
 105. Maturity (Transformation) 

There must be a transition from childhood to maturity. That transition is commonly acknowledged as a stage in the psycho-physical development of the human being. It is called "adolescence".

Like childhood, this stage also tends to be prolonged indefinitely and, indeed, perhaps the majority of "civilized" human beings are occupied with the concerns of this transition most of their lives.

The transitional stage of adolescence is marked by a sense of dilemma, just as the primal stage of childhood is marked by a sense of dependence. It is in this transitional stage that the quality of living one's existence as a dilemma is conceived. It is the dilemma imposed by the conventional presumption of separate, egoic, independent consciousness — and, thus, separative habits and action. That presumption is (altogether) the inevitable inheritance from childhood — and its clear, personal comprehension, felt over against the childish urge to dependence, is what initiates the ambivalent conflicts of the phase of adolescence.

Traditional Spirituality, in the forms in which it is most commonly proposed or presumed, is a characteristically adolescent creation that represents an attempted balance between the extremes.

It is not a life of mere (or simple) absorption in the mysterious enclosure of existence. It is a life of strategic absorption. It raises the relatively non-strategic and unconscious life of childhood dependence to the level of a fully strategic conscious life of achieved dependence (or absorption). Its goal is not merely psychological reunion, but total psychic release into some (imagined or felt) "Home" of being.

There is a mature, real, and true phase of human life. Real and true human maturity is free of all childish things and free of all that is attained, acquired, and made in the adolescent adventures of conventional life.



In that mature phase, the principle of separation is undermined by means of Real "self"-understanding — and the mutually exclusive trinity of "God", "self", and "world" is returned to the Condition of Truth Itself.

In the maturity of human life, the "world" is not abandoned, nor is it lived as the scene of adolescent theatre, the adventure in dilemma. "God-Apart" occupies the child, and "separate self" occupies the adolescent — and both child and adolescent see the "world" only in terms of their own distinct limiting principle (or characteristic form of suffering).

But, in the mature human being, the "world" — or the totality of all arising ("subjective" and "objective", high and low), not as an exclusive "reality" but in Truth — is primary. In the mature individual, the "world" is (potentially) apprehended as a modification of the Single, Indivisible, Absolute, Non-separate Reality — implying no "separate self" and no "outside God". For such a one, the Absolute Reality and the "world" are not "different".

The Absolute Reality Is the Divine Nature, Condition, State, Form, and Process of all-and-All.

The Absolute Reality Includes all that is manifest, and all that is unmanifest — all universes, conditions, beings, states, and things, all that is "within" and all that is "without", all that is visible and all that is invisible, all that is "here" and all that is "there", all dimensions of space-time and All that is Prior to space-time. It is in

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childhood that the idea of "God-Apart", or "Reality-Beyond", is conceived. The sense of dependence initiates the growing sense of separate and separated "self" through the "experiential" theatre of growth.

The intuition of the Whole, the One, is the ground of birth — but "growing up" is a conventional pattern of initiation in which the sense of "difference" is intensified. At the conventional level of the life-functions themselves, there is a need for such functional practical differentiation. However, in the plane of consciousness, the presumption of "difference" gives rise to an unnatural adventure of suffering and seeking-in-dilemma.

The passage of childhood thus becomes the ground for the eventual conception of the mutually exclusive trinity of "God-Apart", "separate self", and "world-in-itself" (any "world", high or low).

The drama implied in the added presumptions of "independent self" and "objective world" is generated at a later phase of life than childhood. The child barely comprehends the full force of implication inherent in the concepts of "ego" and "world-of-things".

The child's principal concern is relative to the "God-Parent-Reality" (or That on Which all depends), and relative to his or her growing (but, as yet, not fully conscious) sense of separated "self"-existence. "Separate self" and "objective world" are yet hidden in unconsciousness for the child. They are (themselves) a mysterious and later comprehension of that which is (at first) only felt, not conceptualized, as fear and sorrow.

Therefore, the child is always grasping for permanent security in a non-differentiated, un-born bliss, wherein the threats implied in life are forgotten and unknown. Re-union through obedience is the manner in which the living child learns in secret, while the life that grows the child through "experience" continually demonstrates the failure of all childish seeking.

In the current exchanges about the True Way of life, people are alternately invited either to submit themselves in childish, emotional, and cultic fashion, usually by grace of "hype", to one or another glamorous tradition, personality, or possible effect, or else to assert their adolescent independence from any Divine Influence, Master, or Way by engaging in any one of the (seemingly numberless) cool, mental, and strategic "methods" of "self"-indulgence, "self"-absorption, "self"-help, de-programming, or certified sudden transcendentalism now available in these media-motivated times.

In the midst of the pervasive language of these offerings is all the implicit crawling fear of children and adolescents, surrounded by Parent, waiting for Wednesday, wasting weekends on authorities who preach against authority, or who promote peculiar enthusiasms for secret, unique, scriptural, and wholly fulfilling "techniques" for bodily, emotional, and mental absorptions in the One True Reality — which everyone advertises, but very few find sufficient. "Religious", "Spiritual", and "philosophical" revivals are so plastic and popular, as mindless as soap — and, yet, they seem always to distract the "world".

There are true and false (or fruitless) ways to live. There are partial revelations. What is only distraction and foolishness has always been part of the theatre of humankind. This need not be of concern, if the need for True Illumination is strong enough.

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What each one is obliged to do is to Realize, in his or her own case, a heart that is the center of one's life, that is neither "self"-indulgent nor foolish, and that is responsible only to Truth Itself.

"Experiences", high and low, are required by those who are still lingering in the conditions of their childhood and adolescence.

Everything a child does is a manifestation of one underlying presumption: dependence. When you are a child, the presumption of dependence is eminently realistic and useful. But it should be a temporary stage of psycho-physical life, in which one's functions are nurtured and developed in conventional ways. However, there is commonly a lag in the transition to adulthood, because of the shocks encountered in the immature attempts to function in the "world". Thus, to some degree, every adult lingers in the childhood presumption of dependence. And, insofar as adults are children, they seek to enlarge that personal presumption of dependence into a universal conception in the form of the "God-Cosmos-Parent" game — the game of dependence upon (and obedience to) That upon Which all depends.

That childish aspect in each individual always seeks to verify the condition of dependence in forms of safety and relative unconsciousness. That childish demand in every adult human being is the principal origin of exoteric "religion".

Exoteric "religion" is the search to be re-united, to "experience" the vital and emotional re-establishment of some imagined or felt condition (or state) of life that is previous to responsibility. It is the urge toward the parented, enclosed condition.

This urge always seeks "experiences", beliefs, and immunities as a consolation for the primitive cognition of fear and vulnerability. And the "Way" enacted by such a motivation is principally a game of obedience to parent-like enormities.