

The Divine purpose of creation, so far as man's reason can grasp it, is expounded in the "vedas." The Rishi's taught that each human being has been created by God as a soul (individualized universal soul) that will uniquely manifest some special attribute of the "*infinite*" before resuming it's "absolute identity:" all people, endowed thus with a facet of "divine individuality," are equally dear to God.

-Yogananda

Many feel the urge to create a new and better world. Rather than let your thoughts dwell on such matters, you should concentrate on "that, by the contemplation of which there is hope of perfect peace." It is man's (mankind's) duty to become a seeker after God, i.e., truth.

-Amanda Moyi Ma

"Our purpose for living is to find that perfection and show it forth."

-Jonathan Livingston Seagull

"There is a reason to life, we can lift ourselves out of ignorance, we can find ourselves as creatures of excellence and intelligence and skill, we can be free, we can learn to fly!"

-Jonathan Livingston Seagull

"You will begin to touch heaven, Jonathan, in the moment that you touch perfect speed. And that isn't flying a thousand miles an hour or a million, or flying at the speed of light, because any number is a limit, and perfection doesn't have limits. Perfect speed, my son, is being there." (i.e., pure consciousness existence in the form of inner self awareness absolutely in the present moment of the here and now which is prior to your thoughts and egoic outer psychological false self.)

-Jonathan Livingston Seagull

Spiritual vision and social service should go together. The double purpose of human life, personal perfection *and* social efficiency is indicated when Plato prophesied that there would be no good government in the world until philosophers (men of virtue, i.e., enlightened, pure in heart, etc.) became kings. Plato meant that human perfection was a marriage or union between high (virtuous) thought and just action (based on insight and wisdom).

The emperors of ancient China had attained perfection (i.e., enlightenment, Satori, Nirvana, Tao, etc.), and were *correctly* called the "sons of God," not because of their "*ego*," but because of their self achievement and purification in a state of God-self-realization.

Spiritual evolution is the true occupation of mankind.

-Franklin Jones

Lao Tzu States:

Life in the physical world is merely a preparation for birth into the subtle realm. The physical realm is still within the subtle womb of the "mysterious mother" of the universe.

Everything born into the physical world must die. However, if an individual has the opportunity to learn the "immortal way," he may be "born again" into the absolute wisdom of ultimate simplicity. A subtle transformation takes place within an individual when he succeeds in connecting himself with the absolute wisdom of the universe. Gradually, through the practice of a pure diet, energy guidance exercises (t'ao ying) and subtle energy cultivation and refinement (shu-liang), the heavy and gross energy which was the foundation of his life begins to diminish. All of these practices are the preparation for breaking through the cycle of birth, procreation and death, and emerging into the immortal realm. As an individual's energy becomes more subtle and refined, he is less and less influenced by the dominant control of the physical realm. As an individual life evolves, it gradually becomes submerged in the mighty ocean of wisdom, the universal mind. A new life is established which is governed by wisdom rather than emotion. The ordinary sense of life broadens, the psychological ego is dissolved and the entire body is positively influenced. As one subtly transforms oneself, one leaves the gross realm and approaches immortal divinity.

The evolution of the soul depends on the growth of "SELF-awareness." This evolution takes place over the course of many lifetimes, through learning the "absolute WAY" and following the precise and explicit method of self-cultivation which is the heritage of the accomplished angels.

-Lao Tzu, Hua Hu Ching

Purpose in the Earth

E.Cayce, A.R.E. State:

. . . first (consider) the purposes for which an entity enters a material experience – and why: In giving such there must be given then some premise that is acceptable or stated as being a practical thing or condition in the experience of the entity; that it may be a part of the entity in fulfilling that purpose in the present experience. The entity or man then is physical, mental and spiritual; or the physical body, the mental body, the spiritual body.

The spiritual is that portion of same, or that body, that is everlasting; that is a portion of all it has applied in its mental experiences through the sojourns in the environs of which the entity or soul or spirit body is a part. From whence comes then this spirit body, that we find in consciousness in the present; aware of the physical attributes, aware of at least a portion of its mental abilities, its mental capacities; only catching a glimpse here and there in the application of spiritual laws or spiritual truths of the spiritual body? The spirit is of the universal consciousness, or God; that which is the First Cause; that which is manifested in all the varied forms and manners that are experienced in the activities of the individual in this particular sphere of activity or phase of consciousness in the present. Why the entity – why the spirit of this entity? A gift, a companion – yea, a very portion of that First Cause. Hence the purposes that it, the entity, the spirit body, may make manifest in materiality or in physical consciousness the more and more awareness of the relationships of the mental body, the physical body to eternity, infinity, or the God-Consciousness. Why? That is the purpose, that is the gift, that is the activity for maintaining its consciousness throughout matter, mind or spirit. For as is the consciousness of the entity in materiality, when there is such a diffusion of consciousness as to change, alter or create a direction for an activity of any influence that has taken on consciousness of matter to waver it from its purpose for being in a consciousness, it loses its individual identity. What, then, is the purpose of the entity's activity in the consciousness of mind, matter, spirit in the present? That it, the entity, may *know* itself to *be* itself and part of the Whole; not the Whole but one *with* the Whole; and thus retaining its individuality, knowing itself to be itself, yet one with the purposes of the First Cause that called it, the entity, into *being*, into the awareness, into the consciousness of itself. That is the purpose, that is the cause of *being*. Then the natural question to the entity becomes, "What may I do about same? In what manner, in what way may I apply myself as an entity, as an individual, to fill that purpose whereunto the First Cause has its influence, its way, its purpose with me?" In such an activity then the body-physical, the body-mind must be taken into consideration; with its faults, its fancies, its faith, its purpose, its abilities in every manner, and in every influence that has been and is a part of

that mental or spiritual or material consciousness. It has been given the entity as to much which or unto which it may attain; as each entity bears an influence into and unto the Whole, and is influenced by same according to the will and purpose of the entity in the individual or the moment's expression. For the choices are continually being made by the body, the mind, *upon* those things that are within *themselves* taken within the consciousness, the awareness of the entity. Not that there are not *other* influences also that are aware only to the higher portion of the mental and spiritual self. For in the *body* few are aware of even the heartbeat, the fact of assimilation, the fact of distribution, the fact of building or of degeneration. In the purpose then or premise; it is that: Mind is the Builder, being both spiritual and material; and the consciousness of same reaches many only in his awareness of his consciousness through the senses of his physical being. Then indeed do the senses taken *on* an activity in which they may be directed in that awareness; that consciousness of the spiritual self as well as in the physical indulgences or appetites or activities that become as a portion of the selfish nature of the individual or entity. It behooves the entity first in its premise then to know, to conceive, to imagine, to become aware of that which is its ideal . . .

These mediated upon then, these kept in the ways that ye know. It is not then that ye *know* as a physical consciousness, but that ye *apply* of good, of that which *is* of God, that makes ye know that consciousness of His walks with thee. For thy physical self may only see the reflection of good, while thy spiritual self may *be* that good in the activities of thy fellow man in such measures that ye bring – what?

Ever, *ever*, the fruits of the Spirit in their awareness; long-suffering, brotherly love, patience, kindness, gentleness, *hope* and faith! If ye, in thy activities in any manner with thy fellow man destroy these in the minds, in the hearts of thy fellow man, ye are not only slipping but ye have taken hold on the path of destruction. Then so live, so act, so *think* that others *seeing* thy good works, thy hopes that ye bring, thy faith that ye manifest, thy patience that ye show, may *also* glorify Him. For that cause, for that purpose ye entered into the materiality in the present. To what, ye ask, may ye attain – and how may ye attain same? That is only limited by thyself. For He, the Father-God, loveth all alike; but that ye find within thy mind, thy body, that would offend, pluck it away! For thy will as one with His may do *all* these things in *His* name! Then, to what heights may ye attain? That height to which thy consciousness is ever clear before the throne of thy awareness with Him; which is to know the glory of the Father through thy dealings with thy fellow man; which is to know – no sin, no sorrow, no disappointments in Him. Oft is He disappointed in thee, but if thou dost bring such into the minds, the hearts, the lives of others, what is thy reflection but these same experiences? But to love good, to flee from evil, to bring the awareness of the God-Consciousness into the minds and hearts of others is *thy* purpose in this experience. Each soul in entering an earth's experience does so through the graciousness, the mercy of the living Father, that the soul may become such that it may be in that association, that relation to the Creative Forces or the Father which was, is, the will of the Father in bringing such into consciousness in the first or beginning.

In entering then, each soul enters with the influences both latent and manifested that have been apart of the experience of the entity. This to be sure includes then relationships with others. Then what is the purpose of each soul entering a material manifestation? That it may be a witness-bearer for and unto the glory of the Father which has been manifested through the Son, even Jesus; in making then those activities through and in which such may be the purpose, the desire of the individual entity. It is not then that there may be the satisfying of the mental or material body, or mind. It is not to the indulgences of, nor to the glory of self alone, but that – through the very activities of the body and mind – the fruits of the spirit of truth may be manifested in the material experience. These truths, these experiences, only find expression in relationships with others. Just as He hath given, "Inasmuch as ye have done it unto the least, of these, thy brethren, ye have done it unto me – inasmuch as ye did *not* these things unto thy brethren, ye did them not unto me." Hence in the relationships, the meetings with others in *whatever* form or manner, such as not coincidental but are rather as purposeful experiences. Then there must be the filling of the purpose, if there will be the glorifying of His love, His truths, His presence, by that done to and through the activities with the fellow man – whoever, wherever such may be; in such a way and manner that His glory is made manifest in thy dealings with thy fellow man.

Look then into thine own heart, thine own mind. See thyself, as it were, pass by. What is thy desire? What is thy purpose? What – and *who* – is thy ideal? The analysis of such can only be drawn by self. And use as the measuring stick of thyself those truths, those purposes. What gave He as the whole law? To love thy God with all thy mind, thy body, thy purpose; and thy *neighbor* as thyself! This is the whole law. And the manner of execution of same is in that as He gave, "As ye would that men should do to you, do ye even so to them." These are the principles, these are the basic truths upon which joy, peace and understanding may be thine; and thy life, thy activities, thy associations with others will ever be beautiful, peaceful, harmonious. And as ye do these, ye will find more and more the glory of His presence abiding with thee day by day! This does not preclude that ye have joy, but that ye have joy and have life and have it more *abundantly* – and not in a manner that ye have or do become or may become subject to those things which would bind or hinder thee in thy thought, thy purpose, thy activity. Let thy prayer, thy meditation then be – as ye choose this day whom ye will serve whether the fleshpots of thine own carnal self or the duties, the joys, the harmonies of Him who has given, "Come unto me, ye that are disturbed or heavy-laden – take my purpose, my yoke – learn of me, and ye shall find rest unto thy mental, thy material, thy spiritual self." "Let my life be so filled with the desire to be a channel of blessings to others that it may show forth the Lord of Lords, the King of Kings."

-E. Cayce, A.R.E.

The Hua Hu Ching #77 States:

I wonder whether, in future generations during the time of confusion, such high instruction can benefit the general public? Will it be powerful enough to lead the sleeping individuals out of darkness? Kind prince, a time of confusion will arise in the future which will grow progressively worse. Human society will be pervaded with all kinds of slavery. Slavery will exist in all human relationships, but under different names and systems. If an individual is not the slave to his society, he will be the slave of his family. If he is not the slave of his ambition, he will be the slave of his emotions.

If he is not the slave of his desire, he will be the slave of his ego. The forms of slavery are multiform, and may include the slavery to money, to a life of luxury, to social position, to religion, to an ideology, to the things one craves, to one's destiny, to one's biological drives, and to psychological excuses. The "*absolute way*" will be available in all times and places as the way to transcend one's own duality. There will be leaders during the era of awakening of humanity's divine nature who will guide people out of darkness through a vast social renaissance. But the foundation of the great awakening of humankind must be built on individual self-emancipation and self-cultivation. People create all kinds of complicated situations and become stuck in their concepts and false images. They even become proud of being stuck and try to make other people follow them. Thus, there will be many slaves following other slaves, all living in terrible darkness. (Jesus taught the same thing in Matthew 15:14 when he said, "Let them alone; they are blind leaders of the blind. And if the blind lead the blind, both shall fall into the ditch.") People who restore their true inner nature become people of balance, integration and harmony. They become models of universal beings whose virtue is complete and impartial. When a person becomes completely emancipated (enlightened, Satori, Nirvana, Samadhi, self realized, etc.) what is left is his pure inner nature. Then a person can spontaneously release his energy in daily life, and his every movement is connected with the entire universe. He, or she, is thus regarded as a true person. A true person is a living divinity. (Guru, spiritual teacher, master, etc.). He is not only above his mind and thoughts; he is above the laws of nature. He, or she, actually becomes one with the universe. This is no mere philosophical notion. It is a living truth. A true person is so simple that he/she cannot be distinguished from other people. Yet he/she can be recognized by those who have developed their spiritual eyes.

-Hua Hu Ching, Chap. 77

Jesus said the same thing in Mark 9:1, verily I say unto you, that there be some of them that stand here, which shall not taste of death, till they have seen the kingdom of God (also called at-onement, Satori, Nirvana, Samadhi, baptized, self realized, etc., etc.) come to power.

The statement of "know thyself" (inner SELF) by Socrates, "to thine own SELF be true" (inner self) by Shakespeare, love the Lord, thy God with all thy heart and mind (the Lord of the body, i.e., the holy spirit, consciousness) by Jesus, no god but god by Mohammed, (and "If I were not, God would not be" Meister Eckhart) are all the same message and instruction to find God-self-realization as the foundation and purpose of one's life.

Mohammed makes the same statement when he says: "NO GOD BUT GOD." All concepts, images and thoughts "about" God are not God, only being *in* the state of GOD-UNION as a moment to moment EXPERIENCE *is* God. To worship God and love God as a separate being is still separation. Mohammed knew that there was only "one God." To distort the words of the prophet Mohammed to "There is no God but *Allah*" is the greatest disrespect and ignorance. This altered statement leads one to believe that there are many gods, which are all false except "our" God. i.e., we are right, holy and correct; all others are wrong.

Is this not the problem of all religions? How is it that there is only "one God" but so many religions? Where do all the religions come from?