes and so on.

For the young person, the body and its structures serve as a way of discovering and learning about the world; and there is also a growth factor.

For the adult, the structures serve the person to work and to build and perform useful services for the good of all.

For the regenerating spiritual person, the body provides a mechanism for observing and realizing: learning about the Creator, His love, His requirements, and His creative genius. The spiritual person uses the

body to bring love into the world, teach and enlighten others, do good and willingly serve others.

God gives the soul a body for getting around in the world and discovering increasingly sublime things. And God gives us time, so that we might have the space to discover what we need to know to make the next step in our personal evolution: from child to young adult, to mature adult, to increasing wisdom and spirituality, to transformation.

Along the way, we need protection. We make mistakes and get ourselves into some tight situations.

But for the person who has salvation in his future, God provides an out. He even permits us to make mistakes, so that we might learn a lesson. He sometimes temporarily leaves us, so that we might discover our need for Him.

The body performs its work--of seeing, hearing, locomotion, and sensing--almost effortlessly, which frees us up to have plenty of time to discover and ponder.

Let me mention an analogy to spiritual well being. Health and nutrition programs that deal with recovery from serious illness always talk about detoxification. When the body starts to get better, it begins to eliminate the toxic materials that have accumulated.

The toxic substances actually prevent or greatly curtail healing. However, when the body--because it has been given the space or the missing ingredient to recover, or because harmful practice(s) have been abandoned--starts to heal, the elimination of the toxic substances begins to take place. As they are eliminated, the healing process itself is also facilitated.

Now let's direct our attention back to the well being of your inner person. Just what is it that makes us emotionally and spiritually sick? Isn't it toxic emotions and toxic memories that we can't seem to shake? Could

it be that these toxic emotions and memories have hindered healing?

Just what practice is it that we should cease, and when given up, the way is opened for emotional catharsis and healthy spiritual cleansing from toxic emotions and memories? It is making judgments and harboring resentment that we must give up.

As long as resentment remains, the toxic emotions and memories associated with each resentment cannot be eliminated.

And what is it that the resentment and toxic emotions are "protecting" and keeping alive? It is a hateful self with wrong attitude: one of pride, judgment, and ambition. Ambition, for example, leads to selfishness—always being on the lookout for some advantage. Selfishness leads to inevitable frustration.

Pride is defensive and resentful when our wrong is exposed. Resentment is the stimulus to hurt feelings, unhappiness and bitterness.

With each hurt feeling or bitterness, there is a memory associated with it. The ego, in its foolishness and subjectivity to pride, literally will not let the negative memories go. It needs them, as well as negative emotions, to wallow in to support judgment and self righteousness.

Consider the irony: the very memories and emotions that are making it sick and killing it, the ego hangs onto for emotional security for pride. Without someone to hate and something to complain about, the ego would have to face its own wrong.

Can you see how the wrong attitude with its accompanying wrong emotion (resentment) prevent the release of toxic memories and emotions? That is why it turns out that these block healing.

Ultimately there is only one first step toward true healing, and that is a change of attitude.

When we become willing to see and admit our wrongs, even willing to see something wrong with our attitude, it begins the process of repentance. It is a process of seeing our wrong, being sorry, mourning, realizing forgiveness, letting go of baggage, and being grateful for being forgiven.

When we are willing to forgive, often because we have become willing to see our own wrong, then our attitude changes. And with a humble polarity, the soul is no longer compatible with or in need of angry bitter memories to hang onto. These memories that came about in moments of resentment and judgment now no longer serve any purpose.

By our willingness to forgive others, our Heavenly Father is also willing to forgive us. And when He does, we find it easier to turn around and forgive others.

Most of us have never known forgiveness. All we've experienced is blame. Most of us have never experienced love. All we've known is consoling comfort and distraction, or the sympathy of other lost sheep.

But once we respond to God's chastening love with repentance and joy, we then become aware of His forgiveness. Once we know that love exists and we experience it first hand, it is easier for us to stop hating and judging others.

In God's Light of Truth, we see the wrong of hating others, judging them and holding a grudge against them. From that point on, whenever we see a memory where we resented someone or judged them, we realize the error and let go of the sustaining resentment. Soon the memory is also gone.

Most of us have spent our lives responding to the ego challenges and teases of the world with excitement and resentment. We resisted and resented anything that made us feel wrong, and we compensated to prove our rightness and goodness.

Now you must respond to the wordless Truth which makes you to know that pride is wrong and that responding emotionally to challenges is error.

Before, you took your growth stimuli and pattern of development from those tempting challenges. Now you must learn how to stand back and observe the teases without responding to them.

Your meditation exercise and newfound rapport with truth will teach you how to stand back and observe without reacting. This is called the discipline of patient nonresponse. (If you haven't already done so, may we suggest you look at our meditation materials available at our website).

Do you see it? Your response of joy and belief to the inner wordless Word renders you impervious and not responsive to the tempting morsels of aggravation and the challenges to your ego.

Henceforth you won't grow in the old ego animal compensatory way. Now your inner character will grow and flower in the light of the Spiritual Sun. Just as a plant takes in the sunbeams and incorporates something of the light into itself, so the soul, now living in God's Light, will incorporate the pattern and purpose of that Light into realizations, character development, and growth. The essence of the Light will give purpose and direction, and the warmth will bring peace, assurance, and life itself to the humble receptive soul.

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How to Become Free Indeed

Strange how people do bad things. Why can't we just be kind, forgiving, and patient? Everywhere you look you see people being cruel to each other. Oppression and tyranny have always ruled on this earth. The worst part is that it is not just bureaucrats oppressing people with arbitrary rules and heartless regulations. We do it to each other!

You don't have to look any farther than the nearest family to see people oppressing, upsetting, teasing, and pressuring each other. In almost every family, there is pressure to conform and not rock the boat. There is ambition pressure, success pressure, comparison pressure, or pressure not to fail. There is also violence and emotional abuse.

There is divorce, scapegoating, and parents abandoning the kids to horrible daycare or school environments.

Why can't we just be kind and patient with each other? The answer has to do with identity. Parents have no problem being kind and patient with their peers and colleagues at work. They are kind and patient with others at church, temple or social gatherings. But at home they apply relentless pressure.

There seems to be something in the parent (and other authorities) that won't let them be kind, won't let them have a light touch, and won't let them be patient. They are compelled to do unto others what was done to them. They are compelled to use the same loveless tactics that were used on them.

Something in mom compels her to be impatient, to rant, rave, or scream. Something compels her to turn the kids over to a godless system that applies cruel ambition and peer group pressure. Something in dad won't let him be kind and communicative with his son. Something compels him to reject his son for not making the basketball shot or scoring the touchdown.

If the above scenario were all there was, it would be bad enough. But now, when dad or mom fails, other authorities step into the breach and the family is destroyed forever.

If you can see that there was something in your parents that compelled them to be cruel and to pressure you; and if you are a parent yourself, if you can see that there is something in you that compels you to be cruel, hard, unforgiving, and pressuring--then perhaps you can begin to understand what is wrong with the human race.

When we resent others, what is in the other person that tempts them to tempt us to hate, is able to get into us.

In other words, the spiritual identity that has a grip on the one who is being loveless, impatient or cruel is able to get inside of the victim when that person has his defenses down.

You see--faith, forgiveness, patience, longsuffering, and compassion are not mere words. They are very real principles that protect us from evil. Christ taught us to pray: "lead us not into temptation, but deliver us from evil." When you read the Sermon on the Mount you will see that He is actually giving you the keys to self protection.

Something in cruel or impatient people is tempting you to hate them. When you do hate them, what is in them springs into you and then begins to grow. What is in them (that is tempting you) wants you to hate the person. Because it knows that when you hate, you commit the wrong of hating another person created in the image and likeness of God. The thing in them wants you to hate them because it knows that you thereby violate God's law. And you open yourself up for it to live on in you.

Patience and forgiveness protect you from invasion. Think of a healthy soul (one who is not resentful, hateful, judgmental, or vengeful) as having a force field of protection around it. Remember the Star Trek Television series? Remember the Starship Enterprise had a shield they could put up that would make the ship impervious to the enemy's attack? In a very real sense, the soul has a force field that protects it from the barbs of the enemy evil--as long as the soul is patient, forgiving and does not doubt.

Remember what Paul said in the last chapter of his letter to the Ephesians. He counseled them to put on the whole armor of God so that they would be able to withstand the schemes and barbs of the evil one.

Faith and patience are very real protections. Another analogy is to that of the healthy body. When you are healthy, you are not conscious of it. It is only when you become sick that you realize that the defenses of your body have been penetrated. And what is it that lowers our resistance? Is it not stress and living improperly?

When you are healthy, your body's immune system keeps the invaders on the outside. Likewise, when your soul is healthy--patient, forgiving and faithful--the enemy has no place to enter.

But if you respond and react to the stress of the spiritual adversary with resentment, anger, and upset--your defenses will soon be down.

Again, I want you to see that when someone is being cruel and unreasonable, it is not that person who is the enemy.

It is what is in them that is the enemy. It has a grip on them and is compelling them. If you really love the other person, then you must be wise and see that reacting resentfully and hating that person only harms them and works to evil's advantage. Evil wants you to hate.

Therefore, love the other person by not hating him or her. See the wrong--yes--but don't hate the person. By holding up the light of truth and patience, you might even awaken the other to the true love they have never seen before, and the evil in them will cringe, losing power.

The good in you (not your own good, but the good that shines forth by your getting your ego out of the way) has the power to set others free from the evil that currently holds them captive.

In other words, once sin enters, we are no longer free to do right. That is why we need to be set free from the compulsion to sin that entered due to the original trauma. That is also why what ails the human race is

beyond psychology. It is a spiritual problem that has its roots in disobedience and sin.

Only God and good have power over evil. We do not have the power to set anyone free, even ourselves. But we can yearn--yearn to know the good and yearn to be saved from the slavery to sin. And when we encounter another human who is compelled to do wrong, we can be patient and not hate them.

By standing back and neither condemning nor condoning the person, and by not reacting with judgment and hostility, we hold up the light. And the light is from God, Who is the only power that can overcome evil.

“Resist not evil,” said the Messiah, overcome evil with good. Do you see the principle?

Love by not hating. Forgive by not judging in the first place. Deprive evil of its power, and it cannot harm you. And the light in you might even set the other free. Not of yourself, but by the grace of God.

It is the nature of sin and the personality of evil that we take on in all our faithless, willful, ambitious, and resentful indulgences. Although we inherit pridefulness and a reluctance to admit we are wrong, we then go on to add sin to sin, as we indulge our selfish ambitions and secret judgments of others.

In order to begin your recovery, you must forgive--in other words, drop your resentments against those who wronged you, beginning with your parents. And you must regret your doubting what you knew deep down was right. Finally you must yearn for another chance to do what is right.

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Back to Basics: Spiritual Recovery

The basis of all our problems is separation from God. And the symptoms of this separation are our wrong relationships with other people. We look for things from them that are not good for them to give (if indeed they could).

Then, when other people fail us or betray us, we resent them. This resentment is another form of selfish use, so we become guilty before other people and before conscience (God).

Avoiding the humbling encounter with conscience, we instead are extra nice to people in order to make up for our guilt feelings. We want them to take away our guilt. This only makes us guiltier because we are using them to avoid conscience. When they take advantage of our need, we again resent them.

If we could relate to God properly, He would show us how to relate to others properly. But without His guidance, we are lost confused sheep. We look to outside people for advice, and because they do not have understanding either, their advice fails us and makes us worse off.

Perhaps now you can see that the pain we feel when we have problems with others has a purpose. It awakens us to the fact that something is wrong. And if we remain awake without reaching for symptom removal, and if our attitude changes to a willingness to admit the part we play when things go wrong, we will begin to realize our wrong.

God is always there. His mercy and forgiveness are waiting for us to accept them. His guidance is there, and it is as near as your conscience, intuition and what you wordlessly know in your heart.

We fail to realize His Presence because we seek comfort from others. We seek their love instead of His. We seek other's approval and reassurance instead of His. We seek their forgiveness instead of His. We seek their advice instead of His.

When people fail us or we grow too guilty to continue using them, we look to food, drugs, achievement, entertainment, or possessions to make us feel good (and take away awareness of conflict with conscience).

Of course, when our food makes us fat, our drugs give us side effects, and our possessions become a burden, we make the same old mistake of resenting them, as if they were the cause of our suffering. The problem is that we attempted to use material things to help us forget conscience.

The proof that we have made others our gods is that we are afraid to speak up to them. We shake in our boots before worldly authorities. We also shake before

worldly indulgences that we have looked to to make us feel good.

We have become externalized, so much so that we don't even notice our conscience anymore. If we do, it's a vague anxiety. And if our conscience does bother us, we quickly try to dismiss it or cancel it out with distraction or the reassurance of others.

Little do we realize that conscience is our closest link to God—that the conscience we feel is the hindsight we experience when we stray from the guidance of the Light of Truth that could inwardly silently inform us, if we would but be still and pay attention to its admonishments.

If it is true that God's forgiveness is there waiting for us to accept it, and if it is true that His guidance is within in the form of wordless intuition and guidance, why do we not grasp it instead of erring and suffering?

The answer has to do with our own nature—we have a secret desire to play God and to do whatever we want.

We are prideful and rebellious. We would rather be God than know God. Therefore we shy away from a real encounter with His Truth, lest our pipe dreams be dashed, our illusions broken and we be forced to tow the line and do His will.

The answer also has to do with the powers that be. They prefer that we be lost, confused and making mistakes. There is big money to be made and lots of power to be had in helping people that are confused and needy. If everyone were self reliant and intuitively guided by wisdom from God, there would be no more need for external problem solvers.

Everyone knows about the truth, even bad people. But because everyone is guilty of playing God, we all shy away from complete honesty, lest others pull the rug out from under us and point out our wrongs too.

When it comes to standing up for principle, most of us are unwilling to go all the way. We cop out, preferring to be popular rather than principled. Most dads, for example, say the right things, but they say them either too weakly or they say them angrily.

However, some of us reach a point in our lives where we yearn for the truth so much that we are even willing to see our own wrongs.

When we reach this point, our soul softens, and we are ready to have our attitude changed from one of pride and defensiveness against truth to one of humility. This occurs as the Truth begins to dawn, lighting our darkness and beginning the long process of salvation.

As Truth dawns, the first thing we see is our own wrongs. Mourning over what we see, we regret the way we are, but also realize in the Light that we cannot make ourselves good.

When we are repented by the Truth, we become friends with Truth. When we are friends with Truth, there is no more need for the methods we used to use to escape conscience.

Remember--if it is true that we have access to the inner Light of Truth, this Light of Truth would contain wisdom, and by its very nature would be a solution to the problems we have acquired during our separation from the Light.

If this is true, then instead of dwelling morbidly on problems and instead of spending our time seeking face-saving answers in imagination or from experts, we should devote ourselves to finding that inner Light and conforming to it.

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Overcoming Resentment and Its Traumas

We all begin life as happy-go-lucky free spirits. Little children are naturally full of joy and happiness. But as the years go by, we increasingly become nervous, stressed out, preoccupied, and even depressed. What has gone wrong? Obviously we lost what we once had.

We tend to blame others for this loss of happiness.

We blame our parents, our partner, society, our job, ourselves, and even God.

What has gone wrong?

What has happened is that there has been an evolution of misery, beginning at a certain point and then spreading out to blanket our whole mind. Let's look at what happened, so that you might see what the key to recovery is.

You see, where you lost your carefree spirit was in a moment of upset, resentment, or shock. It happened in some moment where you reacted to some external challenge or tease. In that instant, the outside got inside. The pressure may have been sudden and violent, or it may have been the accumulation of weeks or months or relentless pressure.

Whichever it was, it got in through your reaction. Then from its new home on the inside it gradually began to take you over. First the circumstance itself, then the suggestions made—in other words, conditioned responses and programming—and finally the spirit of violation itself.

This process is replicated every time we become upset and resentful, when we lose faith, or when we lose love.

Now, understand this: it is not just upset alone that ruins our happiness. Upset or even trauma to the body does not have the power to ruin your state of mind.

What ruins your blessed and carefree state of consciousness is when some outside event gets to your soul. How does something or someone get to your soul? It happens when you fall from faith or fall from love. It also happens when you fall from a detached viewpoint and get pulled into something that tempts you to make it too important.

I will look at each aspect in detail from different perspectives with the hope that the process of falling and the reversal of that process will become clear to you.

I'm sure you've heard that it is not so much what happens to you that is important, but how you react to it. You know this by now through actual experience.

Things happened to you that didn't bother you at all. Yet other things, even seemingly small and inconsequential, continue to bother you. Some things have haunted you for years.

Let me restate the important point: physical trauma or injury cannot, of itself, harm your state of mind. Nor can mere words, of themselves, harm your state of mind. What harms your state of mind is when things get to you.

At first we may not realize that they really got to us. But later it becomes obvious when we thinking and fantasizing about it; when the image of the cruel or seductive trauma source crosses the border of our mind and begins to obsess us; when we find ourselves drawn back to it, and recreating the scene in our mind or in reality.

I will focus on negative traumas where we dwell morbidly or resentfully upon what happened. But just bear in mind that unhealthy obsession with anything—be it a video game, a drug, or music—is also a trauma.

So is falling head over heels in love!

Even a magnificent obsession, like wanting to be a doctor, can be trauma based. It is proper, affirming and happy to follow an intuitive deep impulse—a calling to become a doctor. But it is another thing, and one that leads to eventual unhappiness and bondage, to be tempted to do so.

It can be the trauma of resenting the ambition pressure of a parent or teachers; or it can be the trauma (as I heard a doctor describe how she chose to be a doctor) of seeing her aunt dying of cancer. What made it a trauma was her resentment and then the subtle tempter's voice in her mind blaming God and suggesting that "if God would not help people like here aunt, that she should be the one to help."

I'm sure this nice lady became a good doctor, but the happiness of one's life, the state of one's emotional health, and the fate of one's soul depend upon the motivation, the source of one's actions. There is a world of difference and a different destiny depending

on whether the source is intuition, or whether it is temptation (inside or outside). One is from God and in accord with His plans for a blessed and happy unfoldment, and the others is of the grace robber and destroyer.

Of course a person may make choices based on temptation—and most of us do!—then later realize the wrong motivation, and then either change direction or continue but now for the right reason. All I am saying is that subtle temptation is everywhere and it is good to be aware, attentive to intuition, and watch out not to resent the actions or words of others.

There is both motive and motivation. Both our motive and motivation must be right. It is possible to do the right thing for the wrong reason. For example, a man may take advantage of a lady and then marry her out of guilt. His motive is right but the motivation (doing it out of guilt) will result in his then feeling resentful and trapped. It is one thing to get married because he sees that it is right and does so willingly out of the goodness of his heart; and another to marry to placate guilt.

Here's another example. One man became a violin player because of his mother's pressure. He became nervous and depressed, and was about ready to throw down the violin and never play again. Then he saw that it was because he resented his mom and her pressure. He repented of the resentment and let it go. Then he was free to look at violin playing and either continue, because was truly in accord with his interests and talents, or let it go because his heart was elsewhere. He decided to continue, and both his motive and motivation were not correct. His depression and nervousness was a result of the resentment. He decided to continue and now enjoyed his vocation.

Another man was nervous and unhappy at work. He realized that he resented his work. He let go of the resentment, and became free to either continue with this line of work or find another.

Our interests should be natural and inwardly inspired, not due to a traumatic event. What is intuitively inspired is a healthy extension of the good. Externally based obsession is an extension of the trauma scene and the spirit behind it.

Along with the mental and emotional upset, unhappiness and depression come associated physical problems such as headache, stomach ache, high blood pressure and so on.

The depression and the physical symptoms are the result of a chain of wrong reactions going back to the very first one. Once we reach the final stages, it is already late in the process. It becomes increasingly difficult to recover, as our condition and symptoms grow more advanced. It is much easier to recover earlier in the process. But if you are like most people, you have been reacting wrongly all your life, that's how you got to where you are now.

But don't worry. The Light is perfectly capable of restoring you to innocence and your true identity.

What is needed is to learn the secret of remaining calm in the moment of stress, so that you won't over-react in the present, creating more issues. You also need to apply the same principle of remaining calm in the moment of stress when it comes to observing your symptoms. If you react wrongly to your own symptoms you worsen the problem.

Remember what we said--it is our conscious reaction that results in the life destroying hang ups, addictions, bad memories, post traumatic stress disorder, depression, and loss of confidence. It is the loss of love via resentment and judgment; and it is the loss of faith,

due to the collapse of faith in good and the triumph of good.

Now you can see why we must meditate for the objective state--where we are slightly distant, where we have a gentle attentiveness to the wordless guide of intuition within. When you are in this state, events do not sneak up on you. And even if something unpleasant should occur, it remains outside. You sense it, are puzzled by it, but it does not get inside. People may apply pressure or challenge you, but it stays on the outside—if you don't react with resentment. You remain free to act out what you see is right or wise, not out of a reaction to tease or pressure.

In this blessed state, we may be concerned about something (but not worried). We also realize that we don't know what to do about it; and this innocent wondering with true concern is the silent cry of the soul to God. In this state, the soul is above temptation, being subject only to God.

While we are yet in the flesh, our bodies are subject to the natural stresses of life. Plus, we will surely encounter cruelty, betrayal and deceit. We may encounter physical injury. But none of these need affect the soul. We can feel pain without resenting the pain. In fact, any bad we encounter will work for the good. It will cause the truth loving soul to cling even closer to the Creator.

Another Look at Faith

Perhaps this would be a good place to talk about faith for just a moment. Most people think that faith is some far out thing. Others think it is just a concept. Still others think it is an emotional thing.

Faith is a relationship with someone and a trust in them. Can you see why putting your faith in anyone (no matter how knowledgeable, how seemingly nice, or how credentialed they might be) means not putting your faith in God?

The relationship with God, that I call faith, means looking to intuition first. It is an involvement with the inner Light. Like a little child who holds his daddy's hand and who looks to daddy whenever he has a question or concern about anything, the soul looks inward with a silent plea or questioning.

This involvement is not an emotional one. It is mental and spiritual. It is an attitude of looking to God, of ever checking the rightness of things, and ever wanting to be guided to do the right thing.

Perhaps the best way to describe faith is by pointing out what it is not. What most people think of as faith is an emotional involvement with words, objects, people, or imagination. It is the involvement of the ego with whatever or whoever gives it faith in itself and makes it feel good about itself.

This involvement is emotional, physical and imaginal.

For example, we get involved with lovers or leaders who appeal to our egos. We have an emotional attachment to them, they make us feel, and we toy with them in our imagination.

We become sensitive to their physical presence which stirs us to feelings. This process is easy to observe when we are in love. It is obvious how the lover appeals to something we want for our ego.

We are also stirred by the excitement that a speeding car represents, a soft luxurious coat, or a fancy piece of jewelry. They stand for something—power, party time, excitement, self righteousness, luxury, and so on. A person can also get excited over words or over knowledge.

Just about anything that holds out a promise of glory, greatness, worship, or even the hope of a cure can make us excited and emotional. People who look to medicine to save them can become excited over the latest operation or a new experimental medicine that holds out the possibility of a cure. People get excited over knowledge and education because they promise greatness to the ego.

When a leader or lover appeals to our ego, offering it something, we begin to get involved with them, and soon we even have a fantasy relationship with them.

It's only a small stretch to see how someone we hate also involves us with emotions and fantasy. The one we hate gives us feelings of judgment and powerful anger

feelings. We judge them, and the feelings of anger or unhappiness, support our ego in its role as judge.

Here's a story that illustrates the relationship aspect of faith.

A little boy was standing by the curb. A business man came along and asked: "Why are you standing here?"

"I'm waiting for the bus," said the boy.

The business man chuckled and said, "I hate to tell you, but this is not a bus stop."

The boy insisted this was a bus stop. "I have faith that this is a bus stop," the boy said.

The business man kept trying to dissuade the boy, but after a few minutes he shook his head and began to walk away.

As he was walking away he heard the sound of bus brakes behind him. He turned and saw a big bus stopping for the boy.

As the boy was getting on the bus, he turned to the businessman and said: "You see, Mister, my dad is the bus driver."

The boy had a relationship with his dad, and he had a solid basis upon which to have faith. Faith is a *relationship*, for better or worse, depending on where we place our faith.

In fact, it is said that our God is a relational God. That is why the Bible carefully lists the genealogy of who begat who. That is why God forms covenants to seal a relationship. And that is why he calls those who break their word adulterers.

That is why God hates liars (because they break their bond with truth). And lastly, that is why faith is such an important thing. Our bond with God cannot be just an emotional thing; it is a bond of love and a bond of faith.

Most of us have made emotional promises, only to break them later. Most of us have had people promise

things emotionally; only to later disappoint us. We intuitively sense that emotions are transitory and fleeting, if not phony. That is why faith is not emotional.

When we put our faith in what we wordlessly know in our heart of hearts, we are permitting the Light of Truth from God to enter, and we are involving ourselves with the Spirit of Truth. We yearn for it and we welcome God's involvement in our life. In exchange for our yearning and trust, He helps us to change for the better and He wordlessly guides us.

It's not an emotional thing. It's a deep soul yearning and turning to God. It's an inclination of the soul. It's obedience and a willingness to follow through with what we realize is right.

It leads to realizations and private revelations that give us more and more good reason for the way we are going.

The good that we begin to see happening in our life is the evidence of the faith we had (which was the substance of things not seen and not yet made) now taking form.

Indeed, that quiet faith that does lead to a change in our physical being, is evidenced by the happy/sad emotion of repentance that purges us of error.

We also experience a quiet excitement over our discoveries, and a joy and a peace of mind that we cannot give ourselves.

Real faith is trusting in the quiet knowing that comes from trusting in what we are given to realize wordlessly. It is once again trusting and following what we know without words deep down in our hearts.

One mother will coldly and ambitiously send her child off to godless preschool or school where the child is taught and bullied by strangers and conformed to peers.

Another mother will hear the cries of her child the first day she is about to send the child off to spend the day with strangers. But she will doubt her heart ache, ignore her intuition, and believe and have faith in strangers and experts. Hardening her heart, she pushes the child onto the school bus anyway.

Another mom will heed her wordless intuition and clasp her child close to her bosom. She will find a way to home school her child. This woman has faith. The still small voice, the quiet intuition, is from God.

This faithful mother may not know that she has faith. What she knows she has is love for her child and a willingness to do what is right. Her desire to do what is right is strong because her love is very powerful. She yearns to know what to do and her selfless humble entreaty is answered by God with a quiet intuitive warning. She heeds the silent warning, her daughter is safe, and the mother will be blessed. The other mothers disregard the delicate restraint of intuition. They place their faith instead in mammon; and tragedy will surely follow.

It is said that the mind of man plans and schemes, but the Lord directs his feet.

But this only for the soul that stands back from thinking and listens to the heart. Despite the doubts, and though the whole world be arrayed against her, the faithful mom does what she knows deep down in her heart is right.

We must find our way back to the inner spiritual environment through searching, proper meditation, and repentance. Then we must cling to it in faith.

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The “How” of Spiritual Recovery, Part 1

In order to recover, your soul must be willing to meditate—to be still and come before the inner Light, petitioning for another chance. When your soul is humbled, then it will identify with the Light and find innocence there. It can then safely observe what it did not want to see before. And it can safely view, in the Light, what it had allowed to work in it and through it in the past.

Proper meditation will give you mental distance to keep the outside on the outside. It will calm you down and make you less reactive. And it will permit you to deal with what has gotten in through past involvements.

Here are some analogous examples. The skin is designed to keep external things outside of the body.

Can you see that mental distance does the same for the mind—keeping the outside on the outside?

The kidneys, liver, and immune systems are designed to get rid of unwanted foreign substances that did manage to get in. In a similar way, the inner Light of Truth, to which we have access via proper meditation, helps you eliminate the residue of negative imprints that got in through past reactions.

Also, can you see that just as the brain somehow does housecleaning overnight so that yesterday's useless memories are gone, so we must learn to permit the Inner Light to houseclean troublesome memories and past baggage that weigh us down and affect the present?

Here's another analogy. Hang a dirty towel out in the sunlight, and the sunlight will make it fresh and clean.

Light has that magical quality. God's spiritual Light can make you right and whole, and shine on your path in life. This Light is what permits you to be aware and not just awake. Awareness will permit you to effortlessly screen out the bad and see just enough ahead to deftly avoid danger.

The Light in which you now walk also permits you to neutrally scan your environment, so that the corruption and the seduction of the world will not penetrate. It is all supposed to stay on the outside.

The example I always give is this: there are two ways to watch a movie. One where you are so caught up in the movie that you become oblivious to the movie theatre and even to yourself. In this state, you feel as though you are part of the movie, or the movie becomes you.

The second, and proper way, is to hang onto sentry level awareness, so that the movie stays out there. You can follow the events, note anything meaningful, and be mildly entertained.

But you don't forget yourself. You don't become dangerously unaware of what's going on around you.

And you are not so lost in the movie that it can shock you, excite you, traumatize you, or even program you. Your mental distance is your safety. It is your protection from deceit, trauma, and finding something in you that does not belong there.

It is this slightly distant, neutral, somewhat reserved attitude that you must carry with you throughout life in everything you do.

Just a couple comments about how we usually try to keep the outside out. Some people seek to keep the outside from intruding by losing themselves in something else. The subway rider might don earphones and get lost in music. The bus rider might get so deeply into the newspaper he is reading that he becomes oblivious to the outside. But all that has happened is that the individual has *gotten lost in something else*.

This preoccupied state is what every pickpocket looks for in his victims. The result of hiding in music or reading is that we are even less aware and prone to be shocked by what sneaks up on us. And shock leads to the outside getting in—the very thing we were trying unsuccessfully to avoid.

Another faulty way of trying to keep something out is by resenting it. But resentment actually lets it in. The struggle we put up in resenting only makes us more sensitive to the increasingly irritating outside presence.

Not only that, but our resentment and effort to suppress the memory of it actually give it energy. As you undoubtedly have discovered: resenting has the reverse effect of what you are trying to accomplish.

We all also try to keep out the outside by immersing ourselves in thought or daydreams. But here again, we become lost in fantasy, just as if we were lost in a movie. Because your thoughts are not your own and because they are controlled by the outside or the indwelling spirit of the world, your immersion in

thinking is just as bad as if you were totally caught up in something external.

As a matter of fact, what is wrong with most of us is that we are lost between our own two ears.

Bear in mind that most of your thoughts are not really yours. They are inspired by the world or controlled by the spirit of the world.

The mental world begins with daydreams and pipe dreams and ends with worry and nightmares to which you become subject.

If your thoughts were really yours, you could control them. And if they were yours you could change them at will.

The answer is mental distance.

If you can be in a room with the TV blaring and not get lost in it, then you can also learn to observe thought without getting lost in it. You are never more vulnerable than when you are lost in anything, and that includes thoughts.

Fortunately, the meditation exercise teaches a technique that permits the passive observation of thought, so that you don't have to struggle with or suppress unwanted thought on the one hand, or go floating downstream with it on the other.

Because this is so important, I will cover other aspects of it. But first I want to mention how to get out of your thoughts and how to be in the world without having it get into you.

First, it is important to learn how to remain calm and in your center. Any reaction to the outside results in trauma and the imprinting of the trauma scene. Any emotional reaction will leave residue, memories, and troublesome bodily responses.

Even getting excited at a party or making something too important can leave a memory. I'm sure you can

remember getting your first car, your first date, when your puppy got ran over, etc.

When we are kids we are emotional and thus impressionable. That is why we need wise and protective parents. And that is why, as we grow up and become more mature, we are supposed to be calmer and less emotional.

When we are kids it is natural to be emotional and impressionable. But when this process goes unabated into adulthood and we don't outgrow it, we go on to become emotional basket cases.

When our emotionality and impressionability involved unfortunate incidents to which we overreacted, then these memories and impressions sometimes haunt us throughout our whole life.

To forgive is to forget. But most of us do not know how to forget (without repression or suppression).

Another reason why we hang onto grudge (and therefore the memory) is a faulty notion of what forgiveness means. After being hurt by someone, we think that forgiving them means we think we have to like them and make up to them. This is not true.

There is another way—the right way—which is to observe the memory of their wrong in the Light of Truth without adding a pinch of judgment or resentment. Passive observation is the way to “let go and let God.” After passive observation of the memory of the wrong, combined with a willingness to let go of resentment—the incident becomes unimportant and fades away. You no longer are under a compulsion to be drawn back to the scene. Nor are you guilty (for the resentment and judgment) any more. You are now free of the perpetrator too and need have nothing to do with him or her. You can forgive a person, and not like them or feel sorry for them.

No longer resenting them, you are free to confront them without feeling timid or inferior. You can give them a devastating blast of truth, without it being tainted by anger. (Note: just be sure that you have let go of resentment before confronting them. The meditation resources available offer assistance in this regard).

Learning to be less emotional is part of maturing. But, alas, some people never learn their lesson. They remain emotional all their lives, and it takes a toll on them physically.

Bear in mind that emotion can be repressed, suppressed or hidden. A man might appear to be calm on the surface, but underneath he is tense, has suppressed hostility or is all tied up in knots. Such a man can one day keel over from a heart attack or stroke, and everyone will shake their heads wondering what happened.

Proper meditation is the antidote to both becoming upset and blowing a fuse and the equally harmful habit of suppressing the upset.

You need the modifying, freeing influence of the Light. You need to be saved. You need to meditate.

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The “How” of Spiritual Recovery, Part 2

Proper meditation is the antidote to becoming upset and coming unglued, and the equally harmful habit of becoming upset and then suppressing the upset.

A response may be hardly noticeable, but can cause a lot of problems. We have all had someone say something critical or cruel to us that we resented and remembered. It haunted us and eventually might even have dominated us.

Kids often hear or see something that they misinterpret. Reacting to it leaves an indelible scar. For example, I heard on the radio about a boy who saw his dad and mom wrestling and who thought his dad was trying to harm his mom. He developed a hatred for his dad and he went on to a life of crime and imprisonment.

Twenty years later he found out one day from his parents that they had just been playing. His dad was not really trying to physically harm his mother. But by this time his misinterpretation and subsequent hatred of his dad had ruined his life.

Another thing to bear in mind is this: the moment of response can be very subtle. It may not seem like much at the time. For example, for the person who develops an allergy, there is a first reaction.

That first reaction to the pollen may be very small, perhaps minute and unnoticeable. But it sets the stage for a growing full blown allergy.

Fears, phobias and fetishes all begin with an initial reaction that may be small in its inception.

I'm sure you've heard that first impressions are lasting. And there is a first time for everything. This applies to hatreds and hang-ups just as much as it does to allergies. Every problem you have generally traces back to an initial emotional reaction. It became the basis of a lifetime of reactions, symptoms, and compensations.

Therefore, it becomes obvious that it is the moment of response that is the key to life. Respond rightly and you are free. Respond wrongly and you set up a chain reaction of error and symptoms.

Learn how not to react, and your problems will be on the mend.

This is the beauty of the meditation. It teaches you how to stand back from things, so that you are pre-armed with a slightly distant attitude. When the external stimulus occurs, you remain unmoved. By remaining unmoved in the moment of stress, there is no emotional reaction, and the external tease does not get in.

The moment passes and the meditator is safe.

At the present time, most people are caught up in thinking, emotions, reactions, and with external people and circumstances to which they keep reacting and being involved in.

Even if you tell them to try to be calmer, they can't do it. Here's why.

1. They are so used to reacting that external things keep sneaking up on them. They react before they have a chance to catch themselves.

They then spend the rest of their time dealing with the symptoms of the reaction—trying to get rid of the upset, headache, hurt feelings, mistakes, and guilt that follow on the heels of the emotional reaction.

2. If they do manage to remind themselves to be calm, then old emotions and the residue of past reactions keep bubbling to the surface in the form of guilts, bitter memories, resentments, and physical symptoms. They spend all their time trying to suppress these, trying to deal with the symptoms and not the cause.

Again, the beauty of the meditation technique is that it begins the day and leads our responses.

By practicing the meditation first thing in the morning, we are prepared by re-establishing the slightly distant attitude in advance. We are pre-armed with patience and pre-armed with reasonableness so that we can go out in the world and go about our business without reacting in the first place.

Now the next thing that is needed is for the person to know how to deal with the thoughts and emotions that arise from previous reactions.

A nice aspect of the meditation is that the same slightly distant attitude that protects us from external tease and trauma also protects us from being overwhelmed and drowning in the soup of thoughts and emotions.

In some ways, discovering how to passively observe thought is even more important to recovery than mental distance from external things. The imagination, for example, can be quite troubling and even frightful.

People who have suicidal thoughts, who hurt themselves, who get depressed, or who go insane are struggling with the imagination which has them under its spell.

They react emotionally and become immersed in thoughts just as readily as they get immersed in outside things. .

The meditation provides protection because it teaches the person how to remain distant to thoughts. The idea is to observe thought rather than being immersed in thought.

Inheriting faith and trust in the inner Light, the meditator can observe thoughts—as troubling as they may be—without getting involved with them or struggling with them. In the same way as a person can watch a bad movie and not take it seriously, so he or she can learn to observe thoughts as if they were a bad movie without taking them seriously.

Another important aspect of the meditation is that it also includes a teaching aspect. It imparts understanding. When the meditator desires to know the truth, then he or she stands back and observes in the Light of Truth. This Light is the objective Standard by which all things are searched out and discerned for what they are.

In this Light, the meditator begins to understand the reason for his problems, and insight is sufficient to result in a natural alteration of one's approach to things.

This Light is from God, and so it contains love. It permits the person to observe things, without being disturbed, just as a little child can see something scary

without being scared if her father is with her holding her hand. The Light from God is sensed as intuition, a gut feeling, or quiet knowing.

When you know that the Light is there and trust in that Light, this quiet secret knowing provides an indescribable comfort.

The peace and reassurance is from true faith in the real Presence of God's Light, and it sustains the soul in the times of trouble that are sure to come.

When you were a little child, you were very close to it. At other times and places, you may have become aware of it as a strong force restraining you from something.

In these cases, it was protecting you from danger. At other times, you may have been aware of a door opening to some opportunity. Something wordlessly did not restrain you, and ever so gently may have nudged you in the right direction.

You did not know that your intuition was from God.

For the most part, you dismissed it or discounted it. The words and the personality of others, especially the authorities and experts of the world, were stronger and more convincing. And the desire to be liked, to be popular, and to be accepted was stronger.

A false "conscience" which also came from the world was always there whispering taunts and challenges, egging you on with its permissive promises of party time or glory. It spoke to you with words. You thought it was you, but it was a malevolent spirit that always told you what you wanted to hear, but which led you into error.

Your real conscience is wordless. Your real conscience is more like a light shining on things. The proper meditation will permit you to distinguish between the quiet wordless Presence of Understanding, and the voices and emotions that come from the world.

You will see the wrong in the Light of the Right. It is simply a matter of observing what is not right in the Light of what is right. You do not have to be the right, nor need you struggle with what is false. Simple observation is sufficient.

And of course, the temptation to judge and to hate others—when they were cruel, unfair, or when they did not give us the homage we expected—found our weakness. We hated and judged and resented—and this put us in conflict with the inner Light, because God does not solace the hate of others. Frankly, we also resented God when we did not get what we wanted in life.

Because our resentments and our ambitions put us in conflict with God's will and way, our awareness in the inner Light began to grow dim as the Light receded due to our growing closer to the things of the world.

Our involvement with the world became hypnotic. It becomes a total involvement of thought, imagination, emotions, and eventually even our soul.

People can become totally involved in just about anything—even a hobby, a novel, or the proverbial romantic crush. Try to get between them and their love, which they call upon unceasingly and which they fondle in their mind constantly, and they will hate and denounce you as a cruel spoilsport.

If someone can be involved with some trivial pursuit, then it is a small stretch to see that a person could be involved similarly with an externally based worldly life. And that this total involvement would preclude the inner life.

There is such a thing as Divine hypnosis, a total involvement with our Creator and the inner life he inspires. This is, I believe, what the scriptures mean by “you shall love the Lord your God with all your heart,

mind, strength and soul.” The way to do this is through the practice of the meditation.

Meditate unceasingly by passive observation in the Light. Preserve your calm being by being patient with others. You will then be able to be patient with yourself.

The meditation will keep alive the rapport with the inner Light, and it will somehow make you aware when you fall into excessive involvement with the imagination and become lost in thought. You will snap out in that moment that you become aware.

In the past we did not know how to accomplish this. We may have been caught up with religious study, nice words, images or music, mistaking this emotional imaginative involvement for the real thing.

It may have helped us get out of negativity and buoyed our spirits for a while. But because it was just another type of worldly hypnosis, it eventually left us worse off than before and even more guilty. We may have been so afraid of admitting that it was not true that we kept on making affirmations and muttering nice words out of fear of stopping.

Bear in mind that there is a big difference between knowing God and knowing about God.

Most people know about God but do not have not experienced the real God.

What most people know is actually a hypnotic relationship with people, words, and images. Though the images, words and concepts may be nice; nevertheless they are image based, emotional and hypnotic. Just as some people cling to their teddy bear, so many people cling to religious images, religious memories, or nice words or music.

What you need is the real thing—which begins when you begin to pay attention to the still small voiceless voice that quietly says that the other way is not the way.

The true way is the quiet intuition from God. It is the Light itself that bears witness to truth. When you believe in that Light and trust in that Light, you will have found the way.

Remember words of truth are merely words. If something is true, what is important is the inner testimony of the Light of Truth. It is the Light that is Truth. And if something on the outside is true (factual) then the Light of Truth quietly testifies that it is true.

The inner testimony is the important thing, not the external fact.

When you find and heed intuition, you will know something is true because the inner Light quietly says that it is.

And if something does not sit right with you, it is because the inner Light is quietly saying no to it.

Now you are too involved with thinking.

The proper practice of the meditation permits you to stand back from thought, so that you can see the emptiness and vanity of thinking. Once you begin to meditate and move intuitively, you will discover that life can be simple.

The person on the path does think. But it is thinking that flows from intuition. Wholesome thoughts and quietly exciting insights fill the mind as a result of living intuitively and patiently in God's Light.

You will still be assailed by worries, doubts and sordid thoughts—but they cannot harm you, and you will be able to observe them out of existence.

Find a rapport with God's inner Light of intuition and you will have found the Source of a world of positive values and insights that will lead to character building experiences.

You will be a friend of God. The good that will happen will not be of your doing, but as a result of your daily commitment to wanting to know what is right.

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Meditation: The Way to Courage

What is it that defeats us all? Isn't it internal doubt? We know what is right but we doubt it.

For example, we know that we should place justice and fairness first, but something in our mind keeps whispering to us that if we don't take advantage, that we will be missing out on something. It whispers to us that we will be fools if we follow the straight and narrow. It whispers that nobody cares and that "everyone is doing it."

Often the voice of such doubts is embodied in another. Many a husband knows he should "march to a different drummer." Many a man knows in his heart of hearts that he should follow his dream, as every great explorer, scientist, writer, trail blazer, and inventor has.

But the world is always there, seeking to make him doubt himself. Often a man's wife is the chief

spokesperson for the world—arguing for “security,” to dissuade him from going the path of independence.

Finding true independence

You must understand this: when it comes to discovering your special path in life—the one the Good Lord intends for you, not the one others would impose on you—you simply have to be willing to go it alone.

You should not look for support from others. Even when it comes to as simple (but important) a thing as starting your own business, don’t look for support from others.

Mostly they will be opposed to it. They will argue that it’s too risky, that the economy is no good, that the time is not right, and many other reasons. If you listen to them instead of the inner intuition, you’ll never make the grade. It’s better to do what you intuitively sense even if you end up falling on your face.

It could be that there is a lesson to learn, or perhaps the timing is not quite right. But if you listen to the nay sayers and the doom and gloomers, then they will be your authority.

Just as deadly to independence are all the motivators and so called experts who want you to follow their plan.

Let’s use the example of starting your own business. You are probably better off not getting an M.B.A., getting help from the Small Business Administration, or any other government help program. Why? Because the motivation must be faith.

Our roots must go inward to draw upon courage and inner strength to accomplish a good purpose.

Outside support is addicting and weakening because we come to rely on the outer support and motivation instead of the inner. Once separated from the inner, we become beholden and dependent on outside support. Worse, we become separated from the inner.

This does not mean that we can't ask questions, gather information, or receive a little help. Just remember that most external sources, people, and agencies gain their power through ministering to a flock of dependent sheep. Their existence depends on your dependence. They become addicted to your dependency.

Father's role

Earlier we gave the example of the wife who ridicules and seeks to undermine her husband's inner faith and independence. Most wives are possessive of their husband's loyalty. Many wives secretly resent and fear a man's finding an inner bond with his Creator.

A man must have a devil-may-care attitude toward what others think of him. If he sees a right course to steer, then he must be inwardly inspired like Noah, Moses or Columbus.

Don't expect emotional support from your wife. A wife can be a tremendous helpmate. But if you look to your wife for support of who you are or what you do, you are casting her into the role of God, and the temptation in her will rise up to enslave you and rule you.

Frankly, it's almost better to have a wife that tries to cast doubt on every move you make, because that way, through your suffering (and seeing her agony) you will learn to be a man and look within for support.

The man whose wife is very supportive of everything he does very often finds her in charge of his life. He becomes dependent on her support. She becomes a grace robber of even technically proper actions.

For example, many a man has turned over the religious upbringing of the children to the wife.

If he really had a bond with internal intuition, he would see that it is his responsibility as husband to

oversee the very delicate care and protection of his children's souls.

Most men wash their hands of the child's education, turning authority over to the wife, the external church, government schools, and so-called experts and bureaucrats. When things go wrong or everyone has contempt for him, he scratches his head and wonders why.

If he flees from his dominating wife, he turns to bosses, bartenders, buddies, the other woman, or the support group, who are really just substitutes for the nagging wife he gave power to and then ran from.

Most men become little more than yes-men, rubber stamping whatever their wives or bureaucrats decide.

Some of the children of the characterless father who leans on his wife for support will grow up to be characterless conformists, stooges and shills for the worldly system--addicted to its perks, just as he was.

Some of the children, especially the more perceptive ones, will rebel against the nagging authority of mom or the arbitrary, condescending, or even wicked authority of strangers.

Such children look bad, though most of their acting-out is actually a cry for true love which should come from the father. Mom cannot really be blamed either, because she's simply stepping up to fill the vacuum caused by the man's weakness or absence.

Some women are power hungry and love the power they get, but decent women are troubled by the responsibility handed over to them. They wish their husband would step up and take his proper fatherly role, but most of the time he is more like a big kid himself.

Giving up blame

Once again, I'm not blaming moms. Dad is responsible. If the suffering of his wife and children does not waken him to see his need for understanding, wisdom and courage, then nothing will.

Many women are single moms nowadays. She has no choice but to do the best she can without a husband there. The first thing she must do is learn to not resent and judge her former husband, boyfriend, her dad, or men in general. The men failed her; but through understanding gained from meditating, she will come to see that all men are failures due to a little understood legacy of failure beginning with Adam and affecting every home.

She will also see that their (the men's) parents had failed them, setting them up to fail. She will see that they, too, are victims and no one had the love or wisdom to show them the way. When she sees this, she will be able to drop her resentment and judgment of them.

A few men will wake up; most won't. Their weakness tempts her to play the role of his ground of being and then resent him when he falls for her temptation. But this no-win game must stop.

As Ann Landers said: "It takes two to tango. It also takes two to tangle."

The decent woman must awaken to see her own role in failing relationships. When she does, her dropping of resentment and judgment will open up her own heart to receive grace and inner love from her Creator within.

Some men are rotten. But many men are decent. They might even one day find themselves and grow to be the noble man she needs.

But the hard time that many wives give their husbands keeps them resentful and fixated to pleasing or appeasing her. In this type of resentment-based

pressure cooker of suppressed emotions, he may not have enough space to find himself.

In most marriages, both remain asleep, fixated to each other through resentment, blame, and guilt. In some marriages, one person wakes up and stops playing games. Sometimes the newfound awareness of the one will help the other wake up. If this happens then both will bring into being a heaven on earth.

If only one partner wakes up, that person must suffer in dignity. At least that person will stop supporting the wrong in the other and adding fuel to the fire.

I know many of you who are starting to wake up face very difficult circumstances you have brought on yourselves. Divorces, rebellious children, health problems, and financial problems can sometimes appear almost impossible to solve.

However, with God all things are possible. Just remember to put first things first. Meditate for objectivity. Then through objectivity will come understanding and patience.

Do not seek to roll up your sleeves and solve your problems egotistically. That's what you have always done, and it hasn't worked. Now you must learn faith.

Stand back and observe your symptoms without resentment or upset. Realize your role in their creation.

Suffer in dignity the pain of seeing the mess you have helped make. Wait to be repented. Let go and let God.

Don't look to anyone or anything else to relieve your suffering. God will then lift your burden. In due course, He will straighten out your life.

In time, some of your loved ones might even come around. In the meantime, do what you can, realizing that you do not deserve grace. Be grateful to be given the power to stand back and observe your wrongs, and for a second chance, by the grace of God, to make things right.

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The Secret to a Stress-Free Life

The truth is a marvelous thing. How fortunate we are to hear it.

The wonderful thing about Christ's message is that it actually helps us with everyday problems.

For example, most of us are stressed out because we react to our fellow human beings with resentment.

The more resentful we are, the tenser we feel. Resentment also makes us feel inferior and guilty. And when we are resentful, we lose our power to be cheerful and kind.

Christ said "Resist not evil." His words are just as true now as when they were first spoken. In fact, the truth of His words is proven in our own experience.

Whatever resentment is, it is a form of resistance that ruins the good life, destroys relationships, and makes us bitter.

If you resist (resent) others, resent their shortcomings or even their cruelty—you become guilty and a slave of guilt and what you resent.

Any resentment leads to sensitivity. When we resent, we find ourselves becoming upset (increasingly irritable). We then make the mistake of resenting again by blaming the other for our condition. We then resent and struggle with our symptoms. Soon we resent our own self or even God.

Can you now see the wisdom in Christ's words? All you need do is drop your resentment. Let it go. Make it unimportant. Don't resent your symptoms. Don't resent yourself for your weakness. Don't resent whatever in your environment is reinvoking your symptoms.

Drop your resentment against whoever you first resented that set you on the path of increasing struggle and failure.

We often resent and struggle with whatever our current symptom (emotional upset, sickness or sensitivity) is. This is a distraction from seeing all the way back to the original cause, probably in childhood, involving the trauma of hating another person. Now you must drop your resentments, one by one, as you see them, no matter what the resent is toward.

“Forgive” in other words. Christ told us to love our neighbor. Can you now see how? Don't resent him or her.

Love by not hating. Love by not resisting with hostility and anger. Love by dropping your grudges.

Love by letting another's shortcoming pass without jumping at the opportunity to resent them.

When you do—when you really and truly forgive a person by giving up resentment—you will be gradually set free from guilt, tension, anger, and a whole host of

other symptoms and problems that have arisen due to the resentment.

Most of us do resent (and judge) others, especially our partner, child, parent, or coworkers. We feel justified in our resentments because the other person did something unfair or cruel. But remember: resentment and judgment only serve your pride, making you wrong and keeping you wrong.

The Bible is full of seeming paradoxes that have mystical meaning.

Christ said that we should lay down our life to gain life. The life that we must willingly lay down is the sensuous life of pride so that we might gain eternal life.

Can you now see that when you exercise your “right” to judge and resent another, you forfeit the spiritual life?

The Prophet Jeremiah was told by the Lord to tell the people, “Behold, I set before you the way of life and the way of death.” We must choose wisely.

Christ makes it clear: we must forgive (drop our resentments, grudges, and judgments). When they asked Him how many times to forgive, He said, in so many words, “every time.”

Bear in mind that your faulty ego life has been built upon millions of resentments, so there is much to see and let go of. Therefore, take it easy. Be content to go about your daily affairs but quietly watching for little resentments to appear.

Go now and be aware. Watch for resentment. When you see it rising, stand back and observe it calmly.

Remain detached. Stand in quiet disagreement with it until it loses its power over you. When you refrain from indulging the resentment, it will indeed feel like you are giving up life. It will pain your ego to not indulge the resentment.

But if you stand back and let it go—lo and behold, you will be a little freer. By not indulging the hatred of another, you will gain God's approval and you will feel His love welling up within you.

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“What, Me Worry?” How to Stop Struggling

One of the greatest psychic self defense attributes that we can have is humility

Remember when you were a kid and someone said something or did something mean, sneaky, crude, cruel, or manipulative, but it didn't bother you because frankly you didn't understand it or even notice it. You were innocent and not prideful.

Remember how Mr. Magoo used to drive his care in the old cartoon series? People were honking their horns and yelling at him. He just happily drove along and he was completely oblivious to them.

The French have a phrase "la belle insouciance," which means light-hearted lack of concern. It is not exactly humility but very close. It's something like Mad Magazine's Alfred E. Neuman's "What, me worry."

It's also something like what Ralph Waldo Emerson had in mind when he described the natural nonchalance of boys in his famous essay "Self Reliance."

That's why everybody loves Bart Simpson. He has a charming nonchalance about things. In other words, he doesn't care.

It's like Clark Gable's famous line from the classic movie *Gone with the Wind*: "Frankly my dear, I don't give a damn."

It is a lack of concern or upset because you have no goat to get. To many it appears like arrogance, but it is more like humility. It protects you from upset, ulcers, and getting drawn into arguments and playing the other man's game. It keeps you safe, at a little distance.

In other words, what is it that makes us easy to get to? It is resentment in support of pride. When someone is prideful, it is easy to discover what they care about and then needle them about it until they become resentful. If a person does not become resentful, you can't get to them.

Therefore, learn to watch out for resentment and let it pass. Don't make things too important. Go with the flow. Don't be too hard on yourself (another aspect of pride). Just be a basic good guy or good gal.

Don't try to be good. Just be a regular person.

Down through the ages, thinkers and mystics have extolled the virtue of humility. Yet it eludes us for a couple of simple reasons. Perhaps If I can bring these reasons forth to examine, it may be of help to some of you who are struggling with upset or resentment.

In a nutshell, we all inherit something called pride. Our prideful nature, our proud mind, our stubborn will, and our sensuous physical nature actually are a compensation for what the human race lost in the Garden of Eden. That is why it will do you no good to struggle with your fallen nature. You did not create it,

you inherited it. You are not responsible for it. Nor can you change it.

Have you ever noticed that when you struggle with things, they get worse? Or they appear to get better and go away, only to come back later, even stronger?

Before going any further, let me state the key principle that you need to know and remember:

It is resentment that is your major mistake.

For example, when you mess up, you resent yourself. When something goes wrong, you resent and blame yourself or resent and blame someone else.

Here's another route to resentment. Let's say you make a mistake and then resent being observed, because you resent someone else seeing your fault. Not good.

What does resentment lead to? It leads to anger. And anger, being wrong, makes you guilty. And so what do you do? Resent yourself again.

Our ego is always trying to rise above every situation.

If we can't be right, then our proud ego uses resentment to get a booby prize of hate. The proud ego luxuriates in hate. It is sustained by hate.

And resentment (a subtle form of secret hate) is a chameleon that takes many forms. It can even masquerade as false love.

Resentment often leads to anger. Anger leads to frustration. Frustration leads to depression or a mental break down.

Frustration can also lead to a sense of futility and wanting to give up. Any of these results usually lead to another round of resentment, as we hate ourselves, hate the object or person involved, and hate anyone who sees us failing.

Here's another important principle to note and remember. One of our biggest mistakes is resenting knowing that we failed. We resent seeing that we are

wrong, that we are weak, that we are all too human, and that we are not perfect.

In other words, we resent being made aware of our inadequacies and frailty.

Even if you are full of resentment right now—if I can help you to see that awareness of your own weakness and frailty is not a bad thing—you may have the breakthrough realization that leads to a transformation in your life. So here goes.

This knowing, through awareness, of which I speak is actually the silent action of conscience. It is like a light shining within in which we see. Our soul literally sees things in this inner light. This inner light, which we call conscience, is from God.

An animal can see. But the human can also see that he sees. A human can see and perceive.

An animal can hear. A human can hear and understand.

An animal can hear a joke; a person can hear a joke and GET THE JOKE. Likewise, a human can read a math problem, and suddenly see the answer.

Only a human can have an “aha experience.”

In other words, our awareness, our consciousness by which we are made aware of some failing on our part is from God. It is this light in which we can be aware that renders us human. And it is this light that holds the promise of our salvation and redemption.

Do you now see how foolish it is to resent being aware of some wrong? The process of recovery that may be implemented in your life has to do with paying attention to this inner knowing, believing it (when it shows you wordlessly that you are wrong), not doubting it, and bearing the pain of seeing your wrong WITHOUT RESENTING SEEING IT.

When we are fixated to, caught up in something, or when we are emotional, we tend to see in a one

dimensional way, like an animal. We see, hear, read, and act without understanding. We are temporarily cut off from the higher form of seeing and knowing that adds an extra dimension to things.

The word “conscience” comes from the Latin “with knowing.” We should do everything with knowing—with understanding, in other words.

That’s why it is not good to concentrate too hard on something. Have you noticed that it is when you stop concentrating and just put the things you’ve been struggling with aside for awhile, that the answer suddenly comes, seemingly out of nowhere?

Few of us would resent getting a joke or resent solving a math problem. But we resent knowing that we messed up or are messing up. Usually it is connected with wanting to be right, good, popular, smart, lucky or something else that we were tempted to want to be or have. A good math student does not mind being shown an error he is making, because then he can solve the problem. We should not resent being shown by conscience some error we have made. When we see our mistake, we can then stop making that error and live more wisely and happily.

In the Garden of Eden, Adam was tempted to think he could be like a god. He thought he could be always right and never wrong (like a god) through knowledge.

We inherit his nature. We want to be right, smart, popular and so on. We want all the attributes of a god.

When we seem to lack something, we want it. For example, in school, some kids are popular and well liked, so we want that too.

We are tempted to want it, we try to get it, and we resent not having it. The prideful ego somehow manages to hang onto a godlike sense of pride through resenting what it is denied.

Now, just what was it that you were tempted to want in order to be complete and perfect?

Perhaps you resented your parents and wanted a happy home. There is nothing wrong with wanting a happy home, but when we are tempted to want it and then make it too important, it becomes guilt producing.

Perhaps someone at school teased you and called you a name. You resented the label, and then worked, studied, and did everything to prove them wrong.

Maybe you were rejected in dating. Becoming attractive or cool became a goal because of the resentment.

Whenever you become resentful, temptation is at your doorstep, offering to lead and guide you to getting what you want. Resentment, you see, cuts you off from intuition and the restraint of conscience. You come under the influence of whoever or whatever promises you recognition or revenge.

In other words, resentment is the emotion that ushers in hypnosis--that lower state of mind where our mind is fixated and we are subject to untoward influence.

Just as concentration, study, and fixation focus the mind and lead to one dimensional thinking without understanding; so is resentment a sort of negative fixation of the will.

Now that you know the harm that resentment does and how it separates you from understanding, wisdom, true creativity and love; you must learn to stand back from your involvements. When you find yourself getting into something (even a piece of music), stand back.

When you find yourself in a situation that is making you resentful, stand back.

Let go of the resentment. When you do, you will feel weak (even as you felt strong in your resentment and

anger). Just feel weak for awhile, and wait for the wind of the spirit to move you.

Wait, and suddenly you will feel a surge of power and the motivation to follow through on a proper activity.

You will discover that before you used to need resentment to function. Now you will find another motivation--reason and love.

Perhaps you can see why resenting your faults (inherited or acquired) is just another ego trip, one that makes you worse and more deeply involved in error.

Perhaps you can also see why struggle only involves you more deeply.

Let go of your resentments, as well as your struggles, and you will discover a new way of functioning.

Not struggling is almost like giving up, but with a big difference. Giving up is out of resentment and fatigue.

Whereas standing back and observing a fault without struggle is quietly watching in the light of truth.

Such a soul knows that it cannot make itself good. It knows that struggle only makes things worse. But it is also unwilling to capitulate to the pressure to throw in the towel. (Another temptation).

Standing back and watching, the soul appears to be doing nothing. But this is much better than the former practice of egotistically doing something (that made things worse).

This time, the light either acts upon the fault or error and makes it go away; or the intuitive light moves us to some simple effortless action which leads to a solution.

If you need some help finding the way to stand back and observe thoughts, situations and people in the light of intuition--find out more about our recovery meditation.

After traveling the meditative path for awhile, you will be able to appreciate the spiritual words of the 17th

century Christian mystic Francois Fenelon, as he writes about humility:

What a mercy is humiliation to a soul that receives it with a steadfast faith! There are a thousand blessings in it for ourselves and for others; for our Lord bestows his grace upon the humble.

Humility renders us charitable towards our neighbor; nothing will make us so tender and indulgent to the faults of others as a view of our own.

Two things produce humility when combined; the first is a sight of the abyss of wretchedness from which the all-powerful hand of God has snatched us, and over which he still holds us, as it were, suspended in the air, and the other is the presence of that God who is ALL.

Our faults, even those most difficult to bear, will all be of service to us, if we make use of them for our humiliation, without relaxing our efforts to correct them. It does no good to be discouraged; it is the result of a disappointed and despairing self-love.

The true method of profiting by the humiliation of our faults, is to behold them in all their deformity, without losing our hope in God, and without having any confidence in ourselves.

We must bear with ourselves without either flattery or discouragement, a mean seldom attained; for we either expect great things of ourselves and of our good intentions, or wholly despair.

We must hope nothing from self, but wait for everything from God.

Utter despair of ourselves, in consequence of a conviction of our helplessness, and unbounded confidence in God, are the true foundations of the spiritual edifice. That is a false humility, which, acknowledging itself unworthy of the gifts of God, dares not confidently expect them; true humility consists in a deep view of our utter unworthiness, and in an absolute abandonment to God, without the slightest doubt that He will do the greatest things in us.

Those who are truly humble, will be surprised to hear anything exalted of themselves. They are mild and peaceful, of a contrite and humble heart, merciful and compassionate; they are quiet, cheerful, obedient, watchful, fervent in spirit and incapable of strife; they always take the lowest place, rejoice when they are despised, and consider every one superior to themselves; they are lenient to the faults of others in view of their own, and very far from preferring themselves before any one. We may judge of our advancement in humility, by the delight we have in humiliations and contempt.

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Is Food Your Secret Lover and Enabler

Food offers a mysterious salvation and escape for us humans. Because it offers escape and comfort, we turn to it when our ego is hurting, when we need our anger soothed, or have our anxiety taken away.

For each of us, food has both a personal history and one that is inherited along with our heritage as a human.

When life is boring, we look for something distracting or exciting. When life is boring we look for something to excite our imagination.

When life makes us uneasy and nervous or anxious, or when we have a hard time coping with what we see, we look for escape.

Our salvation comes by way of the two-fer we get with food. It both offers a pleasurable escape and a comfort.

The comfort part is easy to understand. Food fills our tummy and takes away hunger. It also is associated with childhood memories of mother, her love and her food.

So when our ego needs comfort, it turns to the mother love that food represents.

The escape aspect is also easy to see, but has a more profound aspect to it. It is easy to see the simple fact that food offers a pleasurable diversion when, for example, we eat a nice meal, have a snack, or enjoy a sandwich with the Internet, newspaper, or television. In short, it is a pleasant break to eat.

But in a more profound sense, food also has a hypnotic quality. It ushers in dream time. We float away with our favorite food, and we are carried away from reality.

Watch people eating at the restaurant. As soon as they start eating, they are gone, off in a very private munching world.

We celebrate with food, but we also escape and console ourselves with food. When our life is not going well, when we have issues and problems, when we don't feel good about ourselves, when people are upsetting us--we turn to food for consolation and escape.

Food seems to understand us--just as a mother might have--comforting and forgiving us, and reassuring us that everything is alright. Just as sleep is an escape for some people, so is the food trance.

Here is another very important aspect of why we have such a relationship with food. Food fills the emptiness.

When we feel empty and unloved, many of us turn to food to love us. That's why many of us have food problems.

A nice young lady whose dad is not there for her might find a sort of substitute love in food.

A married woman, whose husband is not there for her, may find love in food.

A man, who was close to his mom, might now mother himself and cook for himself (thereby loving himself).

Of course, it is a small stretch to see how marijuana comforts and reassures certain people; or how another will turn to alcohol (a variation of food) to comfort himself. Cigarettes, coffee, soda or even sipping on bottled water all day offer an oral comfort reminiscent of our early food gratification and assurance.

The heroin addict even finds a sort of love in heroin, as it carries him away to his drug induced fog.

Here is a key principle to bear in mind: the human being is created by the Creator in His image and likeness. Our soul should be loved and reassured by its Creator.

But most of us do not have a bond with our Creator within. Most people have not really found Him (though some searching people will, and that is what I am trying to help you to do). Something gets in the way of being close to our Creator and having His love.

If you were to find this inner rapport with God, then you would not need the love of the world. You could be a good wife, husband, or neighbor, enjoying fellowship with others--but you would not need other's love. If you found the life of the spirit that comes from within, you would not need distractions, diversions, or escapes.

You would enjoy reality. You would live and move and have your being in the light and love of the Creator.

Life would be exciting in a quiet way, and you would receive an invisible comfort from being in the good graces of God.

You would still find a modest pleasure in food, friends, work, exercise and so on. But nothing would become too important. You could be moderate in all your ways.

We are separated from God by pride. We do not want to become still before the inner light of conscience and admit we are wrong. And because we are avoiding conscience, we can receive no comfort from conscience. Instead we have to keep running from reality into comforting arms of whoever or whatever helps us escape from conscience.

We are also separated from the love of God through resenting and judging others. We resent our mom, dad, husband, wife, or neighbor. We resent people for their errors and imperfections. And we harbor grudges against them.

This resentment and judgment of others separates us from the love of God. It says in the Bible: "You cannot hate your brother who you can see and love the Father you cannot see." It also says that if you do not forgive others, your Heavenly Father will not forgive you.

Next time you become angry and resentful--notice how you become hungrier and thirstier. Resentment and wrong living excite and awaken a lust for life. But the piper has to be paid. We lose the approval of God, and we become dependent on worldly comforts to soothe our pain. A wife can have food problems because she resents and judges her husband.

God is ever ready to love and help us, but we fend Him off by running from what we wordlessly know in our heart is right into the arms of external comforts.

So we become locked in a love/hate relationship with people, objects and substances. We resent them, and

then we love (need) them for the distraction or comfort value they provide. But when we accept their comfort, we then hate them for what they do to us.

This love/hate aspect is also seen in such things as binge eating. For example, food may represent mother and her will. And her will, which we once resented and struggled against, now is embodied in the food which we now struggle with.

Food also represents false love. Underneath mother's catering and food service there may have been a resentment of her husband, perhaps even of the kids. She may have worked and served out of guilt for resenting. She may also have provided her love food offerings to win your heart and turn you against your dad who she hated.

Eating her food meant accepting her will and going along with her secret resentment, judgment, and agenda. Years later, the adult child struggles with food, having the same relationship with that food that she once had with mother.

So, now perhaps you can see why struggle is not the answer. Understanding is the answer. The food mystery has the whole human race in its grasp. If you receive the message I offer with the right spirit, it might mark the beginning of a gradual return to a right relationship with food by way of a right relationship with God.

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Why Practice the Meditation Exercise

Problems begin on the outside but when we react to them emotionally they get on the inside. This is our biggest challenge—keeping it outside so it does not penetrate.

If we don't, we end up struggling with troubling memories, negative emotions, and terrible doubts.

If we resent them, that reaction is also a trauma that only lets them in. Then when we resent the memory, the emotion of resentment reinforces the memory.

We try distracting ourselves and fixating elsewhere, but all that does is permit what we are using as a distraction to also get to us. Moreover, while we distract ourselves, even more goes wrong during our period of unawareness. Finally, when we can't ignore the outside issue anymore because it has grown larger due to our inability to deal with it properly, we sit there and worry

about it. We just don't know how to be aware of issues without worrying or being upset by them.

Until we learn the secret of patient observation and detachment. Our work, our bills, our family problems, and daily irritations and injustices get inside, where they gnaw at us and make us upset until we feel like we're in a pressure cooker.

Finally, we might explode in anger and upset at others. This temporarily relieves the pressure, but it's a terrible injustice to others who are on the receiving end.

Sadly, it's most often our children or loved ones who bear the brunt of our pent up hostility.

When we allow others to get to us, they get inside us and then torment us from their new home inside.

Those who get to us often walk away feeling better, while we feel worse. We then bring the burden they laid on us home and then dump on our family. This is also an injustice.

In the same way that we let other's cruelty and injustice get inside us by our over-reaction, we also let problems and other pressures get inside us via the same mechanism.

For example, many people bring their work home with them in their head. They can't get their work off their mind. They are home in the body, but they are lost in thinking and basically unavailable for their loved ones. Similarly, bills, noisy neighbors, repairs, health problems, or even negative things we see or hear on the news get inside and make us preoccupied.

All of the outside things that leak inside cause us to dwell on them morbidly. Not only do daily upsets build internal pressure but they grab our attention and play upon the screen of our imagination. This ruins our precious peace of mind.

We forget to stop and smell the roses. We miss or only half notice many beautiful special moments our

kids or spouse bring to us. Unable to stop the mental squirrel cage of thinking, we ignore or give short shrift to our loved ones. They feel it and resent us.

We become so unaware that we make mistakes: upsetting our kids, hurting our spouse, driving right past our freeway exit or becoming accident prone, because we are lost in thought. These thoughts also tend to draw and maintain negative emotions, as we sit brooding and reliving the past and worrying about the future.

These negative emotions can lead to health problems. And soon we also have that to worry about too.

This is the vicious cycle of over-reacting, letting outside incidents get inside, losing ourselves in past and future, and dwelling morbidly and negatively in a cesspool of thought and emotion.

This vicious cycle is stopped by learning the secret of not reacting. This secret is learned in the stress reduction meditation exercise that we teach at the Center for Common Sense Counseling. By learning how not to react at the moment of temptation, we thus remain calm. The outside does not get inside, and our emotions remain calm.

By not becoming angry or upset, there are no emotions to feed the old traumatic memories, and we remain free to deal reasonably, patiently, and wisely with each new moment.

We are there for our family, and we have presence of mind to deal gracefully with new trials and tribulations that may come our way.

Many other emotions such as fear, anxiety, and depression arise from having failed in the past, which makes us afraid of another round of failing and even afraid of life.

Another dangerous emotion is that of resentment, which occurs when our ego can't stand and resents seeing another failing on our part.

We also resent being observed in the act of failing by others or by our conscience. We blame others, and when that doesn't work, we turn our resentment and blame on ourselves.

By practicing the meditation exercise, we can gain the presence of mind to stand back and observe the moment, see what is needed, and respond with reason and patience instead of with upset or resentment.

The triumph of responding properly and the delight of gaining understanding about ourselves and others lead to a procession of joys. Defeat turns to victory and fear to a new zest for life.

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The Secret to Life is in Response

Think about it this way. Plants respond to the sun; and when they respond, they take in the sunlight and then use that sunlight to make living substance and food. The living plant is an instrument of translation of the sunlight into tangible goods.

For this wonderful everyday miracle to happen, the plant must respond. A dead plant is incapable of responding; and so, nothing happens.

The lesson is quite clear: only a living plant can respond and make the good substance. A dead plant cannot respond.

Can you now see what Christ meant when He told people that they were dead in their sins? Somehow sin had rendered them incapable of responding to the Light of Truth. For all intents and purposes, they were dead.

Fortunately, some people were not completely dead. A part of them was still alive; and that part, upon hearing the words of truth from Christ, was able to respond. And in responding, they came back to life.

I suppose the living plant has no choice but to respond to the sun. It is its nature to respond to the light. Responding to light comes naturally to the plant.

Humans have a choice factor. It is hidden deep within the soul. And because of this choice factor, even those who are dead in their sins, should they hear the words of Truth and respond with belief and joy to the spirit behind the words, they awaken.

They change over from death to life, and begin to recover.

There is a beautiful fairy tale about Sleeping Beauty who awaited the kiss from the prince. Even so, many people sleep in their sins awaiting the kiss of the Prince of Peace.

I once heard of a holy church father who was found perfectly preserved over a hundred years after he had died. It was as if he were asleep, awaiting the call to wake him up.

Dear reader, for those of you who have begun to wake up, you will rush out into the world eager to tell others the delightful discoveries you have made. Do not be dismayed when you find that many people are not at all interested. Some will even be threatened or hate what you have to say. They do not want to be awakened from their sleep.

A few will respond. A few will hear the message and respond later, perhaps many years later. But the truth is: that most will not respond. Do not become resentful and do not chase after them. It is probably not in them to respond. Leave them alone. Let the dead bury their dead, said the Messiah.

For those who do respond to the truth, it enters them and leaves something of its spiritual nature in them.

Every time we respond to the Presence of Truth, something of it enters and changes us. A little piece of us that was of the world is replaced with a little piece of something heavenly. Part of us, which had been transmogrified, is changed back and rehumanized. Part of us that had become petrified comes back to life.

It takes a special love of truth that makes some of us to cry out from out of our gloom for Truth. Perhaps this love of truth is already implanted in us by the Creator.

Yet, we are all born in sin, we respond to the teases of the world, and add our personal sins to that we were born with.

In fact, we all have an inherited propensity to sin. We have a latent pride, which itself is of the devil who originally tempted the human race. This inherited pride is something inherited (we love to be praised and we resent being criticized) which responds to the temptation in the world. And this is where our troubles really begin.

If you can understand the analogy I gave about how it is the response of the living plant to the sun that permits the light to enter and be combined with matter to produce good, then you will be able to see how a similar process works in a negative way.

When we respond and react to tease on the outside, something of it enters and combines to produce a hell nature within us. If we did not respond to the tease, taunt, or challenge to our ego, then nothing of it would get inside. But when we respond, a little piece of the spirit behind the tease enters and then begins to work out its purpose of growing in sin, producing an environment it is comfortable in, and the teasing for life for itself.

The life of the plant depends on the sun and its light. The life of the soul depends on its sun. When Light from the Creator enters with its purpose and love, it is a creative and healing force. And the soul, content to live under the Creators influence, will receive all that it needs to live a happy, healthy and productive life. Perhaps even to live forever.

But the soul that defects from the light from the Creator must get its life from the dark light of the imagination, powered by the hellish spiritual influence.

This influence, or dark light, is a destructive force bringing harm to the person under its influence and it will try to harm others too. It thrives on the energies of intrigue and destruction. It steals life from the host, causing the host to have to recoup its losses from others.

Its purpose is destruction, and so it will lead the soul and bend it toward everything wrong and harmful. Having no life of its own, it will drain the soul. And then the person will be forced to go out and shock others and rob them of their soul life.

Every time you respond to temptation, a little bit of its nature and purpose enters and changes you for the worse.

When we do not have the will of God and understanding in our heart, then we have another will and another intelligence operating through us. It is a devilish intelligence that coaches and challenges you to reach for your egotistical desires. It is cunning and knows the hearts of men. It may even lead you into the appearance of worldly success, but at the price of your soul and eventual destruction. It has its own form of love.

It understands your ego needs, and it comforts your ego with consoling sensuality and permissiveness. It understands and condones your hatreds and judgments.

It provides sensuous pleasures to take away the pain and dull contact with reality. But it will torment you when you try to do right and break loose from it.

Though evil is invisible and cannot be tasted, touched or smelt, you will know that it exists when you see its nature, the nature of infernal eternal pride, take shape within you.

Fortunately, though we have all been led astray and infected with pride, the sincere soul begins to live anew when it responds to the spirit behind words of truth (such as these). Responding with joy to the Truth (instead of fleeing from it) the soul vivifies in the Light.

Welcoming the Truth (even though it is at times painful), good enters and seals out the bad.

Seeing its wrongs in the Light of Truth, the soul is sorry. And this process of repentance restores the soul to fellowship with the Creator and permits it to live life properly.

The good that takes place is like magic, not of personal efforts, but by the grace of God and our willingness to have Truth enter its life.

Each day, we meditate to renew our commitment to letting God do His will through us. And as we meditate, we download enough ethereal data, contained in the Light, to lead us to more realizations and discoveries throughout the day.

In photosynthesis, sunlight is made into chemical energy, such as glucose, to fuel life. It is well known that light has both wave and particle properties. Can you see the analogy with the Light we receive from our Creator within? Waves are capable of carrying information, as we know from cell phone and radio waves.

Could it be that the inner Light carries information, which then blossoms as insights, understanding and realization? Visible light has particle properties, such as

when light shines on a zinc plate and causes it to become positively charged.

Could it be that the inner light contains a special kind of energy (love) which can then motivate us to do good?

In the Bible, it speaks of the Word made flesh. Can you see how (just as the plant is the instrument of translation of sunlight into good) the human being is an instrument of translation of understanding and love from God into thought, word and deed?

This wonderful and blessed thing only happens when we give up trying to play God. As long as we judge others, willfully try to make things happen, and try to make ourselves good, we block the penetration and action of the light.

But when we humbly realize our helplessness, and when we are willing to do His will, then we open ourselves to receive the light which has positive effects on us and permits us to become literally children of the Light.

As the Lord said to Paul: "My grace is sufficient for thee; for my strength is made perfect in weakness." (2 Corinthians 12:19)

This process leads to discoveries, realizations, understanding, as well as the energy (love, courage, and kindness) to carry through with what we realize. The resulting act, word or deed is the completed action that forms and conditions the body to do good. And the good that happens becomes the reward for wanting God in our lives.

Can you see why faith without works is dead? Can you see why Paul said that unless we have love, we are nothing? Our love for God, love for truth, and love for our fellow humans make us aware of our weakness and helplessness. It makes us sense (without resentment) our inadequacy. It makes us realize that though we want

to do what is right by others, we do not even know what that right is. And so we cry out to God for answers.

This is the inclination of the soul that permits us to yearn for and then receive love from God. And the love from God, coming to the soul in the marvelous light, is the energy (which has understanding with it) that powers the actions that exemplify love.

This love from God is in answer to our yearning for Him. This love from God is not of ourselves. It does not originate with us (though it can flow through us). It is from God.

Up until the beginning of salvation and until we are graced to move and have our being in God's Light, our actions and words are motivated by fear, anger or desire. Our energy is animalistic and crude. It is fear, hunger or greed that moves us to act or speak with the energy of willfulness.

Cut off from intuition, we move from emotion, then thinking, then more emotion.

At best, our actions are well meaning but driven by animal emotion. Sometimes they are imitative, as we repeat what we have heard.

Unfortunately, most of our actions originate in a response to temptation or in fear or dis-ease.

The energy to move that comes from God is totally different from anything we have experienced before. In fact, it is not a feeling. It is a non-feeling. Being close to our intuition and sensing its promptings, we are delicately moved to act, and when we do it is without emotion.

If you begin meditating out of a sincere love of truth, you will be led through several stages. First you will discover how to stop reacting emotionally to everything. You will learn the secret of non-response, of standing back and observing without reacting to

what you see. This will permit you to calm down and become more centered. It will also permit you to see your own wrongs without over-reacting to what you see.

In the Light, you will experience the helpless sadness known as repentance as you see your prior errors. You will be grieved by what you see, yet you will also see that you cannot make yourself better. This helplessness (but at the same time unwillingness to abandon yourself to sin) will be a cry to God, Who will answer by removing the burden of dealing with the sin from you.

And in due time, He will also remove the sin.

The Light will restore you to health. It will restore order to your life. You will become a regular natural person, shriven of your sins. You will go about your business as a mom, dad, husband, wife, worker, or boss now doing things in a naturally right way.

You will make many discoveries as you go through the day. Always you will see principles more and more clearly. You will continue to see your own errors, but what you see will be increasingly less painful but more subtle.

Mostly the Presence of the Light will accompany you like a delicate strain of music. You will know it is there because it will restrain you from judging, deciding, reacting, and rushing into sin and error as you would have in the past.

You will still have problems or issues: but now you will be able to hold them as a question, waiting without anxiety for an answer or for the issue to resolve itself.

Increasingly you will be able to quietly say no to what you once found irresistible. Excessive eating, sweets, alcohol, entertainment, things to buy, and other unnecessary actions will gradually lose their appeal. You will find that you just naturally will not need them anymore.

The natural and wholesome pleasures of life you will be able to enjoy without guilt. You will know the measure of things, without needing to go overboard in indulgence, and without getting an extra ego charge out of things.

Life will become increasingly simple. From time to time, you may find yourself acting without the old natural emotions. You will just move, and it will be almost as if someone else were doing it.

Mostly you will experience the love from God as a chastening and restraining force, gently holding you back. You will also experience it as a stabilizing and calming Presence, giving you peace and a quiet sense of joy.

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The Way of Wisdom

The inner spiritual environment we fell from,
and the outer environment we fell into,
have two different ways of learning.

The outer way is learning through reacting,
compensating and adapting.
The inner way is the way of discovery and realization.

The outer way is concentrating, emotional reaction,
trauma, imprinting and memory.
The inner way is the way of de-fixating, of calm
observation,
and wordless realization.
It is seeing, believing, trusting, letting go,
and experiencing joy.

The outer way is the way of effort,
struggle, and memory.
It is the way of trying to remember

and trying to hang on.

The inner way is the way of letting go.

It liberates us from the need to try to hang onto a memory or insight.

It is trusting that the Light will always be there in our moment of need,

giving us to know what is useful at that moment.

The outer way is the way of doubt, worry and fear.

The inner way is letting go of memory and knowledge.

It is the way of faith, trust, and courage.

The outer way is the way of forced awareness, tension, and suspicion.

The inner way is the way of effortless awareness and watching without worry.

The inner way is knowing the Light is there

And trusting in it to always be there,

alerting us, guiding us and protecting us

In our next moment of need.

The outer way is the way of reacting and playing the other man's game.

The inner way is the way of inner motivation, and moving intuitively

in one's own time and space.

The outer way is being surprised by events and reacting.

The inner way is seeing a little ahead with foresight.

The outer way is mistrust, judgment, and looking for selfish advantage.

The inner way is the way of being preset

with the proper mindset (overlooking error)

and pre armed with the proper energy (patience).

The outer way is the way of failing and reacting,
then escaping into thought and imagination.
The inner way is living in reality in the eternal now.

The outer way is the way of discord,
tension, struggle and fatigue.
The inner way is the way of healing,
harmony and balance.

The outer way is attachment to people,
possessions and memories.
The inner way is detachment and healthy distance.
It is the way of attachment and rapport
with our Parent Spirit within
and living in His beautiful Light of truth and love.

The outer way is the way of clinging and worry.
The inner way is the way of
the light touch and true concern.
It is the way of true love
for our fellow human beings
emanating from calm patience
and waiting without worry.

The outer way is the way of withdrawal and defeat.
The inner way is the way of friendly neutrality,
True purpose and
fearless adventuring.

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Meditation and Anger Management

Let's face it: 99.9% of us get angry too easily. We mask our anger with a pasty smile on our face, or perhaps we repress it and walk away. But we are angry.

In fact, suppressed rage is one of the biggest emotional factors contributing to health issues.

Another thing we do is find a euphemism to describe our anger: we say we are "upset, nervous, tired, or disappointed." In marriage, years of suppressed anger can result in someone "suddenly" saying: "I need to find myself" or "I've changed." What they really mean is "I'm resentful." In other words, sadly, "I'm harboring secret hatred and judgment toward you."

Now let's get to the bottom line: if you have a problem with alcohol, drugs, food, or even internet

addiction, most likely it is a direct result of anger. How so?

When we are angry, we need something to distract us from the guilt and soothe our hurting and frustrated ego. We need something to take away the pent up hostility and drain us of tension.

Some people work off their hostility (which has its own problems). Many turn to booze, drugs, marijuana, or food. You see, when we become angry and full of rage, we become an animal.

The beautiful human qualities of graciousness, kindness, reasonableness, and magnanimity go out the window. In its place stands a hurting, inferior, rageful, resentful shell of a human, whose only relief is in escape and tension relief.

Some of us are even sneakier about our anger. We are secretly judgmental and resentful at others (especially our husband or wife). Sometimes we are even clever at making the other look wrong and then hating the other with a superior hate.

It's easy to upset your husband with little teases, nagging, insinuation, or confusion. He eventually becomes angry and then you can secretly hate him, judging his anger and failing.

It's easy to be cruel to our children, blaming and dumping on them until they become upset and express their frustration. Not having the advanced manipulative skill that the adult has, the child is foolish and clumsy in expressing his anger. This permits the parent to up the ante and punish the child.

But the manipulative spouse or parent does not get away with their cruel games without hurting themselves. Their cruelty and judgment bring condemnation from conscience. And conflict with conscience brings pain and a need for comfort. Again, the person turns for

comfort to food, drugs, alcohol, music, even religion misused.

I am trying to make you aware that anger is the result of judgment, willfulness, and selfish egotism. While it is true that your spouse or coworkers may be imperfect, even irritating--if you really had love, you would not resent them. The truly human person has patience. This patience comes from not having judged in the first place.

Someone once said that when we are wronged we cry out for judgment. When we wrong another, we cry out for mercy. As long as you are angry or resentful, you won't even see your own rudeness and inconsideration toward others. You are too busy judging others to see your own fault.

Recovery from food, drug, or other addictions means seeing, really seeing, why you needed the false comfort of drugs or the misuse of food. If you were not angry and upset in the first place, you would not need comfort and tension relief in the second place.

If you did not form secret judgments in the first place, you would not become angry. If you were not playing God and easily frustrated and angered when your will is not done, you would not become tense and needy of tension relief.

The problem now is undoubtedly that your wrong self craves and cries out for the false comfort and false deliverance of lowly things we have mentioned. You have fallen to become a creature that now craves the drugs and false comforts.

Change begins not with struggling with your lower nature and its lowly needs, but being able to stand back so that your soul can be objective to the lower self.

By now you know that struggling with your own lower self is just more of the wrong way of dealing with things that got you in trouble in the first place.

If your soul is ready to drop pride and be sorry for your cruel game playing and judgments, and if your soul is ready to admit it is wrong, then suddenly the proper meditation will work for you. You will be given the power to stand back and observe what is wrong with you without being involved in it. The power of observation is sufficient to begin a change for the better, beginning with your soul.

You will discover that you have the power to observe the wrong without becoming upset by what you see.

With no more emotion added, reason and patience come to the fore. You will have the power to calmly observe issues and to get better without any effort on your part, and this by the grace of God. It will be a gift to you for being patient with others. And when you are patient with others, you will also be able to be patient with yourself.

Once the soul reconnects to conscience, intuition, and the God of conscience, and once the soul is repented and experiences a profound regret, it becomes a friend of truth, a friend of conscience, and a friend of God.

Suddenly conscience becomes intuition again, a friend and presence we wish to walk with, not something to run from and avoid.

When you are a friend of conscience and humbled, suddenly you no longer become tense in the first place or angry in the first place. Without the build up of tension, there is no need for unnatural relief.

Suddenly the soul enjoys seeing the truth instead of wanting to run from it. The soul becomes incompatible with the old consciousness lowering activities.

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Meditate to Move With the Right Energy

When we are rushing for a goal, we move with a different energy than when we are calm. The trouble is—that once we start reacting to outside people, places and situations, we start responding to the will operating through them.

Your mom, for example, may have always rushed around busily. Perhaps she had to—both working at a job and taking care of home. Probably, she was also willful and nervous, and that was the source of her energy.

Whatever the reason, she always seemed in a hurry, and you followed suit.

In other words, you were not moving at your own pace, but at her pace.

In order to keep up, some sort of energy had to be exerted. Even if it was devoid of resentment or anger, it

was an effort energy that was a result of pressure. Thus you became programmed and conditioned to rush too.

Today, even 20 years later, you find yourself rushing hurriedly for no reason. It's the result of conditioning.

There is a second and equally important reason for living life at a pace that is tiring and somehow without ease. It is the result of goal seeking behavior.

I know that goal seeking is the gold standard of motivational theory. We are supposed to have goals for which we strive.

But I am here to say that goal seeking is the cause of our distress, sense of futility, unhappiness and ultimate demise.

We were meant to be inwardly impelled. When we forsake or fail to find the inner Light of intuition, we become outwardly directed.

When we make something (success, happiness, money, winning, popularity, career—anything) too important, we fixate upon it, and we come under the direction of the voice that promises our desire.

Under the spell of emotion and under the direction of our guide, we move excitedly toward our goal. We move excitedly, nervously, impatiently and guiltily toward the goal or whatever stands in for our goal.

It could be a car, a degree, a one night stand, a good time, money, a drug high, new shoes, revenge, or having someone tell us how wonderful we are. The energy of movement has to be emotion, not grace; and the guiding voice is not intuition or principle, but the clever voice of the seducer.

First the seducer speaks to us through his skills—impatient or ambitious parents, educators, motivators, advertisers, musicians, entertainers, and the worldly priestcraft. And when his spirit enters us, he speaks to us in our imagination with permissive logic and excuses about why we have the right to get what we want.

Finally he torments us in our mind for not trying hard enough. When we have thoroughly corrupted ourselves, he torments us with thoughts of doom and damnation.

Guilty and no longer living our own life, we have to keep moving and striving, lest we stop and have to face the truth about our driven banal existence.

Thoroughly externalized, most of us have forgotten how to move effortlessly, gracefully and inwardly impelled. Instead we are driven.

We are hypnotized by our goals. When our striving fatigues us, we find a false rest in more striving in games, gambling, video and the lust for knowledge to fill the senses and give us the hope of a cure or success.

Make no mistake about it: this harried, nervous pace that is the result of goal directed behavior as well as conditioning, will take its toll on your being.

In order to slow down and move with a different energy, you first have to become aware that you *are* rushing.

If you don't have any motivation or energy to move, it could be that you are tired after a lifetime of using the wrong energy. Or you are tired from tension that results from being pulled in different directions, and from the conflict over not knowing or doing what is right.

Incidentally, when we do something that is a joy to do (such as something that you really are interested in) it's not tiring or draining. But when energy is dredged up in response to other wills or agendas, it becomes drudgery and fatiguing. We may be hypnotized to move excitedly (and think it's something we enjoy), but the energy is not the same as what is truly inwardly motivated and loved.

If you reacted angrily, such as when you got upset or when you were criticized for being too slow, you started to rush unconsciously. In other words, your angry or resentful reaction resulted in the other's will by-passing

your own conscious control or censure, and directly instructing your body.

Your body started to become obedient to the pressure source. Your conscious control was also bypassed when you became resentful, because when you are resentful you are cut off from your own inner ground of motivation.

The resentful person may resist, but his body is, without his realizing it, coming under outside direction.

His body either conforms or resists (rebels), but in either case the body is reacting to and obeying outside direction. Since none of us wants to admit that we are not in control of our life, we make excuses and justify what we do when we are excited or pressured.

But the truth is that our conscious will was bypassed, and we moved under outer direction.

Later in life, you will find yourself rushing in certain situations. Or most likely, you will rush and not even realize it. Much of what you do is done without awareness.

There is another factor involved in our rushing. It is that we sense we are not living properly, we sense that we are not doing what we really should be doing, and we sense that we are reacting to outside pressures.

Sensing these things, we feel uneasy, anxious, and guilty. We have conflict, and so there is a tendency to rush to get it over with. As we rush, we are separated from conscience, so we become unaware of painful guilt, except as a vague anxiety. When we reach the goal we feel a temporary relief.

But soon conflict with conscience comes back, so we have to fixate on another goal and rush to complete it.

Remember—when you are moving under outside direction you are basically hypnotized.

You will feel pain and anxiety if you don't do what you have been ordered to do. Part of the pain is for "disobeying" the external programming and directive.

And part of the pain is the return of conscience when you slow down: awakening to an awareness of enslavement and wrong living.

Of course, the return of conscience is a good thing. But to the person who is not yet ready to repent and give in the conscience, it is unbearable.

So you see it all hinges on our attitude: wanting to be proud, or willing to admit wrong. Wanting to go on stumbling and striving egotistically in the dark to prove our own way, cling to some rag of pride, and get some perk from the system; or relent and let go and let God.

For the person who wants to come back to conscience, it is important to meditate so that the contact can be made and kept. Though attitude is the key thing; the proper technology is also important.

Proper meditation, for the rightly inclined soul, permits us to remain aware, so that we can see where we are reacting, and where our energy is wrong.

When you are aware, you are connected to inner intuition and the source of self control, and your consciousness can begin to positively affect your body.

Incidentally, if you begin to meditate properly, don't be surprised to start becoming aware of lots of reactions you didn't even know you had.

At first you may not have much control over some of the reactions (because of the conditioning). But the mere fact that you are observing them, now with the power of awareness, is a big plus. Just continue observing--standing in quiet disagreement with what you are observing. As time goes by, the awareness will foster a natural control without your having to exert effort.

As it is now, the outside affects your body. External people and circumstances have control over your body.

Most of us do not realize how little control we have: all we know is that we are easily upset, things go wrong, and we can't understand why. We do and say things we regret later. We buy things we don't need and take on obligations we later regret.

Yet we can't seem to stop ourselves from mistakes and upsets. In short, we are out of control.

Once you grasp the basic principle of being aware at all times, you will begin to observe your own actions, and you will be able to see which ones are not really your will.

If you are rushing for no reason or moving excitedly, it means that your body is responding to an outside event now just as it did before when it was programmed. Calm observation will give you back inner control, and soon you'll move with a proper energy.

If you are like most people, up to now the best you could do is try to control your reaction with suppression or self policing. On the surface you may have looked cool but underneath your body was reacting.

If you can learn the simple technology of self control, you will be able to modify your reactions naturally through observation and detachment. Reason and intuition will hold sway, so that you won't have to use painful suppression.

If you find yourself getting upset or angry in certain situations, it's because that is what your body did long ago when you resisted and fought someone's will being imposed on you. Now you unconsciously get angry at a situation, just as you did at a person who you were angry at. Whatever object or situation you are now struggling with is a stand in for the person who originally upset you.

It's not too big a stretch to see how we are also programmed to fail. A person can literally learn to mess up. This can occur for a couple of different reasons.

For example, rebellion, when done with the usual tension and hostility, is sure to result in mistakes.

Getting angry every time you are told to do something becomes a lifelong pattern, sure to result in trouble. Another person might become nervous and tense in the presence of an authority.

Nervousness and tension also contribute to mistakes.

Through conditioning, the body learns to become nervous and tense whenever any authority or performance situation is present. Fear of making mistakes only compounds the situation. The body can literally learn to recreate the exact same movements and energy as the first time, and this occurs unconsciously.

Another reason for messing up is that when we are pressured and can't cope, we might mess up just to make sure that they find someone else to do what we are having difficulty doing.

In a similar way, people learn to get sick, so as to avoid something they can't face or cope with. Again, the body literally learns to do this, and it happens subconsciously.

Sometimes there can be an ego involvement inasmuch as being sick, for example, can draw sympathy. And that sympathy is attention (perhaps craved attention) which is a reward. In this case, the sympathy is a reward that reinforces the sick behavior.

Another scenario is that a person might do something (like messing up) just to draw censure and criticism. In this case, the ego gets a subtle high from hating the cruelty of others.

When you start to become aware, you will notice something you are doing that does not make sense or is counter productive. By passive observation, you will

discover the ego involvement (such as resentment, judgment, or a reward). Letting go of this, you are then free to observe the body's faulty reactions out of existence.

Whether you are a people pleaser or resentfully rebellious--either way you are reacting and responding to outside people and situations just as you did when you were a little child and someone pressured or teased you. That mode of reacting is not good for you--which you sense when you become drained, fatigued, and nervous.

When you try to change your reactions egotistically, all you have are painful repression or avoidance behavior. Otherwise you just have to excuse and rationalize everything you do.

You must find your own ground of being from which to flow intuitively and gracefully. Not from pushing against things and not from buckling under to other's demands. You must find the energy of love and grace.

This energy, coming from a good inner source, will even give you the courage to say "no" with love to those who have learned to take advantage of you. You must learn how to resist without resentment.

As I mentioned in an earlier chapter, there was a wonderful television program called Kung Fu. It was about a monk from China who traveled around the old West and had many adventures.

The writers and the main actor did a fantastic job of showing how a person should live.

First of all, he loved what was right. He loved what was right so much that he even risked his life to see justice prevail and to help other people. He did what was right even though there was no advantage for him.

He lived intuitively and spontaneously. For each new moment he checked with his conscience and moved intuitively according to its delicate wordless dictates. He

did not react to tease, temptation, or provocation. He let tease and temptation pass.

When and if he moved, it was in his own time and space, and not in reaction to temptation.

I believe it is possible for each of us, living now in the 21st century to live and move and have our being gracefully, just as Caine, the Shaolin monk did in the Kung Fu Television Series.

If you sense that you are not living your own life, that you are somehow out of balance, pressured and never at ease, then you can be sure that you are moving with the wrong energy. Discover how to take control of your own life and emotions in an effortless way.

The energy of love is from God within, communicated to the soul that has found a rapport with the inner light and who makes delicately sensing what is right more important than anything.

But if, in the moment of stress or temptation, we make anything else more important than what we know in our heart is right, then our energy has to be ego face saving, ego survival, or ego advancement. The energy must thus be fear, anger, resentment, greed, or excitement.

Likewise, if we move hastily under outside seduction or pressure, not willing to wait for wordless intuitive guidance and the wind of the spirit, we also draw upon the energy of emotion.

Finally, if we get caught up in worldly matters or give sway to persuasive arguments, we lose touch with the inner way, and we become confused. We fall into doubt, and then are in danger of again moving under outside sway.

That is why it is important to begin each day with proper meditation, so that we may establish contact and refresh our commitment; then go out into the world pre-armed with mental distance. Not compelled or

misled to go the wrong way, you will be free to go the right way.

Here is a little secret. Because God does not violate our freedom and because He wants us to want to do the right thing, he will sometimes permit us to use some of our own energy to get the ball rolling. Then, at some point he will step in and help us out.

The initial movement, or precursor to movement, is an impulse to do right.

Then, the action or the words may flow out effortlessly, motivated by a desire to do what is right and energized by spiritual love. When we do or say something in this manner, it is almost as if someone else were doing it. It just happens effortlessly.

In a moment of great danger, for example, God may move directly upon the danger and you will be safe, having done nothing but watched from the neutral zone. Other times, God may act through you.

If so, your adversary will not be facing you but a force of incalculable power. And when the danger has been dealt with, you will feel as if someone else did it. You will have no sense of your own effort or power being involved.

But other times, our impulse to do what is right requires a small act of movement on our own powered by a little bit of our own energy.

It is something like lying in bed on some cold morning. You know you need to get up and go to work, but it feels good in bed. Somehow you stir yourself and overcome the reluctance. And when you find the energy to make that small initial movement, then the rest flows forth. The small initial impulse is like the kindling that starts the fire.

Notice how often Jesus would begin a conversation with someone by asking them a question. I suspect he already knew the answer. But by giving them a chance

to respond, he gave them a chance to obey him (by answering), a chance to respond to Him (which response is good for the soul), and a chance to invest a little bit of their own seed energy (like seed money) to begin the interaction.

Likewise, after having healed someone, He instructed the person to go and do something (such as wash, show himself to the priest in the temple, go and sin no more, and so on).

He thus gave the person a chance to obey Him and to form a beginning link of right action thenceforth.

Obedience completed the action, as well as beginning a chain of life giving and restoring actions.

When you meditate, you will often notice a reluctance to do so. It is best to quietly and gently overcome the reluctance and meditate anyway. That way you spend a widow's mite amount of energy to demonstrate your commitment to continue to have God in your life.

The main thing is the willingness to do what is right.

First comes the yearning for truth and a willingness to know the truth regardless of the consequences (to our ego comfort).

The sincere practice of the meditation implements the entry of truth and light into our gloom and heralds a change of our way of life. The first fruits of our journey is the process of repentance, where we see and mourn our wrongs.

Beginning each day with meditation vouchsafes our desire to continue our walk with God.

The understanding we "download" during meditation accompanies us throughout the day, where we are afforded the opportunity to bring a little light into an otherwise dark world.

God requires something of us. That is why we must sometimes expend our own money or energy to do what is right or see justice prevail. When we have

reached the end of our rope, then He takes over and gives us the strength, the wisdom, and the power to do what is required of us.

But if we hold back, fearing losing the approval of others and losing some perk; or if we hold back to preserve our money or our life, then we will never reach the point where our willingness to lose everything earns the help or blessings of God.

The Messiah said: “He who saves his life will lose it; but he who loses his life (for my Sake) will save it.”

We have to be willing to go all the way, risking losing everything. But if we are, we may not have to lose everything or even anything. The Bible is full of stories of people who had faith and in obedience or for righteousness sake at first appeared to lose it all. Instead, for their willingness to do right and obey God, they received an abundance of both material and spiritual rewards.

Here is a mundane but typical example of the importance of a willingness to go all the way. The parent who sees that his kids are listening to really violent and vile music must be willing to take the music away and risk being hated and thought to be a mean person. Yes, he may be rejected and the kids may side with the world and go that way.

Just like whistleblowers, who often end up being persecuted and losing their jobs, by standing for what is right, the husband and father might lose his family.

On the other hand, they may respond (perhaps later) to the love that comes through his standing for what is right. They may willingly come back in his good graces and put aside the music and drugs, out of love and respect for his noble stand.

If they do, it is a win-win for everyone.

But if dad or husband is weak and vacillates because he wants to be liked and doesn't want to rock the boat

and disturb his ego comfort, he will fail and the family will be hurt.

Just remember what I said earlier about meditating for the right energy. Dad's and husband's strong stand must be based on clearly seeing what is right and it must be done with the firmness of conviction but without anger or resentment. It must have the force of love in it.

So it is in life, we may have to lose something, perhaps everything, to stand for what is right. And sometimes we will lose everything.

But we may not have to lose everything. Often the error operating through its victim who it has captive will retreat. There is something magic that occurs when a person has resolve, even a willingness to die for what is right. The enemy will back down and the error will be held in check. Some of those who the error had enslaved will be set free and may even come over to the right.

You see, other people are not our enemy, but the error operating through them which has them captive is. That error has to be opposed, but not with resentment. If the error is defeated through facing the good resolve of love, the person is freed to respond.

We make the mistake of resenting the person, which works to the advantage of the error.

When it comes to our kids, for example, it is just a question of knowing what is right and setting limits.

Our kids, being young are impressionable, are easily influenced by others. They will obey the strongest influence. And if you as the parent, and especially as dad, are not the strongest influence, you will see your family conform to the world and be led into error.

The parent, especially dad, must stand for the right.

But to do so, he must know what is right. He must not doubt or vacillate. And he must stand with

conviction, not with anger or resentment. If he weakens and is unsure, if he is weak and wimpy or if he is angry and violent, he will fail.

And so it is in all our encounters with people. We must not resent them. Instead, we must hold up the Light.

Therefore meditate for mental distance. Meditate to know what is right, and meditate for the conviction and love to follow through and uphold the good.

"Take My yoke upon you and learn from Me, for I am gentle and humble in heart, and you will find rest for your souls.

For My yoke is easy and My burden is light." Matthew 11:29-30 (NASB)

"For this is the love of God, that we keep his commandments: and his commandments are not grievous." 1 John 5:3 (NASB)

Becoming a Friend of God

*Finding peace of
mind and courage
in an age of
anxiety*

Many of us have deep issues that we carry with us through life. We seek answers in the world, only to be disappointed or misunderstood. What is the meaning of life? Why am I here? Why do I keep messing up? Does God exist? If He does, will He forgive me? We also wonder about our relationship with others, a distance between ourselves and our father, or about issues in our marriage and family life. Take heart. The answers to your deepest questions and the solutions to your problems are within reach. Only a couple of things stand in the way. One is resentment. Another is a reluctance to find and trust what you know in your heart. This magical book will show you how to re-find intuition and the very secret to life.

Roland Trujillo, teacher, life coach, author and radio talk show host, introduces his new book



about spiritual recovery. For 20 years on the radio Roland has been helping people face and overcome some of life's toughest issues. Peace of mind, joy, hope and a productive life are just around the corner, says Roland.

Just learn to be more forgiving and open your heart to what you have always known deep down is right.

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