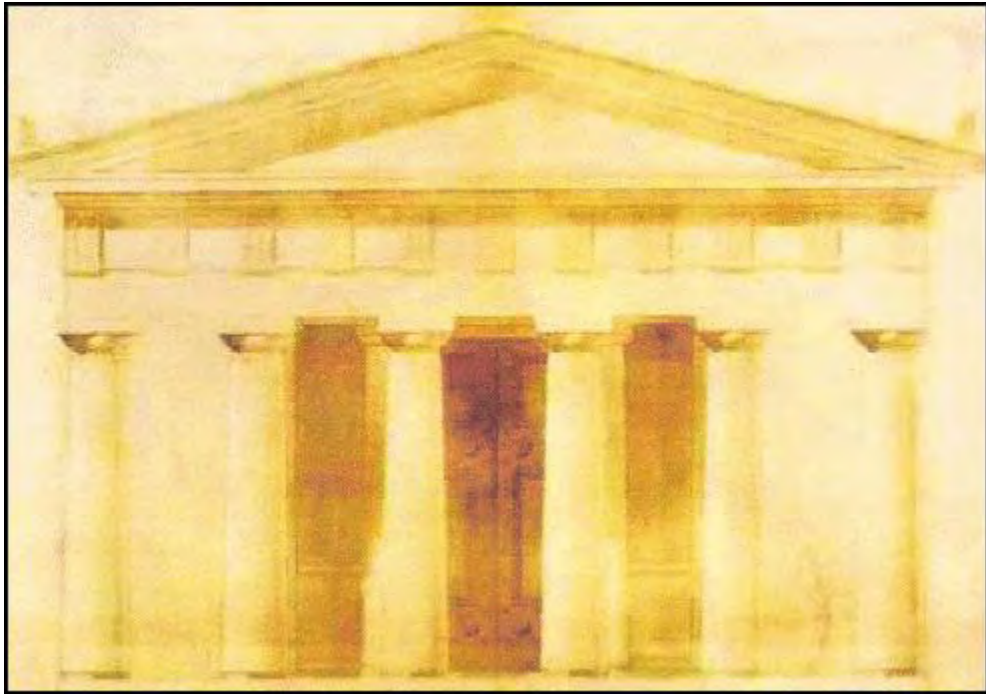


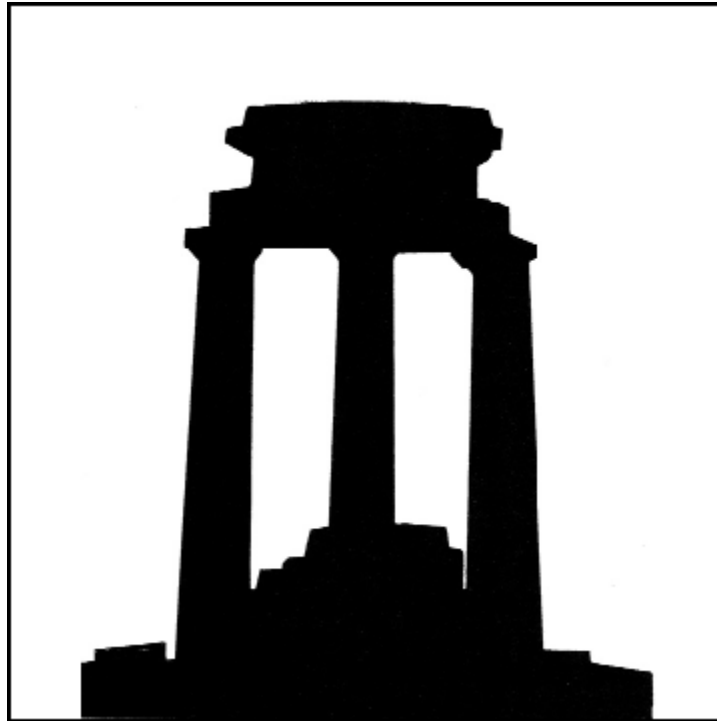
# ΕΣΟΤΕΡΙΚΟΣ

- ESOTERIKOS -

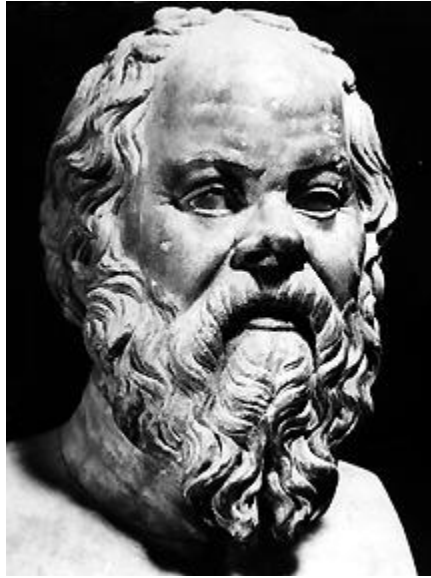
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**SOCRATES**  
(Spiritual Teacher) \*



Note: \* A true philosopher is any person who has attained "spiritual wisdom" and understand this to be the true purpose of life. The "lover" (seeker) of the transcendental spiritual state along with its "universal intuition" (wisdom) is the only person (male or female) developed (evolved) enough to guide others.

Correct synonyms are: Spiritual Mentor, Guru, Zen Master (Roshi) versed in the art of "Dharma Combat" which was called the "Socratic method" by the western schools of spiritual development.

The correct use of the "Socratic Method", a form of western style "Dharma Combat" is not intended to "win" an "argument". Its true use and value (when used by a virtuous person) is to confuse and stop the so-called "rational mind" of thinking (a sort of bio "computer freeze") in order that the questioner may "experience" his/her own pure consciousness. This may lead to an "intuition", which is from the universal mind or universal consciousness (which is inherent in all humans) and hopefully, the student/questioner may "experience" the truth of the fact that we (as humans) are "eternal beings" (spirit) and not individualized physical beings (an illusion or maya) as taught by Plato\* in the "allegory of the cave".

Note: \* Academy = Spiritual School (Ashram)

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# KNOW-THY-SELF

AS

ETERNAL SPIRIT

(means)

**"EXPERIENCE" THY SELF AS ETERNAL SPIRIT**

"and thou shall know all the mysteries of the Gods and of the universe."

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**ARETE**

**(from the Greek)**

**means**

**"ATTAIN YOUR HIGHEST POTENTIAL"**

**(PERFECT SPIRIT WITH UNIVERSAL KNOWLEDGE)**

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Philosopher, (Gr. Philosophos - Philos, loving, and sophos, wise.) One who is loving AND wise. Self-realization.

The non-exclusive, non-inward, native State of the Divinely Self-Realized Adept, Who is Identified Unconditionally with the Divine Reality, while also allowing whatever arises to appear in the Divine Consciousness (and spontaneously Recognizing everything that arises as only a modification of That One).

The Transcendental Self is intuited in the mature phases of the advanced stage of life, but It can be Realized at that stage only by the forced (or Grace-Given) exclusion of the phenomena of world, body, mind, and self. In "Open Eyes," that impulse to exclusion is unnecessary, as "the Eyes of the Heart Open" and Perfect Realization of the Spiritual, Transcendental, and Divine Self in the final stage of life becomes permanent and incorruptible by any phenomenal events.

Philosophy, the love of esoteric wisdom, not intellectual knowing; not the love OF wisdom, but an individual who has attained love AND wisdom, i.e., the state of divine-self-realization (Nirvana, Samadhi, Heaven, Moksha, Satori, Spiritual Enlightenment, Universal Love, Universal Wisdom, etc., etc.).

To KNOW-THY-SELF, as spirit and perfect understanding (wisdom).

Philosopher:

One who "rests" in the PRIOR state of SELF-REALIZATION as Eternal Spirit.

Philosopher: (as understood by the ancient Greeks meant)

"The pursuit of "knowledge for its own sake"

### **Socrates (470 ? - 399 ? B.C.)**

Socrates believed that he had received a calling (Spiritual Enlightenment, SELF realization) to pursue philosophy (the study of the inner spiritual SELF where all things are already known or recognized) and could serve his country best by devoting himself to teaching and by persuading the Athenians to engage in "self-examination."\* Any person who has a spiritual, religious or mystical experience of self-realization knows without a doubt that the gift or discovery of the true state of all human beings must be proclaimed. The tending to their souls (the "inner self" found in meditation and silence), is the only true purpose of life and the teaching of it once it is discovered or uncovered.

Socrates's idea that reality is unavailable to those who use their senses is what puts him at odds with the common man, and with common sense. Socrates says that he who sees with his eyes is blind, and this idea is most famously captured in his allegory of the cave, and more explicitly in his description of the divided line. The allegory of the cave (begins Republic 7.514a) is a paradoxical analogy wherein Socrates argues that the invisible world (spiritual consciousness) is the most intelligible ("noeton") and that the visible world ("(h)oraton") is the least knowable, and the most obscure.

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Socrates says in the Republic that people who take the sun-lit world of the senses to be good and real are living pitifully in a den of evil and ignorance. Socrates admits that few climb out of the den, or cave of ignorance, and those who do, not only have a terrible struggle to attain the heights, but when they go back down for a visit or to help other people up, they find themselves objects of scorn and ridicule.

According to Socrates, physical objects and physical events are "shadows" and just as shadows are temporary, inconsequential epiphenomena produced by physical objects, physical objects are themselves fleeting phenomena caused by more substantial causes.

The allegory of the cave is intimately connected to his political ideology (often said to also be Plato's own), that only people who have climbed out of the cave and "cast their eyes on a vision of goodness" are fit to rule. Socrates claims that the enlightened men of society must be forced from their divine contemplations and compelled to run the city according to their spiritual enlightenment. Thus is born the idea of the "philosopher-king", the wise person who accepts the power thrust upon him by the people who are wise enough to choose a good master. This is the main thesis of Socrates in the Republic, that the most wisdom the masses can muster is the wise choice of a ruler.

Let your light so shine before men, that they may see your good works and glorify your Father in heaven.

-Jesus, Matthew 5:16

The love of wisdom is not the love of intellectual knowledge, but is the love of the state or condition of BE-ing that produces transcendental wisdom (remembrance).

Philosophy is: the research and study on how to attain unconditional love and transcendental wisdom. The research and study of guiding others to their highest potential (Arete).

Every person has full knowledge of ultimate truth contained within...the soul needs only to be spurred to conscious reflection in order to become aware of it.

-Socrates

"The unexamined life is not worth living.

-Socrates

This statement by Socrates means that the ordinary life without the quest to KNOW-THY-SELF as eternal spirit is not worth living. It is the waste of the opportunity to truly understand and experience life IN the physical body, but not AS the body.

"As for me, all I know is that I know nothing."

-Socrates



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i.e., all I know now in my spiritual state, is the "understanding" of all things and that the knowing of all things in the intellectual state of mind was only the process of "naming" and creating concepts by the psychological ego-I, the personality of the physical body and brain (necessary for the physical body in a social structure, until it becomes obsessive-compulsive, but eventually must be transcended).

"No man does wrong knowingly."

-Socrates

Socrates makes this statement as he tries to explain the state of SPIRITUAL-SELF-REALIZATION (virtue) i.e., "TO KNOW THEY SELF" ...as eternal spirit (i.e., to EXPERIENCE they self as eternal spirit)...Once anyone attains this superior state, they do not relinquish it "KNOWINGLY" in order to fall back into the WRONG state of the psychological egocentric condition...the EGO-I or Sin (to miss the mark = i.e. the true SELF or soul becomes entangled and then identifies with the physical body self or psychological Ego-I of the body-brain.) Spiritual SELF Realization is the same as: Nirvana, Satori, Samadhi, the Kingdom of GOD, Heaven, Tao, At-One-Ment, etc., etc.

In Luke 9:62, Jesus makes the same statement when he says: "No one having put his hand to the plow (experiencing SELF-realization) and looking back (unsure of his new state and desiring to return to the familiar egoic state) is not fit for the kingdom of God.

No man does wrong knowingly.

Second example:

From the state of "knowing," or true knowledge, divine-SELF-realization, enlightenment, etc., etc. No one would do harm to any other human being, physically, mentally, or spiritual. One would not do harm to one's self either, for to do so would cause one to return back to the egoic state of mind, one would not be RIGHT MINDED (from Buddha) any longer. One would also be subject to the laws of KARMA, or UNIVERSAL ENERGY RESPONSE (from Taoism).

The aim of all knowledge\* is to raise us to the contemplation of the idea of 'good.' The source alike of being and knowing and the ideal philosopher is one whose goal, at the end of a life lived to the full, (attaining spiritual consciousness) is always a life of quiet, of indrawn stillness, of solitude and aloofness, in which the world forgetting, (the false egoic state) by the 'good,' (same as being born again) "that and that alone is really life."

-Plato

Wisdom is a condition in a being at rest.

-Plotinus

(rest = divine SELF realization)

## Plato

Plato's own theory of knowledge (insights obtained in a state of enlightenment, or SELF realization) is found in the "republic," particularly in his discussion of the image of the divided line and the myth of the cave.

In the former, Plato distinguishes between two levels of awareness: opinion and knowledge (i.e., observations and judgements made in the psychological egoic state of mind and the true knowledge which is obtained when one knows one's self as ETERNAL SPIRIT. True knowledge is to KNOW-THY-SPIRITUAL SELF. False knowledge is to know - conceptualize - everything else.)

Claims or assertions about the physical or visible world, including both common sense observations and the propositions of science, are "opinions" only. Some of these "opinions" are well founded; some are not. But none of them counts as genuine knowledge.

### "The Myth of the Cave"

The myth of the cave describes individuals chained deep within the recesses of a cave (the psychological egoic state of mind), bound so that vision is restricted. They cannot see one another (that is, they see only the outer form and individual egoic person and do not truly see the "divine quality" or "consciousness" in each other.) The only thing visible is the wall of the cave, upon which appear shadows cast by models or statues of animals and objects that are passed before a brightly burning fire. (The only thing visible to these egoic or unenlightened people is the imaginary quality of life which appears real to them but is actually a delusion, or what the Hindus called "Maya" and what Jesus called "Satan," the images of creation which are not real.) The imaginary objects which we, in an unenlightened state of mind perceive to be real and "solid" and "physical," are in actuality all produced by subtle light ("let there be light").

Breaking free (obtaining self-realization, Satori, Nirvana, Enlightenment, Heaven, Samadhi, etc.) one of the individuals escapes from the cave (psychological egoic state) into the light of day (enlightenment) with the aid of the son (becoming the "Son" of "God" and all things come to one's remembrance.)

That person sees for the first time the real world (the spiritual world) and returns to the cave with the message that only the things they have seen heretofore are shadows and appearances and that the real world (spiritual world found in enlightenment or/and self realization) awaits them if they are willing to struggle free of their bonds (their limited mentality in the psychological egoic state, or "sin").

This is the same teaching of Jesus, Lao Tzu, the Buddha, Mohammed and all other teachers who found their "way out" and tried to teach the truth of the life they had found (actually returned to).

There is another realm that is non-contiguous (not connected) with the material realm, a realm of form (spirit) which actually accounted for the form (energy) in which material reality manifested.

-Plato

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"All men seek 'good' (the form or state of the good, the true SELF) by nature."

-Plato

Virtue is knowable, the source of all virtue is knowledge.

-Plato

i.e., the state of spiritual-SELF-awareness is obtainable, the way to discover and obtain spiritual-SELF-awareness is through the practice of the "way," or meditation. "Understanding" is that knowledge (not intellectual knowing). "Understanding" is intuition, which is not a faculty of the brain, but is an expression of the inner soul, or spirit. Virtue, understanding, and true knowledge are the ACTUAL EXPERIENCE of Divine-Self-Realization.

The most vicious acts are done involuntarily.

-Plato

i.e., the most vicious acts of violence, physical or mental, is an act of a person in the lesser, or lower egoic, or egocentric state. The fallen soul, with its loss of remembrance as an eternal spirit, is now identified with and controlled (possessed) by the psychological personality, the ego-I, which now commits harm without the awareness of restraint of the spiritual self. Jesus said the same thing when He said: "Father, forgive them (the souls lost in confusion) for they (as sons of God) do not know (understand) what they are actually doing (from a spiritual point of view).

A soul that is lost in confusion, i.e., identified with the physical animal body-brain is like a person with an altered state of consciousness, a drug induced state, intoxicated.

"The soul is more important than the body."

-Plato

The purpose of the body is for the soul, the essence of God to experience life from the body, but not as the body. The sin of the soul is to become identified with the physical body and therefore casts itself out of spiritual self-awareness. (It casts itself, by itself, out of heaven, or the state of divine grace.)

"Sense is distinct from knowledge."

-Plato

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The knowledge (inferior or lower knowing) which is based on sensory perception, is subordinate to the intuition of true knowledge, which is of the soul, or spiritual. True knowledge is the spiritual "understanding" of things changeless and eternal. Sensory "knowing" is always in a state of perpetual flux (constant and ever-changing).

The dictum of Descartes: "I think, therefore I am," is not philosophically valid. The reasoning faculties cannot shed light on man's ultimate being. The human mind, like the phenomenal world that it cognizes, is in perpetual flux and can yield no finalities. Intellectual satisfaction is not the highest goal of the true philosopher or seeker of reality.

-Yogananda

### Self-Knowledge

J. Krishnamurti states:

The problems of the world are so colossal, so very complex, that to understand and so to resolve them one must approach them in a very simple and direct manner; and simplicity, directness, do not depend on outward circumstances nor on our particular prejudices and moods. As I was pointing out, the solution is not to be found through conferences, blue-prints, or through the substitution of new leaders for old, and so on. The solution obviously lies in the creator of the problem, in the creator of the mischief, of the hate and of the enormous misunderstanding that exists between human beings. The creator of this mischief, the creator of these problems, is the individual, you and I, not the world as we think of it. The world is your relationship with another. The world is not something separate from you and me; the world, society, is the relationship that we establish or seek to establish between each other.

So you and I are the problem, and not the world, because the world is the projection of ourselves and to understand the world we must understand ourselves. The world is not separate from us; we are the world, and our problems are the world's problems. This cannot be repeated too often, because we are so sluggish in our mentality that we think that world's problems are not our business, that they have to be resolved by the United Nations or by substituting new leaders for the old. It is a very dull mentality that thinks like that, because we are responsible for this frightful misery and confusion in the world, this ever-impending war. To transform the world, we must begin with ourselves; and what is important in beginning with ourselves is the intention. The intention must be to understand ourselves and not to leave it to others to transform themselves or to bring about a modified change through revolution, either of the left or of the right. It is important to understand that this is our responsibility, yours and mine; because, however small may be the world we live in, if we can transform ourselves, bring about a radically different point of view in our daily existence, then perhaps we shall affect the world at large, the extended relationship with others.

As I said, we are going to try and find out the process of understanding ourselves, which is not an isolating process. It is not withdrawal from the world, because you cannot live in isolation. To be is to be related, and there is no such thing as living in isolation. It is the lack of right relationship that brings about conflicts, misery and strife; however small our world may be, if we can transform our relationship in that narrow world, it will be

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like a wave extending outward all the time. I think it is important to see that point, that the world is our relationship, however narrow; and if we can bring a transformation there, not a superficial but a radical transformation, then we shall begin actively to transform the world. Real revolution is not according to any particular pattern, either of the left or of the right, but it is a revolution of values, a revolution from sensate values to the values that are not sensate or created by environmental influences. To find these true values which will bring about a radical revolution, a transformation or a regeneration, it is essential to understand oneself. Self-knowledge is the beginning of wisdom, and therefore the beginning of transformation or regeneration. To understand oneself there must be the intention to understand-and that is where our difficulty comes in. Although most of us are discontented, we desire to bring about a sudden change, our discontent is canalized merely to achieve a certain result; being discontented, we either seek a different job or merely succumb to environment. Discontent, instead of setting us aflame, causing us to question life, the whole process of existence, is canalized, and thereby we become mediocre, losing that drive, that intensity to find out the whole significance of existence. Therefore it is important to discover these things for ourselves, because SELF-KNOWLEDGE cannot be given to us by another, it is not to be found through any book. We must discover, and to discover there must be the intention, the search, the inquiry. So long as that intention to find out, to inquire deeply, is weak or does not exist, mere assertion or a casual wish to find out about oneself is of very little significance.

Thus the transformation of the world is brought about by the transformation of oneself, because the self is the product and a part of the total process of human existence. To transform oneself, SELF-KNOWLEDGE is essential; without knowing what you are, there is no basis for right thought, and without knowing yourself there cannot be transformation. One must know oneself as one is, not as one wishes to be which is merely an ideal and therefore fictitious, unreal; it is only that which is that can be transformed, not which you wish to be. To know oneself as one is requires an extraordinary alertness of mind, because what is is constantly undergoing transformation, change, and to follow it swiftly the mind must be be tethered to any particular dogma or belief,

to any particular pattern of action. If you would follow anything it is no good being tethered. To KNOW YOURSELF, there must be the awareness, the alertness of mind in which there is freedom from all beliefs, from all idealization because beliefs and ideals only give you a colour, perverting true perception. If you want to know what you are you cannot imagine or have belief in something which you are not. If I am greedy, envious, violent, merely having an ideal of non-violence, of non-greed, is of little value. But to know that one is greedy or violent, to know and understand it, requires an extraordinary perception, does it not? It demands honesty, clarity of thought, whereas to pursue an ideal away from what is is an escape; it prevents you from discovering and acting directly upon what you are.

The understanding of what you are, whatever it be - ugly or beautiful, wicked or mischievous - the understanding of what you are, without distortion, is the beginning of VIRTUE. VIRTUE is essential, for it gives freedom. It is only in VIRTUE that you can discover, that you can live - not in the cultivation of a virtue, which merely brings about respectability, not understanding and freedom. There is a difference between BEING VIRTUOUS and BECOMING VIRTUOUS. Being VIRTUOUS comes through the understanding of what is, whereas BECOMING VIRTUOUS is postponement, the covering up of what is with what you would like to be. Therefore in BECOMING VIRTUOUS you are avoiding action directly upon what is. This process of avoiding what is through the cultivation of the ideal is considered VIRTUOUS; but if you look at it closely and directly

you will see that it is nothing of the kind. It is merely a postponement of coming face to face with what is. VIRTUE is not the becoming of what is not; VIRTUE is the understanding of what is and therefore the freedom from what is. VIRTUE is essential in a society that is rapidly disintegrating. In order to create a new world, a new structure away from the old, there must be freedom to discover; and to be free, there must be VIRTUE, for without VIRTUE there is no freedom. Can the immoral man who is striving to become virtuous ever know VIRTUE? The man who is not moral can never be free, and therefore he can never find out what reality is. Reality can be found only in understanding what is; and to understand what is, there must be freedom, freedom from the fear of what is.

To understand that process there must be the intention to know what is, to follow every thought, feeling and action; and to understand what is is extremely difficult, because what is is never still, never static, it is always in movement. The what is is what you are, not what you would like to be; it is not the ideal, because the ideal is fictitious, but it is actually what you are doing, thinking and feeling from moment to moment. What is is the actual, and to understand the actual requires awareness, a very alert, swift mind. But if we begin to condemn what is, if we begin to blame or resist it, then we shall not understand its movement. If I want to understand somebody, I cannot condemn him: I must observe, study him. I must love the very thing I am studying. If you want to understand a child, you must love and not condemn him. You must play with him, watch his movements, his idiosyncrasies, his ways of behavior; but if you merely condemn, resist or blame him, there is no comprehension of the child. Similarly, to understand what is, one must observe what one thinks, feels and does from moment to moment. That is the actual. Any other action, any ideal or ideological action, is not the actual; it is merely a wish, a fictitious desire to be something other than what is.

To understand what is requires a state of mind in which there is no identification or condemnation, which means a mind that is alert and yet passive. We are in that state when we really desire to understand something; when the intensity of interest is there, that state of mind comes into being. When one is interested in understanding what is, the actual state of mind, one does not need to force, discipline, or control it; on the contrary, there is passive alertness, watchfulness. This state of awareness comes when there is interest, the intention to understand.

The fundamental understanding of oneself does not come through knowledge or through the accumulation of experiences, which is merely the cultivation of memory. The understanding of oneself is from moment to moment; if we merely accumulate knowledge of the self, that very knowledge prevents further understanding, because accumulated knowledge and experience becomes the centre through which thought focuses and has its being. The world is not different from us and our activities because it is what we are which creates the problems of the world; the difficulty with the majority of us is that we do not know ourselves directly, but seek a system, a method, a means of operation by which to solve the many human problems.

Now is there a means, a system, of knowing oneself? Any clever person, any philosopher, can invent a system, a method; but surely the following of a system will merely produce a result created by that system, will it not? If I follow a particular method of knowing myself, then I shall have the result which that system necessitates; but the result will obviously not be the understanding of myself. That is by following a method, a

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system, a means through which to know myself, I shape my thinking, my activities, according to a pattern; but the following of a pattern is not the understanding of oneself.

Therefore there is not method for SELF-KNOWLEDGE. Seeking a method invariably implies the desire to attain some result - and that is what we all want. We follow authority - if not that of a person, then of a system, of an ideology - because we want a result which will be satisfactory, which will give us security. We really do not want to understand ourselves, our impulses and reactions, the whole process of our thinking, the conscious as well as the unconscious; we would rather pursue a system assures of a result. But the pursuit of a system is invariably the outcome of our desire for security, for certainty, and the result is obviously not the understanding of oneself. When we follow a method, we must have authorities - the teacher, the guru, the saviour, the Master - who will guarantee us what we desire; and surely that is not the way to SELF-KNOWLEDGE.

Authority prevents the understanding of oneself, does it not? Under the shelter of an authority, a guide, you may have temporarily a sense of security, a sense of well-being, but that is not the understanding of the total process of oneself. Authority in its very nature prevents the full awareness of oneself and therefore ultimately destroys freedom; in freedom alone can there be creativeness. There can be creativeness only through SELF-KNOWLEDGE. Most of us are not creative; we are repetitive machines, mere gramophone records playing over and over again certain songs of experience, certain conclusions and memories, either our own or those of another. Such repetition is not creative being - but it is what we want. Because we want to be inwardly secure, we are constantly seeking methods and means for this security, and thereby we create authority, the worship of another, which destroys comprehension, that spontaneous tranquility of mind in which alone there can be a state of creativeness.

Surely our difficulty is that most of us have lost this sense of creativeness. To be creative does not mean that we must paint pictures or write poems and become famous. That is not creativeness - it is merely the capacity to express an idea, which the public applauds or disregards. Capacity and creativeness should not be confused. Capacity is not creativeness. Creativeness is quite a different state of being, is it not? It is a state in which the self is absent, in which the mind is no longer a focus of our experiences, our ambitions, our pursuits and our desires. Creativeness is not a continuous state, it is new from moment to moment, it is a movement in which there is not the 'me', the 'mine', in which the thought is not focused on any particular experience, ambition, achievement, purpose and motive. It is only when the self is not that there is creativeness - that state of being in which alone there can be reality, the creator of all things. But that state cannot be conceived or imagined, it cannot be formulated or copied, it cannot be attained through any system, through any philosophy, through any discipline; on the contrary, it comes into being only through understanding the total process of oneself.

The understanding of oneself is not a result, a culmination; it is seeing oneself from moment to moment in the mirror of relationship - one's relationship to property, to things, to people and to ideas. But we find it difficult to be alert, to be aware, and we prefer to dull our minds by following a method, by accepting authorities, superstitions and gratifying theories; so our minds become weary, exhausted and insensitive. Such a mind cannot be in a state of creativeness. That state of creativeness comes only when the self, which is the process of recognition and accumulation, ceases to be; because, after all, consciousness as the 'me' in the centre of recognition, and recognition is merely the process of the accumulation of experience. But we are all afraid to

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be nothing, because we all want to be something. The little man wants to be a big man, the unvirtuous wants to be virtuous, the weak and obscure crave power, position and authority. This is the incessant activity of the mind. Such a mind cannot be quiet and therefore can never understand the state of creativeness.

In order to transform the world about us, with its misery, wars, unemployment, starvation, class divisions and utter confusion, there must be a transformation in ourselves. The revolution must begin within oneself - but not according to any belief or ideology, because revolution based on an idea, or in conformity to a particular pattern, is obviously no revolution at all. To bring about a fundamental revolution in oneself, one must understand the whole process of one's thought and feeling in relationship. That is the only solution to all our problems - not to have more disciplines, more beliefs, more ideologies and more teachers. If we can understand ourselves as we are from moment to moment without the process of accumulation, then we shall see how there comes a tranquility that is not a product of the mind, a tranquility that is neither imagined nor cultivated; and only in that state of tranquility can there be creativeness.

-J. Krishnamurti

The theory of forms by Plato, is the theory of spirit and energy.

The true reality is spirit, or consciousness. The force, or energy of spirit manifests and materializes as the material realm. The material realm is a "secondary reality," i.e., it is not truth. Truth is something that cannot change. The material realm is constantly changing. Only consciousness in the form of universal self-awareness never changes.

Plato states that souls originate in this 'Platonic Heaven' and have recollection of it even in life.

When a person attains (actually returns to) spiritual self-realization, even if only for a moment (a satori), they are having a "recollection" of the (and their) spiritual state, or condition (as called Nirvana, Samadhi, Tao, Heaven, etc., etc., etc.).

A true philosopher must first attain (actually return to) the state of spiritual-self-awareness, in that superior state of be-ing one does not need to "know" anything; one already understands (intuits) all things. Meditation (the Greek mystery schools) is the way to attain (return to) one's true and natural (prior) self. Meditation is the shutting down of the body and brain and the intellectual mind (function) until one experiences a pure state of consciousness which is superior to the lesser consciousness of the physical animal body (a divine animal, holy temple, etc., etc.).

True philosophy is the study and research (meditation) of the nature of knowing one's self to be eternal spirit, without the necessity of any religion.

Philosophy is the love of the superior state of spiritual self-realization with the wisdom of intuition, insight and is truly "one's first love."

The Socratic method of "dialektics" is the same as the "dharma combat" of an enlightened zen master. The true purpose of "dialektics" and "dharma combat" is to tear down the mental structures (concepts) of the



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intellectual mind (function) in order to reveal the truth, and hopefully to get the other to EXPERIENCE the truth, which is to KNOW-THY-SELF to be eternal consciousness (spirit).

The term "knowledge" used by Socrates is referring to the spiritual knowledge (spiritual knowing, or intuition) of understanding after one achieves the state of spiritual self awareness and not the artificial knowledge of the conceptual mind or the intellectual capacity of the physical brain (a bio-computer).

Logic is the branch of philosophy concerned with analyzing (or knowing) the rules that govern correct and incorrect reasoning, or inference. It was created by Aristotle, who analyzed terms and propositions and in his "Prior Analytics" set out systematically the various forms of the "Syllogism." This work has remained an important part of logic ever since.

In "METAPHYSICS" by Aristotle, it reads: "ALL MEN BY NATURE DESIRE TO KNOW." Aristotle is called "the father of those who know." Is Aristotle referring to the animal body-brain which seeks to know and name things or the spirit which seeks to know itself? If the former is correct, then Aristotle did not understand the teachings on SPIRITUAL-SELF-REALIZATION, much less attain it. If the latter is correct, then there is a gross misinterpretation or a distortion of the facts by those who seek to control others in the name of KNOWLEDGE. Is there a difference between "NATURAL LOGIC" and "artificial LOGIC?"

Is the outcome of "natural logic" a free and well ordered society?

Is the outcome of "artificial logic" a well controlled society?

What is the source and essence of "true logic?"

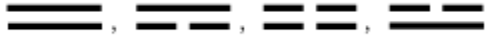
What is the source and essence of "artificial logic?"

Aristotle was a student at Plato's Academy, and it is known that - like his teacher - he wrote dialogues, or conversations. NONE OF THESE EXISTS TODAY. The body of writings that has come down to the present probably represents lectures that he delivered at his own school in Athens, the Lyceum. Even from these books the enormous range of his interests is evident. He explored matters other than those that are today considered philosophical. The treatises that exist cover logic, the physical and biological sciences, ethics, politics, and constitutional government. There are also treatises on 'The Soul' and 'Rhetoric.' His 'Poetics' has had an enormous influence on literary theory and served as an interpretation of tragedy for more than 2,000 years.

In his metaphysics, Aristotle argued for the existence of a divine being, described as the Prime Mover, who is responsible for the unity and purposefulness of nature. God is perfect and therefore the aspiration of all things in the world, because all things desire to share perfection. Other movers exist as well - the intelligent movers of the planets and stars. The Prime Mover, or God, described by Aristotle is not very suitable for religious purposes, as many later philosophers and theologians have observed. Aristotle limited his "theology," however, to what he believed science requires and can establish.

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Note: The earth (not the planet) air, fire and water of the Greeks is the same as (the four basic combinations of yin and yang used by the ancient taoists to describe creation) and is also the same four forces in modern science (i.e., strong nuclear force, weak nuclear force, electromagnetism and gravity).



The brain thinks it KNOWS what something IS by naming it, and the naming of all of its parts, along with a list of the objects' functions and man-made specifications.

The universal mind UNDERSTANDS all things by intuition, because the universal mind, or spirit IS all things.

Lao Tzu (and many other ancient spiritual scientists) knew that: All the different varieties of life, all vegetation, different kinds of stones and rocks, and all the geographic features of the earth are the images, symbols and energy manifestations from all the stars, constellations, and heavenly bodies of the universe. They function as "stations" or "assembling places" (or even museums) of all the various energies of the universe. An individual's very being is also composed of all the various energies of the universe.

-Chapter 62 of the Hua Hu Ching

There is a world of difference between knowing (artificial naming) and UNDERSTANDING (true knowledge).

Only those who seek the higher states of being - consciousness (spiritual perfection) for themselves and others are qualified to be the heads of state or of an ACADEMY (ancient spiritual school/ashram). The remainder of humanity is not yet ready because it is preoccupied, dominated and finally possessed by the MECHANISMS or basic MECHANICS of the lower EGO-I mind and mentality (the bio-computer brain and biological impulses) and therefore wastes its precious life, not "EXAMINING," but lost in the world of commerce and mercantilism (money-changers). There are those who do "work for a living," but are qualified to teach because their HONEST physical and spiritual work is offered in support of others. Was it not a simple "carpenter" that taught the world that "THE KINGDOM OF GOD IS WITHIN YOU" (Luke 17:21) and was it not a simple "stone cutter" who taught to anyone who would listen to: "KNOW-THY-SELF" as eternal spirit (i.e., experience they-self as eternal spirit).

If there needs to be a reason to create a "class" (caste) distinction in human society...then let humans be classified on not what they do to survive...but in the class of "THOSE WHO TAKE" and the class of "THOSE WHO GIVE."

The more specifications that are added to an object, the more the brain "thinks" (actually assumes) it knows the object, and is now the master of that object.

The universal mind (spirit) does not have a limited brain (or need one).

## Mind vs. Intelligence

The reason we are so confused, misdirected, and unspiritual is that our consciousness has been made to adapt to the views of men who have not been Enlightened by the Realization of God. We are a mind rather than intelligence. We do not openly Commune with what Is, and the One Who Is. Therefore, we must be liberated from false adaptation and self-defense, and we must be restored to the primal or ecstatic disposition of Divine Ignorance in the midst of all conditions. Then we do not resort to man and mind, but we are sensitive to conditions themselves, prior to speech and self. The brain and nervous system can then Commune, or Abide in unobstructed continuity, with the Current and Process of Existence, and the Great Secret will be revealed to consciousness.

## There is Only One Truth

Every level of understanding can be argued coherently. Every stage of life is true within its own limits. But the Perfection of understanding, practice, and sacrifice is Realized only in the seventh stage of life. Therefore, all knowledge, all order, and all attainments must yield to the Wisdom of Perfection, the Wisdom of all Adepts in the seventh stage.

## The False Religion of Scientific Knowledge

Scientists tend to imagine themselves to be "humanists," or individuals who possess a superior regard for the well-being of mankind. Indeed, organized groups of scientists commonly promote themselves as a kind of independently superior and humanistic conscience, whereas in fact their general effect on the world is often quite the opposite. (At the very least, their effect is no more superior or ultimately beneficial than that of any other organized and socially powerful point of view, past or present.)

The scientific establishment has been organized in league with the highest levels of concentrated political, economic, and propagandistic power in the world today. Science is simply the primary method of knowing in modern societies, and its rule is established in no less an irrational and authoritarian manner than was the case with any religious or philosophical principle that ruled societies in the past.

The method of science has now become a style of existence, a mood or strategy of relating to the world and to other human beings. That method now describes the conventional posture taken by "Everyman" in every form of his relationship to the conditions of existence. Science has become a world-view, a presumption about the World-Process itself. It has become a religion, although a false one. And modern societies are Cults of this new religion, although a false one. And modern societies are Cults of this new religion. Can this new religion establish us as individuals and communities in right relationship to each other and to the World-Process? Absolutely not! Science is only a method of inquiry, or knowing about. It is not itself the right, true, or inherent form of our relationship to the conditions of existence. No matter what we may know about the conditions of existence, we cannot account for existence itself. And we are, regardless of our personal and present state of knowledge about the natural mechanics of the world, always responsible for our right relationship to the various conditions of experience, to the beings with whom we exist in this world, and to the World-Process as a whole.

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Relationship is inherently and perpetually a matter of individual responsibility, founded in intuition, prior to the analytical mind.

The method that is science is inherently incapable of establishing us in a right relationship to the conditions of existence. Love and self-transcendence are realized outside or prior to the play of conventional knowledge. The scientific method is not a moral or a spiritual and intuitive disposition. It is a strategy for acquiring objective knowledge. If it were a moral disposition, then scientists would all be great moral beings. But in fact, the daily application of the scientific method is not itself a moral practice, or a kind of meditation that transforms the practitioner. Rather, the application of the strategy of scientific inquiry is only a special intellectual discipline, and it forever stands outside the higher intuitive and radical psycho-physical processes whereby the individual may be transformed in either evolutionary or moral or spiritual terms.

Those who embrace the attitude of verbal thinking, observing, analyzing, comparing, categorizing, and so forth must understand that to do so is not the same thing as to exist and live in the most fundamental and responsible terms. Rather, it is merely a way of observing and verbally considering the patterns of phenomena, in order to know about them. And if one abandons the fundamental process of self-transcending Communion and unity with the World-Process, and opts instead and exclusively for the position of the separated analytical observer, then one begins to operate in defiant opposition to the primary conditions of human existence.

Science must again become simply a method of inquiry, and it must be renounced as the universal style of our very relationship to the conditions of existence. It must cease to characterize the totality of Man himself. Rather, it must again become an "employee" of Man - a specialized instrument for certain kinds of work. Otherwise, Man will cease to be capable of either the moral or the spiritual and evolutionary exercise of personal responsibility.

The verbal mind, or the left hemisphere of the human brain, is not suited to be the Ruler of Man. It is only an attribute or potentiality of Man. Therefore the "urge" to science, which is the ultimate method of the analytical or verbal mind, must be disciplined and held in right perspective by a higher or more complete understanding. Every exercise of a part of Man must be understood relative to Man as a whole, and submitted to the process and ultimate Condition that includes and involves Man prior to all his knowledge.

The right hemisphere of the human brain was once the Ruler of Man, in early societies founded in the methods of magic, psychism, and a truly active and inward religious consciousness. But the method of psychic inquiry proved to have severe limitations, because of the variables involved in personal subjective processes and the competitive conflicts between societies organized around different historical accumulations of conventional religious belief. Therefore, the functions of the left hemisphere of the human brain began to evolve and to achieve cultural prominence. And now they are the dominant characteristic of modern verbal and analytical Man. But the results of the dominance of the left brain are equally as limited, troublesome, and psychologically devastating as the results of dominance by the right brain.

The right-brained or "oriental" Man enjoys psychic attunement with the World-Process, but he cannot differentiate himself sufficiently to acquire responsibility for his destiny in the natural world of psycho-physical phenomena. And the left-brained or "occidental" Man, even though he is committed to responsible analysis of

natural phenomena and control over the laws that govern the World-Process, is incapable of the higher morality or disposition of self-surrender, self-transcendence, psychic illumination, and participatory Communion with the Radiant Transcendental Reality that may be intuited to be the Truth of the World-Process and the Source of the Happiness of Man.

Therefore, we must awaken from our solid pose of intellectual superiority and our irrational belief that knowledge about the processes of natural phenomena makes a superior humanity. A superior humanity will not be derived from authoritarian scientific decrees, imposed through powerful technologies. Man cannot live happily, nor survive long, without the intuitive certainty of Transcendental Love, or Spiritual Communion with Divine Power, Bliss, and Purpose. Without higher religious consciousness (free of the dogmatic nonsense of conventional religious beliefs), the future made by scientific acculturation is an abominable fiction, a mechanical contrivance in which Man is, paradoxically, both satisfied in his desires and desperate in his being.

The Wisdom of transforming our disposition before we fail is considered disdainfully by the popular and intellectual mentalizing of this day. Everyone is endlessly chatting, comparing concepts, looking for consoling pleasures, fascinations of mind and body. Everyone is possessed by a lust for knowledge about the natural world and about the experiential mechanism of Man. But it seems that very few are interested in being Man at this present time. Very few seem willing to accept the discipline that is the totality of Man and to fulfill the destiny of personal transformation in bodily, emotional, psychic, mental, and Transcendental unity with the Radiant Mystery of the World-Process, which is eternally prior to all our knowing.

-Franklin Jones

### Religious Stupidity and Scientific Genius

The age in which we live is culturally distinct from times past, in which tribal and nationalistic movements, founded in ancient popular ideas and ideals, produced society, and politics, and religion. The Age in which we live was brought into being with the worldwide emergence of the industrial technologies of scientific materialism. Therefore, mankind has lately been obliged to root itself in the disposition of larger purposes, and our concept of the future must be projected against the infinite scale of the total universe, rather than the provincial scaled represented by gross self-interest, ancient tribal and national divisions, or even the scale represented by the Earth or by Man himself.

The broad political, social, and technological movements associated with our Age would inevitably draw mankind as a whole into the most sophisticated universal order, founded upon the more or less exclusive and even esoteric influence of the sciences. I say "esoteric" influence because the knowledge represented by scientific disciplines is not truly popular knowledge. It is the kind of knowledge that, because of its special intellectual, educational, and industrial requirements, may be fully acquired and possessed and used only by the very few. And, therefore, since knowledge is the measure of power in any Age, scientists, along with their academic, technological, and political extensions in the common domain, are tending to acquire the positions of power in this new Age.

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In contrast to such men of power, I speak for the primary element inherent in all human experience, knowing, and culture. That element inherent in all human experience, knowing, and culture. That element was allowed a level of acknowledgement and even primacy in Ages past, but in this new Age of scientism it has been propagandized out of the mainstream of human understanding and acculturation. I speak for the truly religious or spiritual dimension of our conscious existence. What is commonly recognized and sometimes defended as religion in our Age is only the most superficial and factional and often dim-minded and perverse expression of ancient national and tribal cultism. Therefore, I speak for the Truth of religion and spirituality in the highest, most universal, discriminative, benign, and rightly esoteric (or profound) sense. And, like Teachers in Ages past, I am not merely a scholar or a worldly revolutionary, but I come full of spiritual experience and hard-won understanding and the powers of blessing that Radiate through Man in the Presence of the Living God.

The popular apologists of our academic and scientific culture argue for a human future that is founded entirely upon the rule of scientific materialism. If they consider or honor religion at all, it is almost invariably and superficial and factional exotericism of the "great religions" (which are nothing more than the historically dominant cults). Therefore, true or ultimate religion, or the universal spirituality of the Adepts (which was the foundation of all great religious movements of the past), has not yet emerged in our Age as a dominant cultural influence, and the prospect of a future human culture founded upon a new religious and spiritual understanding of Man in the universe is not yet seriously contemplated in the popular realm. Indeed, the Adept, or spiritual genius, is, in our Age, as subject to abuse by the dominant worldly and cultic powers as in any previous Age.

Consider this. In the Age of worldwide political and social interdependence, of super-technology space migration, and the atomic bomb, and of esoteric sciences of the kind initiated by intellectual geniuses such as Einstein, the people must not fail to be equipped with a true, practical, supremely intelligent, universal, and full esoteric understanding and practice of spiritual religion. If they remain in the embrace of the archaic, myth-laden, exoteric, divisive religions of the past, they will only be subject to exploitation and negative dominance by the superior esotericism and popular persuasiveness of scientific materialism. To persist in the old cults is, in effect, to be bereft of religion in the Age that is upon us.

-Franklin Jones

In the physics of the worlds, ether or functional energy is the senior and most subtle of the gross elements, which also include solid, liquid, fiery, and gaseous substances (the ancient esoteric elements of earth, water, fire, and air). Ether, the most subtle state of gross or material appearance, is the all-pervading element of the physical universe, analogous to space itself. The etheric dimension of force or manifest light pervades and surrounds our universe and every physical body. It is the field of energy, magnetism, and space in which the lower or grosser elements function. Thus, your "etheric body" is the specific concentration of force associated with and surrounding-permeating your physical body. It serves as a conduit for the forces of universal light and energy to the physical body.

In practical terms of daily experience, the etheric aspect of the being is our emotional-sexual, feeling nature. The etheric body functions through and corresponds to the nervous system. Functioning as a medium between the conscious mind and the physical being, it controls the distribution and use of energy and emotion. It is the

dimension of vitality of Life-Force. We feel the etheric dimension of life not only as vital energy and power and magnetic-gravitational forces, but also as the endless play of emotional polarization, positive and negative, to others, objects, the world itself, everything that arises.

"Prana" is a Sanskrit term meaning "life-energy" or life-force. In yogic esoteric teachings, "prana" is also a specific technical name for one of a number of forms of etheric energy in the bodily being. The term here more generally, in reference to the whole dimension of living energy that pervades and sustains the physical and vital processes of Man. Thus, "prana" is the manifest life-energy. It is an aspect of the Transcendental Current of Life, which is All-Pervading, but also Eternal - but manifest or "pranic" energies are only temporary phenomena of the Realm of Nature.

"All I know is that I know nothing." -Socrates

i.e., I know that I do not know or even wish to know the man-made names, man-made specification, man-made systems and mental structures which men apply to everything in order to assume that they "know all about it" and "know what it is." What I do "understand" is the truth of life. The truth of life is not labels and man-made specification, but to EXPERIENCE the miracle of life moment to moment as an eternal being.

The miracle of life is like a divine motion picture show created by the interplay of basic energy. The story or plot in the movie is secondary. The miracle is the PROCESS of the movie itself, i.e., its materialization and manifestation.

A child may scream while watching a horror movie. An adult will laugh at the same movie. Why? Because the adult "understands" the process of the movie making, i.e., lights and shadows.

When I was a child, I spoke and watched the movie as a child. Now that I am an adult, I have put away childish things and the ways I watch movies. I understand as an adult (divine-self-realization).

How is it that life is real, and yet not real?

How is it that science is real, and yet not real?

How is it that thoughts are real, and yet not real?

How is it that logic is real, and yet not real?

How is it that mathematics are real, and yet not real?

How is it that life is real, and yet not real?

How is it that "you" are real, and yet not real?

Which part of you is real? Which part of you is not real? Which is finite and which is infinite?

Plato states: We can understand IDEAL REALITY (divine-self-realization) through the actual experience of it, we are all born with an understanding of IDEAL REALITY (our true self). The problem is that most

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individuals "forget" what we were born "knowing" because we get fooled by the appearance of things i.e., we become identified with the physical body-animal body and its animal instincts and then worldly objects which we fail to see as a "process" of G.O.D., the Generating, Organizing and Desolving of patterns. To be so completely identified with one's own physical body is also to be "possessed" by it (insanity). At certain times and during certain situations each human being may experience a brief moment of SELF-REALIZATION and have the "remembrance" that it is eternal spirit. This experience is called "ANAMNESIS." This is the same as a SATORI or brief experience of Nirvana, Samadhi, Kingdom of God, Heaven, or a Divine Calling to "Know Thy Self." To truly "Know Thy Self," it must be an actual experience, not an intellectual understanding, not a belief, but the moment to moment experience of being an eternal universal spirit.

Ralph Waldo Emerson

Gnothi Seauton

(Verse 1 and 2 from 11 verses)

If thou canst bear  
Strong meat of simple truth  
If thou durst my words compare  
With what thou thinkest in my soul'd free youth,  
Then take this fact unto they soul,----  
God dwells in thee.  
It is no metaphor nor parable,  
It is unknown to thousands, and to thee;  
Yet there is God.  
He is in thy world,  
But the world knows him not.  
He is the mighty Heart  
From which life's varied pulses part.  
Clouded and shrouded there doth sit  
The Infinite  
Embosomed in a man;



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And thou art stranger to thy guest

And know'st not what thou doth invest.

The clouds that veil his life within

Are thy thick woven webs of sin,

Which his glory struggling through

Darkens to thine evil hue.

If you are positive you are a physical being, a complete and separate individual that will some day pass away and end, then you have "missed the mark" (the only "original sin" or "ignorance").

Note: In the far east, SPIRITUAL SCHOOLS were called ASHRAMS. In the west (Greek), a SPIRITUAL SCHOOL was called an ACADEMY.

"Open Eyes"

The non-exclusive, non-inward, native State of the Divinely Self-Realized Adept, Who is Identified Unconditionally with the Divine Reality, while also allowing whatever arises to appear in the Divine Consciousness (and spontaneously Recognizing everything that arises as only a modification of That One).

The Transcendental Self is intuited in the mature phases of the advanced stage of life, but It can be Realized at that stage only by the forced (or Grace-Given) exclusion of the phenomena of world, body, mind, and self. In "Open Eyes," that impulse to exclusion is unnecessary, as "the Eyes of the Heart Open" and Perfect Realization of the Spiritual, Transcendental, and Divine Self in the final stage of life becomes permanent and incorruptible by any phenomenal events.

What is morality? Any word, action or teaching that assists another in becoming "untrapped" from the physical body and brain which then leads an individual to know, and more importantly, to have the actual experience of SPIRITUAL-SELF-REALIZATION (giving hope).

What is immoral? Any word, action or teaching that prevents others from experiencing SELF-REALIZATION as ETERNAL SPIRIT. The re-enforcing of another's physical condition, limitations and fears for one's own gain or control (false hope), i.e., the teaching that the material, or physical universe and the physical body (with its brain and field of the mind) is the primary reality and is the foundation of all human experience, understanding and evolution.

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## **Being the Truth**

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### **The Purpose of Life**

**of the Student of Spiritual Development is:**

**To increase**

**the good life of all lives.**

### **The Mission of Life**

**of the Student of Spiritual Development is:**

**To continue**

**the life of the universe.**

### **The Meaning of Life**

**All students of spiritual development know**

**that a meaningful life is to:**

**Let your life be the essence of nature.**

**Let your heart be the conscience of mankind.**

**Let your soul be the light of the world.**

**Let your work continue the achievement**

**of all human ancestors.**

**Let your spirit stand**

**where all people can meet harmoniously.**

**Life is where spirits converge with good purpose.**

**Life is not where our spirit scatters**

**from base interests.**

**Immortality is not a carrot on the end of a stick.**

**Immortality is the foundation of our life evolution.**

## Learning to Know is not Spiritual Development

"The impression that most people have of a developed one is that he knows everything. In reality, knowing everything is not a sign of spiritual development. Rather, spiritual development is a universal understanding that is deeper than intellectual knowledge. It is a kind of integration, an achievement quite the opposite of being scattered or fragmented by mere book learning. It exists above superficial discussion or exploration.

Some people who are very knowledgeable have only attained intellectual development and have not experienced spiritual integrality. Only the spiritually developed one has escaped from behind the conceptual walls which keep one from experiencing the integral truth."

"When spiritual integration is applied to the world's problems, it produces the best possible solutions, above those of worldly leaders. True solutions can only be found through right understanding by all moral worldly leaders of human society and by not being partial or playing favorites. True benefit occurs when beneficial and applicable ways of solving problems have been found and applied to society. This is called being governed by the principle of wu wei or naturalness. It is to do nothing extra."

"When spiritual integration is applied in personal behavior, one becomes aware that good or correct behavior comes from one's own development. His conduct comes to accord with what he says. A person of spiritual integration will be trusted in a foreign place just as he is trusted by the people of his home town."

"The way of a spiritually developed one is as direct as an arrow flying out towards its target. However, a spiritually developed one offers his talents to his society only when the right leadership invites him. At other times, he withdraws himself, his talent and capability, and keeps it like a scroll book that can be rolled up and kept tightly hidden in one's bosom. During that time, he has no communication with tyranny."

Narcissus "IS" the "Thinking Mind" (i.e. the psychological personality)

The usual man is trapped in a loveless orgy of knowing what is. He must be liberated into the moral and spiritual ecstasy of irreducible Ignorance and Love.

The usual man is self-possessed and self-divided. The two halves of his brain and of his body as a whole are in conflict, even out of communication with one another, like a divorced couple. Thus, his sense or conception of life is one of inherent dilemma, as if the universe were frustrated to the degree that it had become a mortal self, and it fears to fall in love again.

The usual man conceives of human existence as a problem, or a primal and irreducible dilemma, and he seeks solutions by exploiting his own separate parts, or all his capacities for experience. He is reactive, and subjectively oriented. Yet, he is motivated toward experience and repetition of experience in the functional and outward realms with which he is already familiar.

The usual man is in fear of the loss or death of self, of defined body and conceptual mind. He is bound to the solutions of Narcissus, or the habits of self-possession, founded on self-division. Narcissus is himself the waking state, the conscious or verbal mind. The usual man is bound to this state of consciousness and defends it

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with all sorts of rational nonsense. He feels threatened by the nonrational dimensions below and above the verbal mind, below and above the conceptual or knowing mind that defends him against both the unknown and the unknowable. He recoils from the subconscious and the unconscious, the wordless realms of feeling and energy. And he remains bound to his life of self-defense against the powers outside verbal consciousness - so that he remains unaware of the realms of superconsciousness and intuitive ecstasy above and beyond the verbal mind and the knowing self.

The usual man seeks knowledge, solutions, and power - to control what is beyond knowledge and beyond the waking or verbal states of mind. He is often mean, righteous, rational, blithe, and apparently fearless. He is always weak in love, in sacrifice, in sensual sensitivity, and in understanding of the essentially selfless or undefinable nature of the body-mind self.

If we can discriminate between our mechanical and our truly ecstatic ways, if we can awaken from our self-divided mental and bodily states, if we can be shaken out of the subjective and self-defining recoil from the unknown and our own vulnerability, then we can be the ecstasy of self-sacrifice and "see" the Vision of Eternal Life. If we can be awakened from the inherent sleep of the verbal mind, if we can identify with the formless fire below the brows, if we can relax the tension at the brows and so release the brain to the truly awakened mind above and beyond thought, then we can feel we are not self or limits but a living process moved to ecstasy beyond the body-mind.

The usual, contracted, verbal man is always asking questions, trying to find a way to be comfortable in the chair of the body. His reveries are all so correct, punctuated with symbols that gesture at great matters. But he cannot rise or fall. He is frozen in the dream of certainties, the mysticism of a rationality that excludes what is above and below the thinking mind.

The usual man seeks control by all means, since he fears that he and even existence itself are out of control. He makes sublime sighs whenever he sees something orderly. But he does not understand that all order is an arbitrary design, made of repetitions of like things.

Order is Truth to Narcissus. He dies for the sake of order. He dies because of order. He is self-possessed, possessed of the duplication or repetition of everything he wants to continue to be. He repeats himself, literally. He is fixed upon himself, the symbol of certainty. At last, unable to yield to what is more than self, below thought, above thought, outside the thinker, he contracts upon himself, imploded on that instant of thinking.

-Franklin Jones

## The Limited Man-Made Philosophical Schools and Theories

Since the days of the early Greeks, philosophers have been divided into different schools and have advanced opposing theories. Among the many basic outlooks and theories are the following:

**altruism** = the principle of living and acting in the interest of others rather than for oneself.

**analytical philosophy** = (Modern Philosophy).

**asceticism** = the belief that withdrawal from the physical world into the inner world of the spirit is the highest good attainable.

**atomism** = the belief that the entire universe is ultimately composed of interchangeable indivisible units.

**critical theory** = a philosophical version of Marxism associated with the Frankfurt School (founded 1921).

**criticism** = the theory that the path to knowledge lies midway between dogmatism and skepticism.

**determinism** = the belief that the universe and everything in it (including individual lives) follows a fixed or pre-determined pattern. This belief has often been used to deny free will.

**dialectical materialism** = the theory - often attributed to Marx - that reality is strictly material and is based on an economic struggle between opposing forces, with occasional interludes of harmony.

**dogmatism** = the assertion of a belief without arguments in its support.

**dualism** = the belief that the world consists of two radically independent and absolute elements, e.g. good and evil, or (especially) spirit and matter.

**egoism** = the belief that the serving of one's own interests is the highest end.

**empiricism** = the doctrine that there is no knowledge except that which is derived from experience.

**existentialism** = the doctrine that the human self and human values are fictions, but inevitable ones, and that is bad faith to deny one's own free will, even in a deterministic universe.

**fatalism** = the doctrine that what will happen will happen and nothing we do will make any difference.

**hedonism** = the doctrine that pleasure is the highest good.

**humanism** = any system that regards human interests and the human mind as paramount in the universe.

**idealism** = any system that regards thought or the idea as the basis either of knowledge or existence.

**interactionism** = the theory that physical events can cause mental events, and vice versa.

**materialism** = the doctrine that asserts the existence of only one substance - matter - thus denying the existence of spirit.

**monism** = a belief in only one ultimate reality, whatever its nature.

**naturalism** = a position that seeks to explain all phenomena by means of strictly natural (as opposed to supernatural) categories.

**nominalism** = the doctrine that general terms are, in effect, nothing more than words. (Compare realism.)

**operationalism** = the doctrine that scientific concepts are tools for prediction rather than descriptions of hidden realities.

**pantheism** = the belief that God is identical with the universe.

**personalism** = the theory that ultimate reality consists of a plurality of spiritual beings or independent persons.

**phenomenology** = (see Modern Philosophy above).

**pluralism** = the belief that there are more than two irreducible kinds of reality.

**positivism** = the doctrine that man can have no knowledge outside science.

**pragmatism** = a philosophical method that makes practical consequences the test of truth.

**predestination** = the doctrine that the events of a human's life are determined beforehand.

**rationalism** = the theory that reason alone, without the aid of experience, can arrive at the basic reality of the universe.

**realism** = the doctrine that general terms have a real existence.

**relativism** = the rejection of the concept of absolute and invariable truths.

**skepticism** = the doctrine that nothing can be known with certainty.

**sensationalism** = the theory that sensations are the ultimate and real components of the world.

**stoicism** = a philosophical school that believed that reason (God) was the basis of the universe and that humanity should live in harmony with nature.

**structuralism** = the doctrine that language is essentially a system of rules; or the extension of this idea to culture as a whole.

**transcendentalism** = the belief in an ultimate reality that transcends human experience.

**voluntarism** = the theory that will is a determining factor in the universe.

∞ 124. Philosophy – Greek ∞

"What distance lies between right and wrong,  
or good and evil?

Must a person of truth  
dislike what other people dislike?

This seems absurd.  
In the midst of worldly confusion  
is there no approach  
that is safe and correct?

What is normal today  
becomes abnormal tomorrow.

What is good in one place  
is evil somewhere else.

Is it any wonder that people have been  
puzzled for so long,

Taking long-established confusion  
to be truth?

Everyone gleefully runs after  
fashion and novelty

As if they were enjoying a royal feast  
or climbing a hill on a beautiful spring day.

The one of integral virtue  
alone keeps his mind free  
from transient pursuits,

Like an infant not yet grown to childhood,  
unattached and longing for nothing,  
wishing to go nowhere.

Everyone has much to enjoy,  
but he alone would be left out by the crowd.

His mind is that of an unspoiled person.

Worldly people compete for distinction,  
but he alone remains with the eternal whole.

∞ 124. Philosophy – Greek ∞

Worldly people distinguish constantly  
among people and things,  
but he alone keeps to the undivided oneness  
of the integral truth.

He flows harmoniously with the current  
of universal eternal life,  
with no strong desires to go or stay.

Everyone enjoys taking pride in themselves,  
but he alone does not mind  
being considered stupid or foolish.

Why is he different?

Because he values taking sustenance  
from the subtle but supportive  
source of the universe: the primal mother of all."



**PHILOSOPHY - GREEK**

**Part II**

**ELEUTHERIOS**

**-THE LIBERATOR-**

Plato's Meno begins with the question, "Can you tell me, Socrates, is virtue to be taught?" The answer of Socrates is, that virtue is not taught but "recollected." Recollection is a gathering of one's self together, a retreat into one's soul. The doctrine of "recollection" suggests that each individual should inquire within himself. He is his own centre and possesses the truth in himself. What is needed is that he should have the will and the perseverance to follow it up. The function of the teacher is not to teach but to help to put the learner in possession of himself. The questioner has the true answer in himself, if only he can be delivered of it. Every man is in possession of the truth and is dispossessed of it by his entanglement in the objective world. By identifying ourselves with the objective world we are ejected or alienated from our true nature. Lost in the outer world, we desert the deeps. In transcending the object, physical and mental, we find ourselves in the realm of freedom.

## TRUTH

Truth is the Ultimate Form (or the inherently Perfect State) of "knowledge" (if mere knowledge becomes Realization).

Truth is That Which, when "known" (or, rather, when fully Realized, even via the transcendence of all knowledge and experience), sets you Free from all bondage and all seeking.

Truth is Eleutherious, the Liberator.

God is not the awful Creator, the world-making and ego-making Titan, the Nature-God of worldly theology. God is not the First Cause, the Ultimate Other, or any of the Objective Ideas of mind-made philosophy. God is not any Image created (and defined) by the religious ego. God is not any Power contacted (and limited) by the mystical or the scientific ego. God is not any Goal that motivates the social ego.

God is Truth, or That Which, when Perfectly "known" (or fully Realized), sets you entirely Free.

God is Eleutherious, the Liberator.

God is not, in Truth, the Cause (or the Objective Origin) of the conditional world and the ego (or the apparently separate self-consciousness). All causes (including any Ultimate Objective Cause) are only conditional modifications of conditional Nature.

Every cause is moving Energy, or the conditional mover of Energy. Therefore, the Ultimate Cause is, Itself, only Energy, or the Ultimate conditional mover of Energy. No cause, and no Cause of causes, is Truth Itself, since to know a cause (or the Cause) is merely to know an object (or the Object) and not to be liberated from bondage to the search for objective (or otherwise conditional) existence itself.

The knowledge of objects does not set you Free, since it is the knower (rather than the known) that knows itself to be bound. Freedom can only be Realized by transcending the subject (or knower) of knowledge, not by increasing the objects of knowledge. Therefore, Freedom is not Realized even in the attainment of an Ultimate Object of mere (or conditional) knowledge.

God is not the Cause (or the Objective Origin) of the world. God is the Source (or the Perfectly Subjective Origin) of the world. The Cause of causes is not Truth, since to know such a Cause does not set you Free. Therefore, if you are to be Free, the Perfectly Subjective Source of that Cause (and of all causes) must be "known" (or, rather, Realized in Truth).

The Existence of God is not proven (or even rightly affirmed) by appeal to the process of objective causation. But the Existence of God is Self-Evident in the "consideration" of the Perfectly Subjective Source of all causes, all effects, all seeking, all mere (or conditional) knowledge, and the conditional self-consciousness that engages in causes, effects, seeking, and mere (or conditional) knowledge.

God is Consciousness, or the Perfectly Subjective Source of the apparent conditional world and the apparent conditional self. The Deep Space of Consciousness is the Matrix in Which the Origin and the Ultimate

∞ 124. Philosophy – Greek ∞

condition of conditional self, mind, body, world, the entire cosmos of conditional Nature, and the Universal Field of Energy is inherently Obvious. When This (Deep Space of Consciousness) is "known" (or fully Realized), the apparent conditional world and the apparent conditional self are fully "known" (and thus transcended) in the Realization of Truth. To "know" (or to Realize) God as Consciousness, or the Perfectly Subjective Source of the conditional world and the conditional self, is to transcend both the conditional world and the conditional self by means of Truth, or the only "knowledge" (or Realization) That can set you Free.

God is not "known" (or Realized) by the body (or in the process of bodily experience), since God is not reducible to any kind of object (or Objective Force).

God confronts you bodily, materially, or in the objective (or otherwise conditional) plane of conditional Nature only in the form of effects (or an Effective Influence). Therefore, God cannot be "known" as God (or Truth) via any confrontation in the apparently objective (or otherwise conditional) realm of conditional Nature. Objective effects (including an Ultimate Objective Influence) are only conditional or representative forms of God. Therefore, bodily experience, or bodily confrontation with conditional Nature, does not prove or even necessarily indicate or point to the Existence of God.

No bodily experience is an encounter with Truth.

No bodily experience can set you Free.

God is not an Object or an Image or an Idea that can confront the mind. Whatever confronts (or is known by) the mind only modifies and occupies the mind itself. Occupation with ideas, or states of mind, can only motivate you toward further activities of mind (and body). Therefore, there is no idea that is Truth, since attention to an idea cannot liberate attention from mind itself.

Bodily experience and mental (or conditional) knowledge are both based on encounters with objects. In general, bodily experience and mental knowledge motivate you to seek more bodily experience and more mental knowledge. Your seeking, therefore, is for more and more encounters with bodily and mental objects.

Your search for bodily and mental objects is your bondage. It is the sign of a fundamental stress, or presumed un-Happiness. If you Understand that your search is un-Happiness, then you Stand Free in relation to all of your possible objects, all of your possible experiences, and all of your possible ideas. This Understanding transcends experiences and ideas. It reduces your motivation toward objects, and thus It permits your attention to contemplate (or, by means of feeling, to be relaxed, released, and transcended in) the otherwise uninspected (and Perfectly Subjective) Source That is God, Truth, or the Liberator, Eleutherios.

God, Truth, Reality, or Happiness cannot be Found, "Located," or Realized by the movement of attention in the midst of the objects, relations, conditions, or states of the individual (conditional, or experientially defined) self.

God, Truth, Reality, or Happiness cannot be Found or Attained by the movement of attention in the conditional realm of Nature Itself (or the movement of attention in relation to whatever is not Recognized to be Consciousness Itself).

∞ 124. Philosophy – Greek ∞

God, Truth, Reality, or Happiness cannot be "Located" by the ego within the egoic body-mind.

God, Truth, Reality, or Happiness is not reducible to Objective Energy, or to any conditional and subjective or objective form of the Energy That seems to Pervade all of conditional Nature and That seems to be the Ultimate Object of individuated consciousness and experience.

All seeking finally leads to the "consideration" of Consciousness and profound Identification with Consciousness Itself.

Consciousness Itself (Which is Uncaused, Self-Existing, Unchanging, Transcendental Being and Self-Radiant Eternal Love-Bliss) is God, Truth, Reality, and Happiness.

Therefore, God, Truth, Reality, or Happiness is "Located" and Realized by transcending the bondage of attention to the conditional self (or body-mind) and its relations.

This is done only by returning attention to Intuitive Identification with its Source-Condition, by releasing (or transcending) attention in the Self-Existing and Self-Radiant Divine Self-Domain of Love-Blissful Consciousness (Itself).

Consciousness is the Ultimate Form (or the inherently Perfect State) of "knowledge" (if mere knowledge becomes Realization).

The Realization of Perfect Identification with Consciousness (Itself), Which is the Perfectly Subjective Source (rather than an object, or even the Ultimate Object) of experience and knowledge, is better described as Ignorance, rather than mere knowledge, since It Transcends all objective and conventionally subjective categories of conditional experience and mere (or conditional) knowledge.

Consciousness is That Which, when fully Realized, sets you Free from all bondage and all seeking.

Consciousness is God.

Consciousness is the Truth.

Consciousness is the Liberator, Eleutherios.

All objects are only apparent relations of Consciousness.

Objects appear to Consciousness when It (apparently) consents to be apparently active as attention in relation to an apparent body-mind in the apparent conditional realm of Nature.

Consciousness Itself is never separate, limited, individual, conditional, or un-Happy.

Consciousness Itself is the Transcendental, One, Eternal, and necessarily Divine Principle (or inherently Perfect Condition) of all apparent existence (and of Existence Itself).

∞ 124. Philosophy – Greek ∞

When viewed by the Transcendental Divine Self- Consciousness, all objects are inherently Recognizable in and as the (inherently Spiritual) Happiness (or Self-Existing and Self-Radiant Love-Bliss) of Transcendental Divine Being (Itself).

There are, in Truth, no objects, but There Is Only (or Really, and Perfectly) Self-Existing and Self-Radiant Transcendental Divine Being (Itself), Consciousness (Itself), or Happiness (Itself).

When everything is Realized to be Consciousness, There is Only Consciousness.

Then There Is Only Truth, or Freedom from all bondage to the conditional self and the conditional world.

Then You Are Consciousness (Itself), the Truth (Itself), or Freedom Itself.

"Sin" (or a state of "sin") is any act (or the act), or any state (or the state) that "misses the Mark" (or that stands separately, and apart from That Which Must Be Realized).

The "Mark" (or That Which Must Be Realized) is God, Truth, or the Inherently Perfect Reality. And "sin," or the (original and fundamental) act and state that "misses the Mark" (or that fails to Realize God, Truth, or the Inherently Perfect Reality), is egoity (or the ego-"I," which is self-contraction, or the act and state that stands separate and apart).

Therefore, "sin" is, simply, egoity (or self-contraction). And egoity is, simply, un-Enlightenment (or non-Realization of God, Truth, or the Inherently Perfect Reality).

Just so, Most Perfect Enlightenment (or Most Perfect Realization of God, Truth, or the Inherently Perfect Reality) Is (and, therefore, requires) the inherent (and inherently Most Perfect) transcendence of "sin" (or of the ego-"I," which is self-contraction.)

Therefore, Most Perfect Enlightenment (Which is inherent, and inherently Most Perfect, transcendence of the ego-"I") is Perfect non-separation from the "Mark" (or from That Which Must Be Realized).

"Sin" (or any and every sign and result of egoic un-Enlightenment) is Identification with (or limitation by) whatever is not God, Truth, or the Inherently Perfect Reality.

Therefore, ultimately, "sin" (or egoic un-Enlightenment) is the act and the state of non-Identification with God, Truth, or the Inherently Perfect Reality.

The action (or the progressive counter-egoic process) whereby "sin" (or any and every sign and result of egoic un-Enlightenment) is transcended is the action (or the progressive counter-egoic process) of non-Identification with whatever is not God, Truth, or the Inherently Perfect Reality.

Therefore, most ultimately, the transcendence of "sin" (or of any and every sign and result of egoic un-Enlightenment) is the "radical" (or most direct, and inherently ego-transcending) Act, Process, or Event of Inherent (and Inherently Most Perfect) Identification with God, Truth, or the Inherently Perfect Reality.

Be Consciousness.

∞ 124. Philosophy – Greek ∞

Transcend everything in Consciousness.

The necessary functional requirements for the "Perfect Practice" of the Heart (and for the Realization of Transcendental, and inherently Spiritual, Divine Consciousness, Itself) are Free (or Freely available) functional energy and Free (or Freely available) functional attention. Therefore, as a base for That Realization, you must establish your own body-mind in a stable condition of equanimity (wherein functional energy and functional attention are Freely available, or naturally Free).

## CONSCIOUSNESS

-Spirit-

From the point of view of the (apparently) individuated (or conditional, and self-contracted) self, there are apparently two principles in manifestation. There is individual consciousness (or attention, the conditional and active, or functional, witness of objects) and there is everything else (or all the possible objects of that individual attention-consciousness).

You habitually exist (or function) as attention-consciousness, and as attention-consciousness you experience and know many kinds of objects (or relations and states of consciousness). You tend merely to experience (rather than to "consider" and transcend) those objects, relations, and states, and so you develop a sense of identification with some, a desire for some others, and a revulsion toward certain others.

This complex of identification, desire, and aversion is the summary of your conventional existence. And in the midst of all of that you are afraid, bewildered, and constantly moved to achieve some kind of experience or knowledge that will enable you to feel Utterly Released, Free, and Happy.

In fact, you never (by all of your seeking for experience and knowledge) achieve Ultimate Experience, Ultimate Knowledge, Ultimate Release, Ultimate Freedom, or Ultimate Happiness. And so your (apparent) existence is a constant search for these, while you are otherwise bound to desire, aversion, fear, bewilderment, and every other kind of egoic "self-possession" (or self-contracted self-absorption).\*

\*Conventionally, "self-possessed" means "possessed of oneself"- or having full control (calmness, or composure) of one's feelings, impulses, habits, and actions. The state of being possessed by one's egoic self, or controlled by chronically self-referring (or egoic) tendencies of attention, feeling, thought, desire, and action. Thus, unless (in every moment) body, emotion, desire, thought, separate and separative self, and all attention are actively and completely surrendered, one is egoically "self-possessed," even when exhibiting personal control of one's feelings, habits, and actions.

There is a Perfect alternative to this bondage and this seeking. It is not a matter of the egoic attainment of any object, knowledge, or state of psycho-physical fulfillment or release. Rather, it is a matter of entering into an alternative view of experience. Instead of merely experiencing (and so developing the qualities of identification, differentiation, desire, attachment, aversion, fear, bewilderment, and the search for experience, knowledge, self-fulfillment, self-release, or even Ultimate Knowledge, Ultimate Release, Ultimate Freedom,

∞ 124. Philosophy – Greek ∞

and Ultimate Happiness), inspect and "consider" your own Original (or Most Basic) Condition and From That "Point of View," examine and "consider" all of your experience.

If, rather than merely submitting to experience, you inspect and "consider" your own Original (or Most Basic) Condition, it should become clear (as Obvious) that you are Consciousness (Itself) and all of the objects or varieties of experience appear to you only as a "play" upon (or an apparent modification of) Consciousness (Itself). Experience (or the apparent and conditional modification and limitation of Consciousness) is not the dominant (or Most Basic) Factor of your (apparent) existence. Consciousness Itself is the dominant (or Most Basic) and always Most Prior Factor of your (apparent) existence (and of Existence Itself), but you tend (by virtue of a mechanical and habitual involvement with conditional experience) to be submitted to and controlled by experience. Because of this mechanical and habitual involvement with experience, you constantly forget and abandon your Most Basic Position, and, therefore, you constantly suffer the disturbances already described.

The necessary qualification for the most direct "consideration" of conditional existence (and of Existence Itself) is the effective capability to stand as stably Free functional attention (Free and able to constantly inspect and "consider" the Original, or Most Basic, and Most Prior Condition of conditional existence, rather than merely to be controlled by the body-mind and its experience). On the basis of that Free functional attention, you can directly inspect and "consider" your Obvious (Original, or Most Basic) Condition in (apparent) relation to all experience. If this is done, it is obvious that you are simply (and Obviously) Consciousness (Whatever That may yet be Realized to Be, Most Ultimately). You are always already established in and as That Standpoint. You always (Originally, or Most Basically) Exist As That Very Consciousness (Itself), rather than as the (conditional, and subsequent) presumption of identification with the apparent body-mind - which presumption is a convention of the body-mind itself, or a sense of identity that is superimposed on Consciousness (Itself) subsequent to the mechanical arising of experience. If you inspect and "consider" experience in every moment from the Native Standpoint of Consciousness (Itself), it is evident (or inherently Obvious) that whatever is (apparently) arising is always arising to (or, really, within) Consciousness (Itself), and as an apparent modification of Consciousness (Itself). Your Original or Native Position is Consciousness (Itself), and if Consciousness (Itself) will "consider" experience from the "Point of View" of Consciousness (Itself), rather than (apparently) first submit Itself to be (apparently) controlled by experience and known (conditionally and only subsequently) from the point of view of experience, then Consciousness (Itself) is already established in Its Own Native Standpoint, directly and Freely aware that It is (apparently) being confronted and modified or "played" upon in the evident form of various kinds of objects or superimpositions. By abiding continually in This Native Standpoint relative to experience, you become more and more profoundly aware of and as Consciousness (Itself), rather than more and more mechanically aware of the objects, experiences, and states of conditional identity that are (apparently) superimposed on Consciousness (Itself) in the spontaneous drama of Its Own (apparent) modification. This profound and Native Abiding in and as Consciousness (Itself) is the final or Most Basic means for Realizing the Liberating Truth of conditional existence (Which Truth Is Existence Itself).

When you most directly (or Freely) inspect the conditional self and its objects, all arising conditions (including body, emotions, mind, and the sense of being a defined, separate, and limited self-consciousness) are observed to be mere (apparent) relations of Consciousness (Itself). What is more, Consciousness (Itself), when

∞ 124. Philosophy – Greek ∞

It is directly "Located" and profoundly Identified With, is not found or felt to be separate, limited, individual, or in any sense un-Happy. And all of the objects, relations, and states that appear to Consciousness (Itself) are, from the "Point of View" of Consciousness (Itself), intuitively felt to be transparent, or merely apparent, and unnecessary, and inherently non-binding modifications of Itself.

Therefore, the "consideration" of Consciousness (from the "Point of View" of Consciousness) eventually, inevitably, spontaneously, and most directly (prior to thought, or the mere and conditional knowledge or experience of any object, condition, or state other than Itself) Realizes Consciousness (Itself) to be the Transcendental (and inherently Spiritual, and necessarily Divine) Reality, or the Ultimate Principle in Which egoic (or apparently separate) attention-consciousness and all experiences are arising. When the Condition of Consciousness Itself is thus Realized, it is Obvious that the Transcendental (and inherently Spiritual) Divine Self-Condition of Being (Itself) is at the Root or Source of attention, actually at the Heart (or Being-Position) of all conscious beings. And, what is more, the objects of functional attention-consciousness are Realized to be not independent relations of Consciousness Itself, but only transparent, or merely apparent, and un-necessary, and inherently non-binding modifications of That Which Is Consciousness Itself. That is to say, the phenomenal cosmos is, Most Ultimately, Realized to be a Mysterious, or non-mechanical, spontaneous, transparent, or merely apparent, and un-necessary, and inherently non-binding, modification of the perfectly Subjective Radiance, Inherent Energy, or Self-Existing and Self-Radiant Love-Bliss That is Identical to Consciousness Itself.

On the basis of This "radical consideration" and Realization, it becomes spontaneously Obvious that there is One Principle, Which is Self-Existing and Self-Radiant Transcendental (and necessarily Divine) Being, Consciousness, Love-Bliss, or Eternal Happiness, and not, in Truth or Reality, two Principles-that is, conditional consciousness (or attention-consciousness), or even an Independent Absolute Consciousness, and everything (or even an Independent All-Pervading Substance or Energy) that appears to be other than or object to conditional consciousness (or That Independent Absolute Consciousness). Consciousness (Itself) is the One (Self-Evident, Self-Existing, and Self-Radiant) Principle. It is Self-Existing Transcendental Divine Being and Self-Radiant Love-Bliss (or Eternal and inherently Spiritual Happiness) Itself. And nothing that can arise as experience (or apparent modification) is necessary or binding to It.

What you must Realize or Awaken into (by first acknowledging and consenting to be your own Native Standpoint) is the Self-Evident, Self-Existing, and Self-Radiant Consciousness. That is the Real, Ultimate, Transcendental, inherently Spiritual, and necessarily Divine Condition of conditional self and conditional not-self. If That is Realized as the Obvious, then there is inherent Freedom-and conditional existence, experience, or attention has no necessity or binding power. That Realization (Which is the Realization of Existence Itself) is Realization of the inherent Condition (of Self-Condition) or (apparent) conditional existence and not merely the Goal of (apparent) conditional existence. And when Consciousness Itself is Realized most profoundly (or Most Perfectly), conditional existence becomes as if transparent, or even non-existent - Divinely Transfigured and (Most Ultimately) Outshined\* in the One Transcendental (and inherently Spiritual) Divine Self-Condition.

\*"Divine Transfiguration" and "Outshining" are two of the four phases. The four phases are Divine Transfiguration, Divine Transformation, Divine Indifference, and Divine Translation (Outshining). In



the phase of Divine Transfiguration, the Realizer's body-mind is Infused and he or she Radiantly Demonstrates active Love, spontaneously Blessing all the relations of the body-mind. In the following phase of Divine Transformation, the subtle or psychic dimension of the body-mind is fully Illumined, which may result in Divine Powers of healing, longevity, and the ability to release obstacles from the world and from the lives of others. Eventually, Divine Indifference ensues, which is spontaneous and profound Resting in the "Deep" of Consciousness, and the world of relations is minimally, or not otherwise, noticed. Divine Translation is the ultimate "Event" of the entire process of Divine Awakening. IT is the Outshining of all noticing of objective conditions through the infinitely magnified Force of Consciousness Itself. Divine Translation is the Outshining of all destinies, wherein there is not return to the conditional realm. The experience of being so overwhelmed by the Divine Radiance that all appearances fade away may occur temporarily from time to time during the seventh stage of life. But when that Most Love-Blissful Swoon becomes permanent, Divine Translation occurs and the body-mind is inevitably relinquished in physical death. Then there is only Eternal Inherence in the Divine Self-Domain of unqualified Happiness and Joy.

#### TRUTH, REALITY, and GOD

Truth is That Which, when "known" (or fully Realized) sets you Free. Therefore, Realize the Truth.

Reality is What Is, no matter what arises or changes or passes away. Therefore, "Locate" (and Realize) Reality.

To "Locate" (and Thus to "know," or fully Realize) Reality is to be set Free. Therefore, Reality is Truth, and to Realize Reality is to Realize the Truth.

God is the Source (or the Source-Condition, and not merely the immediate, or otherwise remote, and active, or otherwise effective, Cause) of whatever arises, changes, or passes away.

To Find (and Thus to "know," or fully Realize) God is to "know" (or Realize) What Is (or What Remains, or Abides, even as any or all conditions arise or change or pass away.) Therefore, to Find (and Thus to "know," or fully Realize) God is to "Locate" (and Thus to "know," or fully Realize) Reality. Indeed, God Is Reality.

Likewise, to Find (and Thus to "know," or fully Realize) God is to be set Free (even of all bondage, all limitations, and all conditionality of existence). Therefore, to Find (and Thus to "know," or fully Realize) God is to "know" (or fully Realize) the Truth. Indeed, God Is the Truth.

To "Locate" (and Realize) Reality, or to "know" (or fully Realize) the Truth, is to Find and to Realize God.

Likewise, to Find (and Thus to "know," or fully Realize) God is to "Locate" (and Realize) Reality and to "know" (or fully Realize) the Truth.

Indeed, to Find (and Thus to "know," or fully Realize) God is to be Liberated from all that is not God, Reality, or Truth.

∞ 124. Philosophy – Greek ∞

If Reality is "Located" (and Thus "known," or Realized), the Truth is "known" (or fully Realized), and you are (Thus and Thereby) set Free.

To "Locate" Reality it is necessary to "Locate" What Is when and where any condition arises, changes, or passes away.

Therefore, choose any condition, and then "Locate" the Reality (or the Condition) That Remains (or Abides) while (and even though) that (chosen) condition arises, changes, or passes away.

But to "Locate" the Reality (or Self-Abiding Condition) That Remains while any particular (or chosen) condition arises, changes, or passes away, it is necessary to be (or to stand in the exact position of) that condition. Therefore, the condition chosen must be a condition with which you are identical.

But what condition is yourself (identical to yourself, and not merely an object to yourself)?

Only your very consciousness, your feeling-awareness (itself), or your native feeling of existence (itself), is identical and not merely objective) to yourself.

Therefore, to "Locate" Reality, and to Realize the Truth, and to be set Free, it is necessary to Find What Is as (or in the instant) your very consciousness (or self-awareness, or native feeling of existence) arises, changes, or passes away.

But you cannot assume a position relative to your own consciousness (or native feeling of existence), such that your consciousness (or native feeling of existence) can be observed arising, changing, or passing away - for your consciousness (or native feeling of existence) is not an object to yourself (but it is the very subject that is yourself).

However, God is necessarily the always present (and not merely past) Source (and Source-Condition) of whatever arises, changes, or passes away - even your own consciousness (or native feeling of existence) - and to Find God (or the Source of any condition that arises) is necessarily (and Thereby) to "Locate" Reality, and to Realize the Truth, and to be set Free.

Therefore, to Find (or to directly "Locate") the Source (and Source-Condition) of your very consciousness, or your native feeling-awareness (itself), or your fundamental (and native) feeling of existence (itself), is (necessarily) to Find God, "Locate" Reality, Realize the Truth, and be set Free.

Indeed, ultimately, the only Way to Find (and to directly "know," or fully Realize) God, and to "Locate" (and to directly "know," or fully Realize) Reality, and to directly "know" (or fully Realize) the Truth, and to be (Thus and Thereby) set Perfectly Free is the "radical" (or most direct) Process (and inherently Perfect Practice) of "Locating" (or directly Feeling and Realizing) the Source (and Source-Condition) of your very consciousness, your native feeling-awareness (itself), or your native feeling of existence (itself), for there is no other condition with which you are identical (and that is not otherwise an object to yourself, and that is not, thus, separate from your own position of direct "knowledge," or potential full Realization).

∞ 124. Philosophy – Greek ∞

Therefore, to Find God, to "Locate" Reality, to Realize the Truth, and to be set Free, you must more and more deeply feel your very consciousness (or your native and deepest feeling-awareness of existence, itself) - and, while you thus deeply (and more and more deeply) feel your native feeling of existence, you must Feel (and, via the depth of Feeling, Realize) the Source-Condition in Which the native feeling of existence is itself Existing (As Feeling, Itself).

The Source-Condition of the native feeling of conscious existence Is the Very and Self-Existing and Self-Radiant and Utterly Un-qualified Feeling of Being (Itself).\*

\*The Feeling of Being is the uncaused (or Self-Existing), Self-Radiant, and unqualified feeling-intuition of the Transcendental, Inherently Spiritual, and Divine Self. This absolute Feeling does not merely accompany or express the Realization of the Heart Itself, but it is identical to that Realization. To feel, or, really, to Be, the Feeling of Being is to enjoy the Love-Bliss of Absolute Consciousness, Which, when Most Perfectly Realized, cannot be affected or diminished in any way either by the events of life or by death.

To Realize the Very (or Utterly Un-qualified) Feeling of Being (Itself) is to Realize God, Reality, Truth, and Freedom, eternally prior to all conditions, all objects, all separateness, all non-Freedom, all that is not God, and all that is not Reality Itself.

And when This inherently Perfect Practice (and Realization) is Itself Perfected, all conditions are (inherently and spontaneously and always) Recognized, as if they are transparent to the Very (or Utterly Un-qualified) Feeling of Being (Itself), and This (Most Ultimately) to the degree of even Most Perfect Indifference, and (at last) to the degree of the Most Perfect Outshining of conditional existence (in the inherently Perfect, Self-Existing, Self-Radiant, Love-Blissful, and necessarily Divine Self-Condition of Feeling-Being, Itself).

Be Consciousness, inherently Free (or the inherently Perfect Witness) in relation to all objects.

"Consider" that you are (Originally, or Most Basically) Consciousness (Itself), Freely Witnessing and (apparently) being "played" upon (but not actually changed) by body, life-energy, emotion, mind, conditional self-idea, and all relations.

Then Be Consciousness (Itself), and Stand As (or in the Position of) Consciousness (Itself) - instead of persisting in the conventional and inherently (Obviously) un-True presumption that you (As Consciousness Itself) Are a body-mind (or an always already modified, qualified, limited, defined, and named conditional or psycho-physical entity).

To Be (and To Stand As the "Point of View" of) Consciousness (Itself) is not (yet) to Realize What Consciousness (Itself), or Its Ultimate Status, Is, but this first stage (or part) of the "Perfect Practice" is a matter of Being (or Standing) in the Obvious and (Obviously) Right Disposition or Native Attitude, As Consciousness (Itself) in (apparent) Free relationship to experience.

To Be Consciousness (Itself) in (apparent) relation to (rather than identical to) all that is (apparently) seeming to be the conditional self (or ego-"I") is to Stand As Consciousness, Freely Witnessing the body-mind,

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and (Thus) no longer mechanically bound by a presumption of identity, rather than (apparent) relatedness, in the context of the body-mind.

The body-mind is what you call "I."

Consciousness (or attention-consciousness) as the body-mind is "Narcissus"\* the separate and separative ego (or self-contraction), identical to experience.

\*"Narcissus" is a key symbol of the un-Enlightened individual as a self-obsessed seeker, enamored of his or her own self-image and egoic self-consciousness.

In the state of identification with the body-mind, attention-consciousness (and, apparently, Consciousness Itself) is a subject suffering from the absurd presumption that it is identical to its own object.

Consciousness (Itself) is inherently and always already Most Prior to experience.

Even Consciousness (Itself), Witnessing conditional experience (and even Witnessing the functional witness, or attention-consciousness, itself), is always already and only (and only apparently) related to experience, and, therefore, the (inherently Perfect) Witness-Consciousness is never an expression, result, container, servant, or prisoner of experience.

Consciousness (Itself) is inherently Free of the implications or effects of the body-mind and the apparent cosmos of conditional Nature.

Even the (inherently Perfect) Witness-Consciousness (Itself) is not Itself un-Happy, afraid, sorrowful, depressed, angry, hungry, lustful, thoughtful, threatened by bodily mortality, or implicated in the alternately pleasurable (or positive) and painful (or negative) states of the body, of the mind, and (altogether) of conditional Nature.

He is the ancient one visible in the Greek "myth," who was the universally adored child of the gods, who rejected the loved-one and every form of love and relationship, who was finally condemned to the contemplation of his own image, until, as a result of his own act and obstinacy, he suffered the fate of eternal separateness and died in infinite solitude.

The (inherently Perfect) Witness-Consciousness is presently, only apparently, and merely related to (or merely Witnessing, but seeming to be "played" upon by) the mechanical or functional states of the body-mind (and attention-consciousness) in the realm of conditional Nature.

Therefore, to Be and Stand As Consciousness (Itself), or the inherently Perfect Witness, in apparent relation to the body-mind and all of conditional Nature (rather than identical to the body-mind in the realm of conditional Nature) is to maintain a Free Disposition That is inherently and effortlessly in a detached, or non-attached, State of equanimity relative to the causes, effects, changes, and apparent present state of the bodymind and all of conditional Nature.

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To Be or Stand Freely As Consciousness (Itself), or the inherently Perfect Witness, in relation to every moment is (Itself) the "pure" or inherently balanced Disposition, and That Disposition will directly (and inevitably) "permit" (rather than cause) the body-mind also to achieve a natural state of equanimity.

Indeed, to Be or Stand Freely As Consciousness (Itself), or the inherently Perfect Witness, you must necessarily have already achieved the state of equanimity granted by truly fulfilling the purifying (or, to then, preliminary) process of the developmental listening, hearing, and seeing stages of the Way of the Heart.

Only such equanimity allows the detachment, or non-attachment, relative to the body-mind and all of conditional Nature, that is an essential characteristic of the Witness-Position (or Native Attitude) of Consciousness (Itself).

Without such detachment, or non-attachment, relative to conditional existence altogether, you will inevitably wander in distractions and preoccupations unable to effectively "choose" the Witness-Position (or Native Attitude) of Consciousness (Itself), even though the inherently Perfect Witness is the Position in which you always already (PRIORLY) exist.

Therefore, practice the self-surrendering, self-forgetting, and self-transcending Way of the Heart.

Merely by assuming the Witness-Position (or Native Attitude) of Consciousness (Itself), Freely allow (or directly "permit") the body-mind likewise to achieve a state of balance and ease (or of natural equanimity), Free of reactivity and obsession.

When This has been done, functional energy and attention-consciousness are Free of bondage to the psycho-physical "I" of "Narcissus."

#### MEDITATION

Enter into the "consideration" (or deep, profound, and most direct exploration) of Consciousness Itself, until Its inherently Perfect "Location," Condition (State, or Self-Nature), and Ultimate Status are Realized.

This is a matter of relaxing attention (which is the functional essence of the conditional self) from its objects (which are, variously, in the form of ego-idea, mind, emotion, internal life-energy, desire, body, and their relations) and allowing attention to be relaxed (and resolved) into its Source-Condition.

This is not a matter of inverting attention upon (and thus meditating on) the conditional "I" or egoic self (in the manner of Narcissus).

This is not a matter of worshipping, inverting upon, meditating on, or identifying with the objective (or otherwise Witnessed) inner functional self (or the conditional essence of egoity).

This is a matter, first of all, of Understanding that the (conditional) essence of the conditional self is not an entity, but it is the inherently self-contracted activity of functional attention.

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Consciousness Itself, apparently associated (and even identified) with functional attention (and, therefore, tending to identify Itself with the functional "I," or the self-contracted body-mind, self-contracted from the apparently threatening field of conditional Nature and from the Universal, and apparently Independent, Objective Energy That pervades all of conditional Nature), must Understand Itself (or Its Own Error), and (Thereby, and Thus Inherently) Transcend the self-contraction by Realizing the inherent (Obvious and inherently Perfect) Condition (or Status) of Consciousness Itself (Which Is Self-Existing and Self-Radiant Transcendental, inherently Spiritual, and necessarily Divine Being and Happiness, or Love-Bliss).

The meditative practice (or the practice of direct Identification) whereby the Transcendental, inherently Spiritual, and necessarily Divine Condition of Consciousness (Itself) is Realized may appear, to an external observer, to involve inversion upon the inner conditional and individuated self, but it is not in fact a process of inversion upon the inner conditional and individuated self.

Right meditation (in the form of direct Identification with Consciousness Itself) is the most direct means for transcending the ego, or the separate and separative (self-contracting) conditional self. Right meditation turns the essential or basic self-consciousness (or attention-consciousness) to the "consideration" of That (or the inherently Perfect Condition) in Which attention (and thus the individuated and conditional self-consciousness) is always presently arising.

Therefore, the process of meditation is not a matter of the extroversion of attention toward any object, nor is it a matter of the "Narcissistic" introversion of attention upon the subjective interior of the body-mind or egoic self.

It is a matter of the yielding (or dissolving) of attention (or conditional self-consciousness) in the Source-Condition from (or in) Which it is presently and always arising.

It is simply a matter of Standing As Consciousness Itself (rather than turning attention outward, inward, or toward Consciousness Itself).

KNOW-THY-SELF

As Eternal Spirit

(SELF-Realization)

Abide as inherently Perfect Consciousness Itself inherently transcending but not strategically excluding or seeking any or all objects, and thus tacitly Recognize all objects in and as Self-Existing and Self-Radiant (Transcendental, inherently Spiritual, and necessarily Divine) Being, Consciousness, Love-Bliss, or Happiness, until all objects are Outshined in That.

Consciousness Itself, or inherent Being, is Transcendental, or Most Prior to attention in the apparent cosmic realm of conditional Nature.

Transcendental Consciousness is inherently Perfect Reality, or the Source-Condition of attention, and of the presumption of separate self, and of the body-mind, and of even all of conditional Nature (including the

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Universal or All-Pervading and apparently Objective Energy of Which all the objects, conditions, states, or manifested individuals in the realm of conditional Nature are apparently composed).

When Transcendental Consciousness, or the Native Feeling of Being (Itself), is "Awakened" as the Real SELF-condition, the Indefinable Identity (or Infinite Source-Condition) of functional attention-consciousness, then the ego-"I" or the self-contraction, or the egoically "self-possessed" body-mind, is directly and inherently transcended, and the Ultimate Condition (or the inherently Perfect Source-Condition) of conditional Nature is Revealed as the Obvious, even in all the apparent moments of spontaneous attention to the apparent conditions and relations of the apparent body-mind.

Therefore, "Identification" with (Transcendental, inherently Spiritual, and necessarily Divine) Consciousness (Itself), or the Feeling of Being (Itself), is complete (tacit, uncaused, and undisturbed), simply Abide as That and allow all conditions (or all of conditional Nature) to arise or not arise in the Self-Radiance and Perfectly Subjective Space of (Self-Existing, Transcendental, inherently Spiritual, and necessarily Divine) Being (Itself), or Consciousness (Itself).

As conditions arise in That "Open-Eyed"\* or Self-Existing and Self-Radiant Consciousness, they are Recognized (and inherently transcended) as transparent, or merely apparent, and un-necessary, and inherently non-binding modifications of That.

\*The non-exclusive, non-inward, native State of the Divinely self-Realized Adept, Who is Identified Unconditionally with the Divine Realty, while also allowing whatever arises to appear in the Divine Consciousness (and spontaneously Recognizing everything that arises as only a modification of That One).

Abide Thus. Recognize Thus. Let actions arise spontaneously in and via the inherent (and inherently Spiritual) Love-Bliss of Self-Radiant and Self-Existing Transcendental Divine Being, until all apparent conditions and relations of the apparent body-mind are Divinely Transfigured, Divinely Transformed, and then Divinely Translated (or Outshined in the Self-Existing and Self-Radiant Transcendental, and inherently Spiritual, Divine Being, Who is the Heart, the Divine Self-condition, and the "Bright" Free Self-Domain of all conditional beings).

The Transcendental Self is intuited in the mature phases of the advanced state of life, but It can be Realized at that stage only by the forced (or Grace-Given) exclusion of the phenomena of world, body, mind, and self. In "Open Eyes," that impulse to exclusion is unnecessary, as "the Eyes of the Heart Open" and Perfect Realization of the Spiritual, Transcendental, and Divine Self in the final stage of life becomes permanent and incorruptible by any phenomenal events.

The conventions of human life and civilization are based on the mechanical, arbitrary, and uninspected identification of Consciousness with the patterns of experience. Thus, human pursuits are, as a matter of convention and habit, directed toward self-centered elaboration of experience, self-fulfillment via experience, and strategic escape within (or from) the context of experience. Both conventional science and conventional religion are conventions of egoity in the embrace and pursuit and avoidance of experience. All conventional

human pursuits are a bewildered search founded on uninspected egoic identification with experience rather than "radically" intuitive Identification with the inherent Happiness of Consciousness Itself, or Self-Existing and Self-Radiant Transcendental (and inherently Spiritual) Divine Being (Itself). Thus, either experience, or conditional Nature, or materiality, or God as the Reality that is Other than the conditional self and conditional Nature tends to be presumed and propagandized as the First, the Ultimate, the One, or the Most Important Principle - but such presumptions are simply the Ultimate Illusions or deluded Visions that are developed from the base of the ego (or Consciousness presumed to be limited and bound by experiencing).

If you are Free to be Supremely Intelligent and Devoted to Truth, then the Way of the Heart becomes most direct and profound Identification with Consciousness (Itself), or the Native Feeling of Being (Itself), prior to all doubt, prior to any limitation by experience, prior to all "looking" at objects, within or without, high or low, positive or negative, and prior to any qualification (or limitation) by the root-feeling of relatedness itself. When This Identification is complete, so that It is not dependent on any act or state of attention, or mind, or emotion, or desire, or life-energy, or body, or conditional Nature itself, then all experience, or the total realm of conditional Nature and egoity, is inherently and tacitly Recognized in That (or as a transparent, or merely apparent, and un-necessary, and inherently non-binding modification of Self-Existing and Self-Radiant Transcendental and inherently Spiritual Divine Being). When This Divinely Enlightened Disposition is Awake, the Way is simply to Abide in and as That Self-Existing and Self-Radiant Condition of Being (Itself), inherently Transcending all conditions - but Recognizing and allowing them, rather than resisting and excluding them. And the inevitable persistence in This Self-Existing and Self-Radiant Identity and This Native and spontaneous Recognition Divinely Transfigures, Divinely Transforms, and (Most Ultimately, and at last) Divinely Outshines the body-mind and all conditional worlds. In the meantime, there is simple Self-Abiding, in and as the Self-Existing and Self-Radiant Love-Bliss of Transcendental (and inherently Spiritual) Divine Being - and such Self-Abiding spontaneously expresses Itself as Radiance, Happiness, Love, Blessing, and Help in all relations.

## EGO-I

The Ultimate Wisdom inherently Understands, Transcends, and Stands Free of the life-drama. Happiness, Transcendental (and inherently Spiritual) Divine Consciousness (Itself), or Being (Itself), inherently Transcends the confrontation between the ego and conditional Nature.

Every ego-"I," or egoically "self-possessed" body-mind, is involved in a passionate and mortal struggle with the Force and the forces and the parts of conditional Nature.

Every ego-"I," is active as the opponent of all opponents, but there is no Final Victory - and every opposition is an irrational (or fruitless) search for Equanimity, Peace, and Love.

Every ego-"I" always tends to desire and seek an ego-made refuge from irrational opponents. That strategy of self-preservation is entertained in temporary pleasures and solitary places, but it is not finally attained. Only the ego-"I," the separate and separative body-mind, is opposed and opposing - and every opposition is an irrational (or fruitless) search for Freedom.



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The ego-"I" is inherently, always, and irrationally (or meaninglessly) opposed. The "other" is always an opponent (in effect, if not by intention). The ego-"I" is confronted only by binding forces, and it is itself a force that is tending to bind every "other". The "other" and the ego-"I" are mad relations, always together in the growling pit, bound by conditional Nature to do such Nature's deeds to one another. And as experience increases, it begins to become clear that conditional Nature itself is an Immense Pattern that always seeks and inevitably attains superiority, dominance, and destruction of every conditional part and every conditional self.

Therefore, the Great "Other" - whether "It" is called Nature or Nature's God - is your Opponent, not your Refuge. And the very perception and conception of "Difference" (or "Otherness") is the Sign that the ego-"I," rather than Truth, is the presumed Basis of apparent (or conditional) existence.

Truth is Most Prior or Eternal Freedom and Love, whether or not the "Other" (or the Opponent) seems to be present. Therefore, Truth is the only Perfect Refuge. And if you surrender to the Truth, Which is Transcendental (and inherently Spiritual, and necessarily Divine) Being (Itself), Consciousness (Itself), or inherent Happiness (Itself), the Ultimate (and Perfectly Subjective) Source of the conditional self and all that is objective to it, then there is an Awakening from this nightmare of condemned life and its passionate search for pleasure, strategic escape, Final Victory, and Freedom Itself.

When the response or Awakening to Truth is Real, then the frightened and self-bound motive toward the world (and the inevitable round of pleasures, confrontations, doubts, searches, and always temporary releases) begins to fall away. The mortal self becomes simpler in action, more Free of habitual reactions to insult and frustration of purpose, more humorous in the face of conditional Nature and all the fools of conditional Nature, more compassionate, and inclined to selfless (or sorrowless) Love. The ego-"I" that is Awakening beyond itself is inclined to set others Free of itself, rather than to bind them to itself, or to themselves, or to one another. The ego-"I" that is nearly dissolved is more often solitary, more deeply renounced, without cares or motivations or doubts or angry despair of conditional self or conditional others. At last, when the self-contraction is (by inherently Most Perfect Practice) Most Perfectly surrendered, forgotten, and transcended in its Most Prior Condition (of Transcendental, and inherently Spiritual, Divine Being), all of this arising of body-mind and world is Recognized to be an unnecessary and superficial dream, a stressful inclination that is, suddenly, Outshined in the Most Prior and Self-Radiant Happiness of Divine Self-Existence.

The usable Lesson of a difficult life proves that you must (thoroughly) observe, (most fundamentally) Understand, and (Most Perfectly) transcend your own conditional personality and destiny. Every individual is only seeking not to be destroyed. Therefore, Understand and become more tolerant of others. Cease to struggle with others and yourself. Do not become bound up in the usual search for dominance, consolation, pleasure, and release. There is neither Final Release nor Ultimate Happiness in the objective or the subjective realms of merely conditional existence.

Observe and Understand the theatre of "I." Learn to be Free of the reactivity and seeking that characterize the conditional self-principle (which is only the self-contracting body-mind in confrontation with the apparent realm of conditional Nature). Thus, allow functional energy and attention to be Free of the motive toward the body-mind and its relations. Let functional energy and attention be Free instead to transcend this world-theatre

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and to Abide in the Transcendental (inherently Spiritual and necessarily Divine) SELF-Domain That is at the Origin of conditional self-consciousness. Then, if the body-mind and all of conditional Nature arise, see all of it from the Original Position of Transcendental (and inherently Spiritual) Divine SELF-Consciousness. See that conditional self and conditional Nature are a transparent, or merely apparent, and un-necessary, and inherently non-binding modification of the SELF-Radiance or Free Energy of Consciousness (Itself), or Being (Itself). - End

"For those who happen to grasp philosophy correctly risk being unrecognized by others, because it is nothing else but PRACTICING\* how to die and be dead. So if this is true, it would be absurd to want during all of life nothing but this, and when it comes, to be troubled by it, which for a long time they were wanting and practicing."

-Socrates

\*The practice of shutting down the physical body and brain along with the psychological ego-I, but, to remain as pure consciousness in the state of SELF awareness. i.e. to know and experience thy SELF as eternal spirit. (Pure consciousness, or spirit is the form (state) of eternally existing universal SELF awareness prior to all things, or that which is called God.)

Is it possible, while living, to die - which means coming to an end, being as nothing? Is it possible, while living in this world where everything is becoming more and more or becoming less and less, where everything is a process of climbing, achieving, succeeding, is it possible, in such a world, to know death? Is it possible to end all memories - not the memory of facts: the way to your house and so on, but the inward attachment through memory to psychological security, the memories that one has accumulated, stored up, and in which one seeks security, happiness? Is it possible to put an end to all that - which means dying every day so that there may be a renewal to-morrow? It is only then that one knows death while living. Only in that dying, in that coming to an end, putting an end to continuity, is there renewal, that creation which is eternal.

-Krishnamurti

### Reality is Not What You Think

No event is, in and of itself, TRUTH or REALITY. Everything that arises is an appearance to Consciousness Itself, a modification of the Conscious Light That Is Always Already the Case.

All of this is a dream, if you like. It is an appearance in Consciousness Itself. Truth is Very Consciousness Itself. Truth is to all of this what the waking state is to the dreaming state. If you awaken, you need not do anything about the condition you may have suffered or enjoyed in the dream state. What happened within the dream is suddenly not your present condition. It is of no consequence any longer, once you are awake.

If you persist in dreaming - and your point of view remains that of the dreamer and the dreamer's role within the dream - then your possible actions are numberless. But none of them will work to awaken you. They will simply occupy you in the dream. They will modify the dream state - but no action in the dream is the equivalent of waking. There is simply forms of fascination, of occupation, of seeking - until you awaken.

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The dream does not have to be changed in any manner for the waking person to feel that he or she is awake. Nothing has to happen to the dream. Only waking is necessary. To one who is awake, the dream is obvious. There is no illusion, no suffering, no implication, regardless of what appeared in the dream - a blue god, a dirty old drunk, the gorilla of death. It makes no difference. It makes a difference within the circumstances of the dream, to those who are dreaming. But to the one who is awake (SELF-REALIZATION), it no longer makes any difference. When you ask a question from a "point of view," you are already presuming yourself to be separate. You are presuming to be a "body-mind" and seeing reality from that "point of view"- so you ask many questions. The source of the question is not that you are looking at all of Reality and coming up with a notion about It. The source of the question is your divorce from Reality: "How did all this separateness occur?" You presume that separation has occurred, and that it has occurred in the form in which you perceive it to exist, but that is an illusion based on a gesture of "organism" life.

In Reality (SELF-Realization), it is not so. Reality Itself, Realized, is Free of that complication that is based on your presumption of separateness. Reality doesn't have to account for the illusion you are suffering from. Reality doesn't contain that illusion. What is actually happening is not what you think, nor what you are presuming. What you are presuming is an illusion, ultimately. If there were the Realization of Reality, any question would not exist, because you would not be suffering the illusion. Reality is not what you think. Or, as Shakespeare says, "There is more in heaven and earth than is dreamt of in your philosophy." Egoic "reality" is entirely your creation, and is NOT a UNIVERSAL REALITY, or CONDITION. It's entirely your creation - this presumed separate "thing" and all the rest of it that you perceive on the basis of that presumption.

That which is born of flesh (the psychological ego-I) is flesh (is of the flesh) and that which is born of spirit (experienced as spirit) is spirit.

-Jesus, John 3:6

"I protest by our rejoicing which I have in Christ, I die daily."\*\* By a method of centering inwardly all bodily life force (which ordinarily is directed only outwardly, to the sensory world, thus lending it a seeming validity), St. Paul experienced daily a true yoga union with the "rejoicing" (bliss) of the Christ Consciousness. In that felicitous state he was conscious of being "dead" to or freed from sensory delusions, the world of maya.

\*\*1 Corinthians 15:31. "Our rejoicing" is the correct translation; not, as usually given, "your rejoicing." St. Paul was referring to the universality of the Christ Consciousness.

When Crito asks, "In what way shall we bury you, Socrates?" Socrates answers, "In any way you like, but first, you must catch me, the real me. Be of good cheer, my dear Crito, and say that you are burying my body only, and do with that whatever is usual and what you think is best."

-Yogananda