

Chapter 21

Morality

The more we come to learn (by experience) about the nature of ourselves, the world, the universe, structure, and the inner forces which shape our being, then the less options we each have in our freedom of choice regard to our actions on earth. Learning eventually leads to one place – understanding; and understanding limits our options of free choice on earth. The existing paradigm has it that there exists two kinds of absolute ‘reality’, the objective and the subjective. It is thought, or it certainly seems to be the case, that truths can be stated about the nature of the outside objective world and the physical universe, and yet any statement of so called ‘truth’ relating to the inner dimensions of ourselves are but subjective personal feelings and views. This view creates a dichotomy in mind which does not exist in reality. The fact is that the boot is on the other foot entirely, and that in reality we can ONLY ever truly know absolute fact about ourselves and NOT absolute objectivity at all. All experience takes place in the inside of our being, even when it is experience of objectivity.

The sun is at a distance which we can measure in terms of the tools and criteria by which we use to measure it, and that is a fact. But, they say, there can be no known facts with regard to subjective data. (a) Because we are, on the face of it so different, and (b) because we cannot substantiate those ‘facts’ by the empirical process of objective observation. Thus to assert that it is wrong to kill, torture, rape, exploit other life forms is nothing more than a subjective truth, and it does not relate to the nature of reality as a whole. This view is also a very part and product of assuming that we are free floating isolated lumps of stuff in the universe, as opposed to being a part of it all, and of which we can know nothing of the truth of our own inner existence.

Think on this. It is believed by some in this day and age that there is no such thing as our will, and hence freedom of choice in our actions; because the genes are in charge of everything, and hence freedom of choice is an illusion. So, nobody can do anything right and constructive by choice and nobody can do anything bad or destructive by choice; for it is all written, so to speak. Think on this also. We all know that there is very much about humanity which leaves much to be desired. But, it is said (I have not counted them personally) that there are about six billion people on earth. Well, there is certainly quite a few of them. But how many of them are trouble makers; murderers, rapists, vandals, thieves? Not many, a small percentage only. Most human beings are, well, good enough for now shall we say; and some are exceptional even; and moving in the right direction of course. So, why are they not all rotten little gits then?

They could all choose to rape, murder, pillage, and vandalise. We could all walk around with guns and knives killing each other. But they do not. And it is not because of the legislation of state laws; the state laws exist by virtue of what makes them this way. An inner recognition of what is good and what is not good – morality.

If somebody had a death wish (which alas some seem to do these days) then what would prevent them from taking a few hundred other people with them? They would not fear society killing them, for that is what they want anyway. But even those that take their own life, do not do that. Why not; for it would be so easy to do so? Well, we all know why they do not; well most of us do anyway. Science might not, politics might not, psychology might not, and religions certainly do not; but we know why. They do not because they know better. Morality cannot be inflicted by another person or state legislation, and it cannot even be learned by watching society and decent behaviour; for it is an inner job. True, it can and does grow during a lifetime here; but each soul is at where it is at and the learning and understanding process goes on – becoming. And, of course, we observe others and are moved and inspired by some of them, and wish to be like them.

What happens on our inside, and all those depth inner levels, are a part of creation itself, not something on the outside of it looking in (or out). We are creation, we are an integral part of the whole; dualism exists in appearance and real observation, but not the overall reality. What happens on our inside is a part of the process of the all. It is inwards from the reference point of incarnate consciousness; but it is not inwards in the nature of the sum of the all – for it is but a dimension of it. If one is standing on the tenth floor of a twenty floor building then which way is up and which way is down? Is everything which is up real and yet everything which is down subjective? Can facts of truth only be known about that which is upward? What then happens when you go down to the ninth floor? Are you then living in a make believe reality? And even though that reality is as real as the one above it when you are there? And what about the basement? Is that also a relative illusion or subjective view? One must keep in mind that reality is not relative, it is experience which is relative to where we are each at in having experience and digesting it.

It becomes a part of the learning process that there are things which you and I cannot prove, but they are still real and a part of creation. Is consciousness real and does it exist? Silly question is it not; but none of us can prove it. Likewise does the nature of reality not require us to be able to prove it, for life itself reveals these things to us directly, and to all of us directly; life proves it. I cannot prove to any living person that morality is also a factual part of reality, but I do not have to, for life proves it to them also. I do not need to prove that love feels good and that hate (important though it is at times) does not feel so good. But I do not have to, for they know it. And those who do not know it yet will know it in due course, for that is what life teaches and reveals. It is not a relative fact, it is only relative with regard to who has learned it yet and who has not; and as to how much of it they have learned.

Now, there is no way that I (and probably you) could knowingly torment a child (tease them yes, in fun) and make their existence here a misery. One does not have to be in this world long however, (a mere few years) to fully realise that this is not the case with all people. I could not do it because I am not at that place. It is not a mere matter of choice that I cannot do it; and even though freedom of choice alone would

permit me to do it. And neither is it the case that I am nice, or wise, or good, or clever, it is to do with the our inner dynamics and inward dimensions – and what they have learned throughout their existence as yet; and as to what they inwardly feel because of it. Putting handles of good and bad, nice and nasty on these things hides the real truth of it. It is neither good or bad, for it is what is so; and we are at where we are at.

Thus it is that I hate such events. And that means that I am repulsed by them. Repulsion is like the negative end of a magnet – it pushes away, repulsion. This is not a matter of choice; I did not decided to be repulsed by it. Moreover, societies moralistic indoctrination had nothing to do with it – for I never listened to them anyway. It was damned obvious that most of them did not have a clue what they were talking about anyway, and that they were merely repeating what others had pumped into them from childhood. People do not teach and instil morality – life does. And life alone. True, in so living they can set an example for others, but that does not reveal the causation of it. And that is an objective factual truth about the nature of real reality – not man-made sociological myths. It is not a case of the inner simply being affected by the outer, but rather the top-side personality of the mind being affected by both the outer experience of life and deeper inner realities of ourselves below the level of daily consciousness, and what we have become. And to say nothing of what we are in essence. So, it is even more the case that it is the inner effecting the outer.

Our individual moral code of conduct comes from a very deep place in creation within ourselves. But to the degree (relativity) of which we are each aware of it (and hence are motivated by it) is dependent upon our own integration and awareness of those inner realities; and this requires the use of our inward antenna as well as the outer senses. Morality does not come from the outside, but from the inside. The transcendent aspect of our being is not outward it is inward. The seed of creation and the implicate order is not outward it is inward to all things extant. If it is inside me then how can it be inside you? We all meet up at the same place inwards and downwards – the seed of the implicate order; and the structure of our deepest inner dynamics is the same for all. Where is the centre of the earth? Under your feet, and no matter where on earth you are standing. That is where its centre is. The centre of creation is within you and downwards, and it is not relative to the observer, and neither are its essences.

Now, naturally enough, every human being is going to judge moral questions from where they are at right now – not where they were fifty years ago, and not where they will be in fifty years time – but here and now. They are going to judge by where they are at NOW; and they can do no other. Now, if a person feels no remorse at torturing another person then they have no problem with doing that. True enough they would not enjoy it being done to themselves, but that does not bother them, for they are not there yet. All the talking and all the preaching in the world is not going to alter where that person is at NOW. There is only one course of action, and that is to prevent them doing unacceptable things in a society which is more evolved than they are. Difficult, true enough. What best to do then? Life is for the living and learning, and then the acting upon what has been learned.

By the same token they must be allowed to experience life and grow – but on a tight reign at times alas. If everybody was allowed to do what they like, when they like, how they like, and to whom they like, then civilisation cannot work; it would collapse. But it is this being allowed to do what you like which is considered to be freedom in this day and age. It would only work if we were all perfect and all at the same place at the same time however; and we are not. Incarnate life does not work this way – not on this level of reality at least. Creation delegates. Rank absolute idiots think some kind of person is in charge of all this and doing it all itself; even cave men were not so damned blind and stupid. Creation delegates.

We all learn from others and we can all teach something to others. Do not the rank immoral fraternity teach us what it is like to be there? Does that in itself not repel us in a forward motion towards a better reality on earth? And does not our repulsion show us where we are at? I would imagine that somewhere out there in the far depths of space there may be a planet, or many of them perhaps, on which the highest level of incarnate mind is at the level of cave dwellers, stone age, and whatever. We here have moved on a little, well most beings here have anyway. Do we conscious entities each land on a world which is about right for our own needs and requirements for further growth? Well, who knows, but it seems to make sense. This world is about life, but life is not only about this world. And neither is it about this particular level of incarnate existence which we experience here in the normal day to day conscious state of a human beings on earth. This is only one level of incarnate cognitive reality and creation; and this is obvious simply from observing the abundance of life forms on this little planet alone. Do we not have an abundance of that evidence alone on this little world then. What is dog consciousness like? What is worm consciousness and being like? You and I cannot imagine, for it is not our food to digest. And we are each at where we are each at.

Moreover, by throwing all these levels of being together on one world is it not also more fun, and moor food for thought and experience? Do not the animals make this world a better place to be? And is it not axiomatic to everyone that there are many levels of human incarnate existence on this world alone? How could we ever learn more, grow, understand things better if all that existed on earth were people who are where you are at now? Variety is also a part of the spice of life. We do not only teach mathematics to children in school, we give them a variety of experience.

Now, by virtue of the fact that morality and moral judgement is so important (because it is a fact of life also) in that it is our own inner guide book to living our lives, there are those then, and always have been, that assume we have to have a known sociological basis as a premise of justification for that moral code. For the large part this has always been done through indoctrinating a state religion or philosophy and making that religion or philosophy the basis of truth for our moral and ethical condition. However, if the ultimate ground of substation of a moral reality is based on a fairy tale which most people can see through like a pane of glass, then what becomes of morality itself in so far as they are concerned? They assume also that morality must be of the same order as a myth. Hence, to hell with morality. And that is but another sign and consequence of modern times and the souped up modern commercialism in the dog eat dog society. They want you to be that way for there is a profit in it for them – and you let them do it. But how long for?

By virtue of the fact that so many assume that facts can only be known of objective reality, and that all else is mere subjective feelings and wishes, then the world finds itself with a self-evident inner personal morality but no known truth to tie it to. Well, I have given you one; the same one which real reality gave the insight to me and many others. Mankind does not need Neanderthal religions to justify a self-evident fact of inner reality; they need to look within themselves to find the very ground of the moral impetus. And when they come to know it then they will also know what it is for and from whence it comes and why. It is that simple; and absolutely necessary. But they do not want to see it or hear it, for the existing momentary trinket is a drug addiction which they will not let go of. In fear of losing what they assume they have.

In the meantime, and until such time as it is revealed to their own topside mind, then there is nothing wrong in teaching a consensus morality – the one which most people on earth adhere to, and where that consensus is at, and for no other reason than that it is effective and pragmatic. Morality does not need a coat hook for its justification. When a child asks as to why, then do not create a fairy tale in order to give it credence, but simply say that you do not really know as to how and why it is, but it is just there, and it is so, and that is how we experience it, feel it and live it. Tell them that the spirit (or human mind if you prefer) cannot live in a world which does not measure up to where we are at in consensus terms. True, some will be beyond that consensus view and some will not yet have reached it. And hence the need for rules of behaviour in a world such as this. Comply with this, or reap the consequences of your actions. This world is a place where all levels of being are slung in together. That is cosmic delegation; and it is that way because it works; and everyone learns from it.

Your kid is involved in a life/death accident. A car with the ignition key in it is near by. Do you take it in order to get the kid to hospital as soon as possible? Yes indeed, pinch the damned contraption and get the job done. Is that stealing? Well by law it is. However, not many cars are stolen for that reason are they. Why do people take each other's property? They are not adequate to the world they live in, so they need help. Are they too egocentric to admit that they need help – or is society just not interested in them and their own personal needs? How can we all live in reasonable and effective harmony when the things which we require in daily life on earth are stolen every day? You cannot.

Why are so many kids on drugs? Because society is not interested in them and does not go out of its own egocentric and hedonistic ways to make life a better and more exciting experience for them. We cannot live alone. We all need help every day from other aspects of society and individual people in that society. I need this computer to write with, but I do not have a clue as to how to make one; and neither do I care, for it is not my job or concern. But I expect them to get it right, for it is their job and it is their concern. Same with the shoemaker and the dentist. If the dentist tells me that I am not looking after my teeth well enough – then the dentist is the expert not me. We all need each other. Life is very complex and interrelated – because it has to be in order for it to work at all. Civilisation is a delicate baby.

Also it is obvious that we do not all come into this world like a blank floppy disk with nothing on it. True enough we have no memory of anything (Cosmic Amnesia). Did Mozart come into this world with exactly the same potentials in music as the rest of us? It would take a very gullible (or extremely intransigent) person to believe that to

be the case. True enough he had to learn the language of music. But he did not have to learn music – for he knew it – he was it – it was him, and others like him. Was it nothing more than an accidental ‘gift’ ? Or had he worked at it for aeons; or perhaps tapping into a vast subconscious instinct of what had been learned by others before? Why are we inwardly motivated toward this or that thing, activity, or whatever? Is it an accident? It is certainly not a matter of our choosing to become interested and motivated toward something.

Have you ever attempted to become really interested in something which you are not really interested in; or perhaps told that you ought to be interested in? It does not work. It is not effective. People say that they are going to try this and that when they retire from work – we never retire from work; and we never tire of the things which we are motivated toward or by whilst we are motivated by them. However, trying different things is good and constructive activity, for we often do not consciously realise until we try this or that thing that we could be interested in it. Experience is the food of life. And variety is the spice; and kids should have the opportunity to try it all, and to see what works for them, and they for it. We cannot work out logically what we should each be doing and interested in during this lifetime – we just find it within us. But we have to try things to find out.

Likewise also do children come into this world with their own package of where they are at and what they need for the next step of the journey. It is self evident that we are not consciously aware of that at the time however. Creation does not do everything all at once, it takes and makes time. There are times when our inner self knows (without knowing how or why)... ‘Oh yes – this is for me, and I am for that’ ! What is empathising and agreeing with what? One level of our reality is in harmony and accord with another and deeper level – a level that has been around more than the new incarnate emanation and personality. Think of a running program of a computer as the operator sees it as being daily conscious awareness. But think of the program below it as being the sub-conscious or soul, from which it derives its manifest form.

To fly counter to that level is then felt as an immoral act – it does not feel right, for we are repulsed by it. And that is wise, for it is not right for that person at that time. There are some aspects of food which have to be eaten in an ordered sequence. There are events which have to take place before other events can then come about. We cannot put our shoes on until the damn things have been made. We cannot judge as to what is right and wrong unless we have something to judge by. Initially that stuff is all there – and well bellow consciousness. Only when the bits emerge into conscious awareness can we then grapple with them, argue with them, fight them, and this is the process of interaction and synthesis – and becoming more by virtue of it.

We all know only too well that there are times when reason can over-ride an inner moral impulse, or run counter to our conscience; and well all do it some of the time. However, it is then, and only then, that we create remorse for ourselves; we know that we have done something that we should not have done, for it is counter to our deep inner understanding and commitment to what we feel is right. And it feels really rotten to live with it. True, such cases may be borderline things in our own understanding. For we all know that we cannot run counter to our deepest inner moral compulsions irrespective of reason and the freedom to act anyway whatsoever. But if that moral compulsion is not there yet, then there is nothing to stop them doing

anything which they decide to do. Does not the mere fact of having children teach one so much and drastically alter ones moral convictions and depth inner feelings? Well, it does for most people anyway. For many it is their first contact with real unconditional love even. We cannot eat from a tree which does not exist. We cannot eat the fruit of a tree which has not yet brought forth that fruit to be eaten. We cannot experience a thing which does not exist to be experienced. We cannot know something which does not exist to be known. We cannot be attracted toward something which does not exist and has no attractive potential. We cannot feel what 'ain't there' to be felt yet.

Is it right to kill somebody? I can only talk from where I am at, and that is not far one must add. Sometimes yes, more often no. I would certainly end somebody's life on earth if it were a case that they were suffering something awful and with no possibility of recovery; and assuming that it was their choice to leave this life behind. That is a right which everybody has. We have no choice or say in coming here, but the nature of reality itself gives us the option of suicide. They talk of the right to life, but what about the right to die? Likewise in a war which threatens the stability of that society and the lives of ones family and friends. What has to be done has to be done. In an ideal world, even a well organised one, any society can live the life style which its population chooses so to live; and providing that it does not conflict with the freedom of other nations to do the same. And it is the same with individual human beings; live and let live; but do not spoil it for others in the process. I have freedom of choice and I use it the best way that I see it and understand it; for that is what it is for for heaven sake; and if on rare occasions it might mean killing, then so be it. I will push nobody around, and I will not have them pushing me around either. Learning and understanding is not for fun, it is for effect and action. Would that we never had to kill anything; but that world is not here yet. But life itself does a good job of it, every day.

I make a choice of action dependent on where I am at; as does anybody else. And I judge it would be better for that extremely sick person to go home to from whence they came than to stay here suffering with no hope of a recovery. Yes indeed, I judge it to be OK, and I take full responsibility for any actions which I perpetrate by virtue of it (not that I have ever had to); and irrespective as to whether the consensus of society sees it that way or not. But one is not operating either in a vacuum or for hedonistic reasons; one is simply acting upon what has been learned and understood and written within our system. If I turn out to be wrong, then so be it. But that act would be done out of both love and compassion – so be it; and let it be so. Likewise in war it is a matter of survival. Genuine mystics are not pacifists – even though they would love to see a world with no strife of that nature. But we do not live in that world yet, we first have to make it that way. And it will not exist until the consensus first makes it that way; and if need be it is worth dying for so that others can have it. And millions have done just that. Nothing else is going to make it that way. It is not a matter of luck; and the stars will not pop down and do it for us. Nothing is ever going to make this place a better world for kids to live on unless you do it.

Thus it is that it is not so much just a case of what we do in life, but rather as to why we do it. Yes of course things which we actually do are important and effect not only ourselves but other people and indeed the world itself. But you and I cannot see into the future (only sometimes mere potentials of the future, but not always even that).

We do not always know for an absolute fact which course of action is preferable in the long term. So by what can we judge in the meantime? Only that which you now are, where you are at, and what feels right, and true, and correct. Following that, then no matter what the outcome may be – we have done our best as we see it, and deeply feel it to be right. Not from books, but from the heart, soul and our spirit of being.

Such activity creates no inner remorse to be lived with and synthesised even if we were wrong. If it is proved later that we have made a mistake – then so be it, and we learn and move on. In this way humankind on earth is divine. Remorse only comes when we know that we have chosen to do something which we also know is wrong for us. Just imagine how easy it would be if we knew all the answers in advance and did not have to make hard decisions and thence live with them even when they might not have been the best thing to do. Only in humankind (on this earth anyway) is ought sought by thought – and a deep inner feeling for what is right. One does not need a Neanderthal religion and belief system to tell us what is axiomatic on the inside. No human being needs to be told that they will feel and search within them regard to what they ought to do. For it is innate.

One of the great problems with some aspects of society (specifically religionists) is that they seem to assume that we all ought to be at the same place at the same time and living our lives according to where they are at (and obviously where they are at). It takes virtually no imagination at all (and it does not need transcendent experience) to fully realise that life could not work that way and does not work that way. They try to imagine a world in which a transcendent wisdom has created it all perfect in their understanding of what perfect ought to be. Well, it seems to me that it has done just that; but not according to their understanding of what perfection is. But their idea of perfection is very different to mine. Perfection does not mean that I am going to be happy and smiling all my incarnate life and for eternity. Perfection to me, means that it works perfectly well – the tears, the fears, the pains, the joys, the growing, the beauty, all of it – it works perfectly well and it gets the job done. We cannot judge perfection by our own limited degree of what perfection is independent of arriving and aiming toward it. I too can well envisage a level of reality, somewhere, some time, where beings are together, sharing in a reality far more advanced than this one; oh yes indeed. And I want to be with them now – why cannot I be with them now? No, you cannot be with us now. Why not? But I do not know how to make it that way. And it is not for me to make it that way, it is for everybody to help make it that way – and assuming they want it that way. But, life experience will alter them.

Well, I no longer need them to tell me as to why not, for I have learned as to why not – I am not ready yet. Neither did they have to tell me why not, for they knew that I had to learn for myself – the hard way – the only way – by living it, and then arriving there myself. Kids fall over and hurt themselves; but they get up again, brush themselves off, and move on. We can all learn from children – for they know - without knowing. I stand on a bridge and watch a train go by below me, and that is my existential view of reality at that moment. A person in the train is watching that beautiful scenery flash past them, and that is their existing existential view of reality. The views are different, but the reality itself is not. Assuming that in the transcendent paradise we could remember the outside world (which we cannot) then it would be seen that our personality which exists out there, and all its memories, likes and dislikes, existential views et al, are all objective, and not its real enduring self.

Neither views are wrong, for they are all a part of reality and depending where one is viewing it from. But one is permanent and the other is transient. And this of course is why we have to differentiate between a persons existential view and that of the nature of reality as a whole. Life is a very personal affair and communication between each individual observer and that of life and existence itself. But this neither means nor implies that the communication ultimately differs, for we all eventually get the same message and come to understand the same things, and by the same process. We live at a time when everything has to be proved so it seems; well, in the strict cosmological sense that is indeed true, for things are proved to us by life itself on the inside of our being. But they are not proved to us by other people, books, dictates, doctrines, symbolism's, oscilloscopes or radar; or even direct communication of truths from somebody else. They are proved only by living it and learning it.

Imagine a scenario in which the life force itself constructed an image of itself in the form of a human being. Imagine it then said that everything it told you was the absolute truth and that you ought to believe it, and that it itself was the only knowledge of that truth. How would that grab you? Would you accept what this critter was telling you? Would you implicitly understand everything it was saying simply because it was saying it? Would you agree with it all from hindsight of your experience so far? Of course not. What would be your reaction then? How would you know if it were telling you the truth or simply setting itself up as some kind of guru? By what would you judge? Ask yourself and be honest.

Suppose then, because of your doubt, it pulled a stunt, a seemingly magic trick to show you how powerful it was; would that influence your reactions? A magic trick does not prove to you that this entity is what it is claiming to be. We ourselves can pull a few magic tricks which would boggle the mind of cave dwellers could we not. Life knows well enough that you and I have to live it in order to know the truths which it contains, nothing can tell us what it is, no book, no man, no woman, no advanced being, no god, nothing. There is only one way to know what life is about, and that is by living it and reaping the experience of so doing. You may learn the theory of swimming without getting in the water; but you will never swim until you are in it – you cannot swim in a theory; but only in fact. And only when you are in it and are doing it, can you then say... Oh yes, I know; and now I understand. And you need no living entity to tell you as to what it is and what it is like – for you KNOW it. Nobody can give you understanding. It has to take place inside you.

I try to imagine a scenario in which I was young and had heard all these things about exceptional experiences, mysticism and transcendence, personal growth, and this gnosis event etc. How would I have reacted at that time? I cannot be sure for I was never in that position, for I had never heard of any of them, nor read anything about it. But knowing what I was indeed like, then I would have been highly sceptical. And which is a wise thing to be on this world such as it is as yet. If many human beings have one great gift then it is the gift of making us sceptical with regard to human beings. But we cannot live our life that way. We must trust everybody until they betray that trust. And yes, I know that it hurts; so does most learning. However, if so many people had also been telling me the same identical things, then that would have made me wonder as to what was going on, really going on. Times have changed and there is now so much to hear and read, hence there can be few people who have not heard about these things, to some degree at least, prior to living them and actually

knowing them. It is no different with the affirmation of morality, as to what we can and cannot each do. And this aspect of being is also strongly related to one's own integrity and dignity. Along with that of course we also have the assertions of science to cope with, and the symbolic stories of all the worlds religions. And how many religionists (who all claim to believe the same package) are at the same moral stance?

There is also all the literature of so called philosophy and academia; psychology and sociology. The young of today are bombarded by so much data and from all directions. And yet they will all still grow up, evolve, and learn for themselves in due course; life will always override human teaching in due course. When I was young I was sure of virtually nothing, and I knew it. Now, I am absolutely sure of No Created Thing, and I know it. And a few things also in between everything created and no created thing. Life never fails to achieve its goal on anyone – for it works perfectly well; and failure is not an option. And a mono-pole reality does not have options.

With regard to morality then life itself, as with anything else, will teach us what we have to know; and we will become what we have to become eventually: the hard way or the easy way. In the meantime so much of it is already written within our own system and experienced by way of feeling it and deep intuitions. You cannot feel within you that which is not there to be felt. Consciousness returns to its ground of being and the slate of conscious awareness is wiped clean of all but the cosmological operating program itself; but somewhere, some how, and by some method, there is a record of all our own individual past learning, and possibly group learning too – hence I call it the soul or sub-conscious inner dynamics. And that is our book.

This is not to be thought of as a living entity as is the spirit, but rather as a library of data, written onto the sands of time and space, and which, whilst we are alive on earth, is also connected to our incarnate system and actively engaged in its own program of becoming the more. The soul is not the operating system of creation writ large or small, it is but our own individual program and info – but one wherein the goal of which is to get the program running in harmony and accord with all the other programs involved in existence. Indeed it truly is mysterious, but such trinity of being is both known and experienced – and understood in rational terms eventually.

In life on earth, incarnation, if things do not eventually enter into rational understanding then the job is not completed. It is not simply a case of essence into form, but also into understanding. Reason has to know and understand its existence and job. Emotion can say 'I know'; but reason also has to come to be able to say it. And hence the synthesis of reason and emotion as mentioned elsewhere here. Life is not simply about emotion, and it is not simply about reason; it is about being, becoming and understanding it, and working in conscious harmony and accord with the project of transcendence – in form as it is in essence – the unfolding of the implicate order; and which is within all things. And reason needs to know it too.

From hindsight it is crystal clear that so many people when having some form of manifestation of 'unusual little experience' which cannot be addressed by science (which includes psychology), is the working and emanations of their own soul, their own inner depth program working as it should. But at that time, as is so often the case, they hang the experience on the coat hook of the nearest and most available sociological mythology, and hence they have become a 'Saint', or they have existed

in the Tao, or they are in direct communication either with creations only son, or its mum, (or its dad) or the holy virgin woman floating around over the mountain tops and chimney pots, and what knows else. Symbolism would be fine if it did not hide reality itself for so many people. If they had never heard of these silly stories what would happen? They would have to think for themselves and begin asking questions again; as did cave men and women. And questions beget answers, and answers beget knowledge, and knowledge is what understanding is based upon, and understanding is what forward movement is driven by. Something out here is in need. I have called this the science of being and becoming. Mystics have a true affinity with scientists, for they want to learn and understand and then put that understanding to good effect in the world and in society. True, one cannot use the scientific methodology of objective observation on all things. But one can use the scientific method of reason and the 'suck-it-and-see' principle. And that is also mysticism. Scientists ask questions; so too do real mystics. And for heaven sake stop referring to tea leaf readers and fortune tellers as mystics; for they are not; and far far from it. The next time you make fun of mysticism friend, then you make fun of not only your self, but the whole of reality.

If the nature of reality were not in need of something then the nature of reality would not open itself up for people to see and experience its inner mystery's and workings. Mysticism is creation revealing itself; and thence being thought about – and for a purpose. From Eternity for this purpose. If you do not think then nothing will ever get done. When thinking starts, paradise ends. But with enough thinking and enough experience – then paradise lands on earth, incarnate, in time, in consciousness; and the outer has become the incarnate reflection of the inner; in form as it is in essence – and it works, and we can know it NOW. Ipso Facto. It is not a myth but a known reality which is lived in and works. Which is better, the paradise of the transcendent realm; or the incarnate reciprocal convergence? Well, they are both needed, but here and now I am free to make a judgement on creation. And my judgement is that the latter is best. Why? Because we can all share it and know it whilst still being able to communicate with other beings; and above all because we have the magic principle of 'personal conscious existence' to do something about it. In the Transcendent mode we cannot say I love you; and we cannot do anything about it. But here we can, and it is as simple as that. It does not require a genius to work it out – for even I can.

Half baked mystics have come to me saying how amazing mysticism is, and all that stuff. And I ask them as to what they are calling mysticism. Some talk about out of the body experiences; some talk about near death experiences, some talk about some manifestation of telepathy, and all kinds of things. Some even talk about Limbo, or a little beyond it; so on and so forth. And then I say that real mysticism is sitting in the garden and watching raindrops falling into a puddle. Or watching a sunset, or a rainbow. Or watching a kids face light up when offered a sweet. And yet they have read all my stuff (well, most of them). And yet I am talking about common events of this world and calling it all mysticism.

Well, it truly is, but they cannot see it – not even the genuine half-baked mystics who may even have known the transcendent realm and their self within it – for there is more dear Horatio; more; and it is called the whole. Life is not about the paradise of our ground of being – it is about all of it. It is not about trying to get back there again, it is about trying to stay here to do something about it.

People tell me that they own the pile of bricks which they call their home. I have never owned one brick let alone a pile of bricks. They tell me that it is economic to change their car every year. They tell me so many things which are utter irrelevant junk. I sometimes feel like saying – big deal, for I own the universe and existence; and paradise and the world. And they of course would laugh and attribute it to rapid brain disorder. Well, there you go; and there is where they are at in their becoming process. And one has to smile and walk on; for no words can reach them. Maybe I will take a mortgage out on paradise and rent out space there - - I guess they would understand that well enough eh. I wonder how long the queue would be if it were for sale or rent? But it is not for sale; it is free. And you will not find it in a bottle of pills, or in books written by academics or fiction writers.

In the meantime the goal of inner morality, is but a part; one facet of the becoming process and instruction book. You and I are still using that book in order to learn and understand. But what when we no longer need the book whilst still in incarnate form? Well, I ain't there yet so I do not know. We will all get there however. But not yet. When mystical experiences and morality and its teachings are not needed, then we will have arrived – wherever and whenever that will be. Suffice to say for now that religions (at best) are a myth and symbol; but morality is not; it is the real thing. Ones existing state of morality, sensitivity and depth of feeling IS ones existing guidebook as to where one is at. Live it at least at that level, and whilst trying to improve upon it – not in ones talking, but in ones actions. It is not what we or they say, or even think, which matters, it is what you do and why you do it – and that is exactly what real self judgement is all about.

A religionist might well at times commit a good and useful deed, and when asked as to why he or she did it then what will their answer be? Maybe they will say it is their gods will, for it is in the book, or they have been told that it its the right thing to do. Maybe they will simply say I was brought up as a Christian, or some other such cult. And what would the mystics answer to the same question be? They would say “I am bugged if I know, I just felt it to be the right thing at that time and under those circumstances, and I was just being myself”. That, is what any real mystic would say, and they are being honest. Not only that, they are telling the truth of how it really is. Nobody has told them what to do; no book, no doctrine, no god or demon, no society ethics or morality; just themselves and from where they are at. And so it is. We live and learn, and then act on it. Oh by the way, the mystics might indeed come to write a book, (but most do not); but either way, they do not need to read them to arrive at where they are at, or to go on even further. Do you want to go on further? You will have to live and learn in order to do it. And you will not do it from a book. There is no human being on earth, or ever was or ever will be, and no matter where they are at, who does not feel inside them as to what is right and what is wrong. They will not all agree – obviously; for they are not all at the same place at the same time. But such it IS; and so it will ever be whilst the world lasts with people on it. This world is a mixing bowl for the learning of – and for our growth and becoming. You cannot learn these things in the paradise of the eternal now - the womb of eternity. You learn them HERE. And for this purpose. And NOT second hand.

* * *