

Nursery Rhymes for Adult Spiritual Enrichment



ROMAN NEW

Nursery Rhymes for Adult Spiritual Enrichment

by Roman New

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FOREWORD

"Nursery Rhymes for Adult Spiritual Enrichment" consist of 39 nursery rhymes. These rhymes are the same that parents in the 1700's and 1800's recited to their children. The nursery rhymes have particular interest relating to the 1776 Declaration of Independence from Great Britain. That's because these nursery rhymes are written in the geographic area of Great Britain just before and just after the new United States of America declared independence from the tyranny of Great Britain. As an illustration, "This Little Piggy" was written in 1728 and "Humpty Dumpty" was written in 1797. We probably remember these nursery rhymes and others as being something that were fun to sing as well as having fun games to play along with. Then again, if we read the lyrics without the fun and jolly tunes we might wonder how these nursery rhymes could possibly be for the benefit of children. For example, in "Jack and Jill" a couple go up a hill together but they tumble, and "Oranges and Lemons" refer to those who want to chop off heads. As you read the 40 nursery rhymes in this book you will see the lyrics in this way. The spiritual enrichment that comes from these nursery rhymes is that human atrocities can be met with joy, faith, and perseverance. In this light, "Nursery Rhymes for Adult Spiritual Enrichment" is just that.

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Jack Sprat

Jack Sprat could eat no fat,
His wife could eat no lean,
And so between the two of them,
They licked the plate clean.

It's easy to envision Jack and his wife sitting at the table with a platter of food in front of them. Jack eats all the lean items, and his wife eats all the fatty items, until the platter is licked clean. Then I envision Jack and his wife at a flea market approaching a table of desirable items. Jack takes all his favorite items and his wife takes all her favorite items until there is nothing left on the table. The empty table would leave other customers angry and frustrated because of the missed opportunity to purchase what they need at an affordable price. Even when Jack and his wife hauled all the stuff home, where does it all fit? Mr. and Mrs. Prat would have contrary opinions of where to place it in the home, which adds stress and strain to the cohabitation. In our world today, there is concern about having too much fat in the diet as we are cautioned to eat lean to avoid adverse consequences in our health. Jack Sprat might be looked upon as complying with current social trends, while his wife would be the socially rebellious one. The conflict of interest between Jack and his wife accomplishes "licking the plate clean," and what was being licked clean from the plate are fruitful attitudes. In a nutshell, it's important to share common social values with those we relate to from day to day, lest we risk bankrupting the spiritual fruit from our inner life.

Our inner life is fed by the nutrition of the spiritual fruit that is on the "plate" of our soul. When that plate is licked clean, then our personal relationships and social demeanor incites friction. The nursery rhyme could be altered to say "Jack Sprat could have no joy, his wife could have no love, between the two of them they licked the plate clean of fruitful attitudes." The relationship is like a magnet that is turned to the sides that repel and divide instead of being turned to attract and bond. As soon as one person talks about loving thoughts, or kind occurrences, or good intentions, then the other person repels with references to hateful occurrences, recalls situations of bad intentions, and relays incidents of cruelty. The spiritual fruit are liked clean within interactions to cause turmoil by harsh and aggressive wedging of opposing viewpoints. That wedging is not from an agreeable spirit, but takes the fruit of a meek and gentle spirit of peace off the plate. Optimism in the process of interacting with one another begins to fade because the fruit of joy, goodness, and faith is licked clean from the platter. Instead, each person begins to feel despair, pessimism, and evilness when trying to connect which causes the stomach to churn with negative energy within thoughts, emotions, and behaviors. The back and forth squabbling spills over into the social environment with impatience towards opposing opinions, which leads to out of control behaviors, and terminally fatal results. Cohesion in domestic and social relationships come about by leaving patience, self-control, and perseverance on the plate as an offering of shared communication. There is patience with those intending to cause friction, self-control in our responses to contrary people, and perseverance in compassion as we relate with one another.

We know the importance of remaining open to the differences of others to keep the spiritual fruit of our inner life healthy; but what would a day be like at the house of Jack Prat and his wife? A day might go something like this; when we become inspired by fruitful inclination then one spouse would counter that with a deed or word that would terminate the blossom of that inspiration. Then again, if we said something negative then the other spouse might use a tone of rebuke for showing signs of an unfruitful spirit. The plate of our soul would be licked clean of fruitful openness, and we would be prone to closing our self to any form of open expression. Unhealthy emotions would creep in with urges of out of control outbursts, or our thoughts would be impatient to say what we really think about the Mr. and Mrs. Prat, or our behaviors would be tempted to cut the visit short in a storm of pent-up hostility. In the presence of people like Jack Prat and his wife, always maintain self-control and patience to persevere in fruitful blossoms of our inner life to open self with constructive attitudes and socially adaptable behaviors.

Having some sort of inner regulation while in the presence of people like Jack Prat and his wife is important to keep our spiritual life safe and secure. That's because one spouse would gingerly convey the terror stricken state of our good world, while the other spouse would sternly announce that the solution comes through personal involvement and retaliation. In other words, while you're praying for peace through a meek and gentle spirit of peace in our world, the essence of Jack's and his wife's response is that the world is getting worst, "God help us," and people should have weapons to meet violence with violence. The effect of the Mr. and Mrs. licking the plate clean of the serene spiritual fruit is to leave your inner life filled with harsh attitudes, turmoil, violent urges, and disruptive aggression. To interrupt the cycle of bodily harm, domestic violence, and chaotic living we need to allow a tranquil spirit to regulate us through a meek and gentle attitude of peace.

Our social life could be adversely affected by Jack Prat and his wife who licks the plate clean of community decency. One spouse might communicate a pool of memories of fruitful friends you once knew, while the other spouse insist that you can connect with a trickle of current people whose lifestyle skirts mainstream society. Their joint behavior insinuates flowing with a group of people you have no taste for, but are available to connect with you. In essence, while Jack Prat and his wife places the spirit of love, goodwill, and kindness in association with the past, they place attitudes of hatred and cruel intentions in the present. Mr. and Mrs. Prat licks the plate clean of tolerance, inclusion, belonging, and intimacy to leave you with reasons to be intolerant, exclusionary, without belonging in a civil community, and apt to be among sexual offenders. In this light, we need to keep our inner life soft and moist with loving kindness to be willing to show goodwill towards humanity.

Entertain the idea for just a moment of having an alien presence living inside you, and the name is Mr. and Mrs. Jack Prat. As the Mrs. devours your body fat Jack devours your lean muscles. As sickening as this is, you can comprehend how quickly your body could be destroyed. In the nursery rhyme, the essence of what Jack Prat and his wife are doing to your inner life by licking the plate clean of spiritual qualities is equivalent to that. The work of the living deity within our soul is under attack by the "Mr. and Mrs. Jack Prat's" of the world. The living deity is all about making us warm and strong by being our source of spiritual fruitfulness, tranquility, respect for the sanctity of life, reverence for the infinite being, and positive energy. All those divine qualities are on the plate of our inner life, and licking the plate clean by refusing to focus on fruitful points of agreement will cause the desolation of fruitful attitudes. A desolate inner life leaves us with

anguish, frustration, a sourness towards life, irreverent to supernatural topics, and pessimistic towards hope.

Jack Prat and his wife would have self-actualization difficulties because of what they identify with. Self-actualization refers to being able to be the image we have of self. This also includes having the partner we feel is exactly right for us. When one mate self-actualizes by eating lean, and the other mate self-actualizes by eating fat, then their independent beliefs, desired conversation, and mode of behavior would not bond the two in a civil and fruitful union. It would be refreshing to be optimistic about the person we live our life with, but it might be difficult if we don't agree with what they say, do, and believe. This would boil over to their personal social life as well as their community life. Because both are trying to self-actualize with the people they are around, the friction from their differing viewpoints would leave others with ugly and negative feelings. This would be like being forced fed sweet and sour sauce when you prefer to have honey mustard. The atmosphere would be full of negative energy from the despair, pessimism, and hints of evil that comes from unfruitful communication. In this event, we have to know that our self-actualization comes by allowing faith, joy, and goodness to be the core of our beliefs by which we communicate and behave with optimism.

The Grand Ole Duke of York

The Grand old Duke of York he had ten thousand men

He marched them up to the top of the hill

And he marched them down again

And when they were up, they were up

And when they were down, they were down

And when they were only halfway up

They were neither up nor down

This nursery thyme talks about 10,000 men under the dictate of a "Grand Ole Duke," but does not make reference to them as people dressed in military attire. Can you imagine 10,000 men, or women today, going through our society with the directive of maintaining order? We might wonder who they are and what right they have to determine how we behave, what we say, or where we go. According to this nursery rhyme, the 10,000 men were engaged into habitual behavior without any fruitful results. This would be equivalent to the cleanliness within a prison but the persistence of criminal attitudes of the prisoners; or the cleanliness of a hospital that is housed with the sickness of the patients; or the cleanliness of mental institutions holding the ill thoughts of the residents. In other words, the physical imposition of 10,000 men has no social benefit unless spiritual fruitfulness lives within the population of people.

Within us is the potential to live with constructive social attitudes, or to be barren of social graces. 10,000 men cannot cause social order by physical imposition, that's because society lives harmoniously together when we have a purpose associated with spiritual qualities of inner life. To habitually govern people by external methods would have no constructive results because the positive aspects of the soul would be neglected. The 10,000 people would be operating in society from a rhythm that hypnotizes them against the fruitful attitudes of goodwill, kindness, love, peace, meekness, gentleness, faith, goodness, joy, patience, self-control, and perseverance. To the 10,000 of the "Duke's" people it's more important to establish order and cleanliness, and less important to nurture positive sentiments relating to spiritual aspects. The unfruitful results would lay within the population who would house hatred, cruel intent, ill-will, violence, harshness, aggression, despair, pessimism, evilness, fatal attitudes, out of control behaviors, and impatience with militant attitudes. The 10,000 would become more ruthless in the effort to control the people, but the order they seek can only manifest through fruitfulness of the spirit.

To stay open to fruitful attitudes is a practice that enables us to accumulate sentiments that give blossom to a healthy society. This is like having a store of good seed with the potential of blossoming in good soil. Those internal attitudes are untouchable by the "Duke's" 10,000 forces. When people march against those healthy sentiments they are like those who steal the store of seed, as well as hardening the soil to make it unfit for planting, and thereby prohibit the growth of social orderliness. They incite fatal and out of control behavior as citizens become impatient

with the persistent dogging of a healthy social perspective. In contrast, we accomplish much to create a healthy environment by overcoming destructive habitual attitudes through self-control, patience, and perseverance in a fruitful inner life.

A mentality that thinks they can bring social peace through a physical force of 10,000 that are not in touch with the inner regulation coming from fruitful qualities will not be able to quell negative sentiments, but instead incites instability. In fact, they adversely affect the purpose of a meek and gentle spirit of peace by causing aggression, harsh feelings, and violence to manifest within the population. The presence of meekness, gentleness, and peace are qualities in us that quell hostile feelings to establish a safe and secure environment.

The soft moistness of civil living are not found within a physical force of 10,000 who attempt to establish social order without a compassionate purpose. They are in a habitual rhythm of fragmenting fellowship rooted in love, goodwill, and kindness to render their precision efforts socially unfruitful. The results manifesting from the fruitless efforts of the 10,000 to tame society are internal hate, cruel purpose, and ill-intentions. Social harmony comes through the pools of internal moisture that trickles into us from an infinite source to allow a continuous flow of constructive interactions.

A habitual rhythm of trying to establish social order with physical might is actually in opposition with the universal deity that has infinite intelligence, infinite power, and an infinite presence. To be successful in creating a harmonious society we need to be in touch with the living deity existing in every individual. This would be to acknowledge the same potential in every citizen of humanity that presumably lives in the "Duke" and the "Duke's" force of 10,000. In this light, there would exist mutual respect, esteem, and praise for everyone who shows signs of spiritual fruitfulness, inward tranquility, a respect for all life, and positive energy. All the goodness that lives in us is of the universal deity and to manipulate that with physical intimidation bankrupts a society of fruitful attitudes, causes turmoil, disrespects life, and incites negative energy.

As 10,000 physically motivated forces mobilize through society in the name of establishing order it would also trample on the spiritual optimism of the people to cause the manifestation of despair, sadness, and evil inclinations. They would be aggressive towards all the qualities that would bring people together in pools of harmonious gatherings. With this, anyone who tried to trickle into an area of delightful fellowship would encounter a challenge too great to match and causing one to turn away in a fragmented condition. The 10,000 will habitually pursue and discourage those who travel to discover comforting companions which leaves society unfruitful in gatherings. Even then, it is the faith, joy, and goodness in each person that makes our fellowship a joyful and optimistic one, wherever we are. When the 10,000 forces seek to destroy that spirit then they will be the ones to suffer despair, pessimism, and evil intent, which destroy the organization from inside.

Pat a Cake

Pat a cake, Pat a cake, baker's man
Bake me a cake as fast as you can
Pat it and prick it and mark it with 'B'
And put it in the oven for baby and me

Earlier Version

Patty Cake, Patty Cake, Baker's Man;
That I will Master As fast as I can;
Prick it and prick it, and mark it with a "T,"
And there will be enough for Tommy and me.

This nursery rhyme is in the context of baking bread. The bread would be baked on a fixed schedule for the family of the household, maybe once a week or so. The new loaf of bread was made from the previous week's dough. The dough was mixed with new ingredients, left to rise, than a piece of it was saved to be the first loaf baked next week. The rest of the dough was formed into loaves and branded with a letter to signify the family name, then taken to the community oven to bake. These community ovens evolved into what we call bakeries. Certain people specialized in bread baking and with time enhanced the process so far as to mass produce cheap bread for everyone in the village.

Everything that life makes us to be is a result of the attitudes of our inner life. The spiritual fruit can withstand pricking and patting to build our character into a constructive human being. In contrast, without the spiritual fruit we become formed and made into the person that unscrupulous entities want us to be. When there is pricking and patting at the attitude of love, kindness, and goodwill by marking it with a contrary lifestyle then it's like being thrown into the oven of hatred, ill-intent, and cruelty. For example, an evil person might decide that Mother Theresa will be marked as a terrorist, and then she is thrown into hot circumstances to incite inhumane attitudes from her. This is pricking and patting at the spiritual fruit and marking her with a "T" for terrorists. With the pricking and patting at compassion, there is also the pricking and patting at a meek and gentle spirit of peace, marking the person as violent, then throwing the person in circumstances to incite conflict, harshness, and aggression. In addition, there is the pricking and patting at joy, faith, and goodness, while marking the person as being ominous, then throwing the person into situations to incite evil, negativity, and despair. Furthermore, as manipulative entities prick and pat at self-control, patience, and perseverance, they mark you as a person of fatal intent, then throw you into the oven to incite out-of-control, impatient, and terminal reactions. Even so, as we welcome love, peace, faith and perseverance we will be marked with "S," for spiritual, and be able to maintain a constructive attitude within the fiery furnace.

They mark you with a predetermined brand, close your inner life to fruitful blossoms that negate that branding, then they throw you into the oven to incite the manifestation of that brand. This is similar to an unscrupulous entity that sees rich and fertile soil capable of giving blossom to much fruit and food for daily living. Instead of using the fertile earth to feed the hungry, the evil person decides to mark that soil as ground to grow the plant called "Venus Fly Trap." The fly trap is not anything near to wheat and corn, but leisurely waits for its food to come by. Meanwhile, the unscrupulous entity ensures that no other beneficial growth sprouts from that land. Likewise, our inner life can be rich and fertile soil for the growth of spiritual fruit, but an evil entity marks that fruitful soul as a person who is emotionally, mentally, and behaviorally unstable. In order to make that false prophecy come about, they throw the person into the oven of an environment that tempts the person to react with out of control behaviors, impatience towards others, and fatal reactions. The evil person does all possible to scrutinize and desolate patience, self-control, and perseverance. Even so, from the fertility of our spiritual life, there is patience when there are intentions to desolate fruitfulness. There is self-control when there are vigilante urges against what irks us, and there's perseverance in fruitful attitudes when we feel we have every right to react in unfruitful ways.

We regulate our inner life with thoughts and beliefs that stabilize our day to day interactions. We are a compilation of dough, without a mark, for maintaining flexibility in turbulent circumstances. However, marking that dough with a brand, then baking it to a fixed form takes away that flexibility. In a similar way, when we are marked with a brand to perform a specific function, and there is a pricking and patting at our fruitful regulatory functions, then flexibility is taken from us. We are thrown into an oven of a harsh, aggressive, and an environment that is violence prone without being able to regulate hostilities through civil methods. They intend for you to conform to the brand they mark you with. That conformity to the mark is induced by feeling unsafe from threats of bodily harm, feeling insecure with the conflict in the home or being homeless, and the anguish of a chaotic and unstable situation. Even then, the spirit is able to regulate our inner life with the fruit of peace, meekness, and gentleness during the anguish and harassment hurled towards the flesh. In the fruit of the spirit we feel safe and secure because our dough contains the yeast of tranquility. The dough is marked with a "T" for tranquility as that mark is evident within the fiery oven.

What would be our social place of belonging after being pricked, patted, and placed in the oven? The answer to that question is according to our devotion to the soft, moist, and tender spirit flowing from our inner life. After being marked to signify a predetermined social network we are put into an oven. In that oven is intolerance for any tender sentiments for anything other than the social branding of the mark. Those moist and soft sentiments are baked with intolerance, a lack of intimacy, isolation, and various forms of hatred, cruelty, and ill-will. Their intent of the anti-social behavior is to coerce submission to the mark that sends you to an unfruitful place of belonging that is socially bitter. Even then, the spiritual fruit is eternal in us that trickles in like rains, fills us like oceans, and flows through us amidst fiery difficulties. The soft tenderness of compassion marks us with an "O" for oceans of love, goodwill, and kindness across many various boundaries and lifestyles.

What do you call the goodness of your inner life? There are many names that we call whatever it is that works within and transcends the nature of human flesh. Such names include God, the 5th Element, universal deity, Jesus, and the list goes on and on. However, what happens when we

attempt to give that living deity a name in an attempt to rule and defeat the divine work of our soul? Pricking and patting at the divinity guiding human nature, marking it with a brand for usury, then throwing it in a heated situation is an attempt to defeat and dominate the supreme-being. In the process, the worth of a supernatural presence, and the worth of human beings is given no recognition as divine matters along with purposeful life is thrown into the garbage. Those who try to manipulate the divine goodness of inner life expect you to accept their elitism by harassing your reverence for the living deity. They begin by pricking and patting at your focus on spiritual matters, then they mark the deity as being something usable to their fleshly purpose, then they put you in situations where you forsake the 5th Element in exchange for servitude to their dictates. The pricking and patting intends to desolate your spiritual fruitfulness, steal away your peace, harden your tenderness, cast you out from the presence of the deity, and to diminish your optimism. They wipe away your spirituality so they can fill you with their doctrines, beliefs, and dictates. After that, they mark you as to the unscrupulous purpose they intend you to have to them. As they empty you of reverence for the universal deity, they throw you into the oven where they intend for you to choose their elitism while you feel spiritually bankrupt, conflicted, callous, alienated from the divine, and plagued with negativity. Even so, we can maintain our love for humanity as we persevere in our reverence for the divine goodness of the soul. In that reverence, we maintain our spiritual fruitfulness, peace, tenderness, union with the living deity, and optimism. Our inner life is marked with an "R" for reverence of the force that transcends human norms.

Being pricked, patted, marked, and put in the oven prohibits us from having a fruitful sense of who we are, or self-actualizing according to our ideal persona. In essence, the mark given to us is contrary to our belief of what a desirable personality should be. They intend to fill your inner life with a self-expression in words and deeds that aligns with the mark given. In other words, their efforts are to eradicate the identity you have through the spirit of faith, joy, and goodness to coerce conformity to the predestination of the mark. In this process, they throw you into the oven of fiery circumstances to cause despair, pessimism, and evilness towards the efforts of becoming a person of spiritual energy. They keep you in the oven until they can coerce you into a rhythm where words, deeds, and beliefs mimic the negative energy of their purpose. Even then, from the supernatural presence of the 5thElement living in us, we are marked with an "E" for positive energy in our beliefs and self-expression. Within the oven of fiery circumstances we are able to maintain hope, optimism, and faith to self-actualize as fruitful entity.

We can assess that in the spiritual fruit we possess a constructive personality rooted in the universal deity. The diagnosis is that pricking and patting at the goodness of inner life makes us a personality that is useful to unscrupulous entities. In this light, we plan to persevere in fruitful attitudes amidst the hurtful thorns and briars. We implement this plan by maintaining inner moistness, being peaceable, respecting life, having reverence for the 5th Element, and maintaining hope. Our success is noticeable when we are not at the direction of an inhumane and prejudiced purpose, instead it's visible we are motivated by tolerance and compassion.

This Little Piggy

This little piggy went to market

This little piggy stayed at home

This little piggy had roast beef

This little piggy had none

And this little piggy went

Wee wee wee, all the way home

"This Little Piggy," draws a picture of the social climate of Great Britain around 1728. Tyranny is the word used in the 1776 Declaration of Independence when the new United States of America separated from the government of Great Britain. The progression from the piggy that went to market to the piggy that went "wee, wee, wee, all the way home" describes the nature of the victims. What piggy wants to go to market? That is the place where piggies are butchered! Naturally, the reaction of the second piggy is to stay home after such horrible deeds are done to the first piggy. The third piggy decides to have some roast beef within the sour social climate, what a tough experience that would be for a piggy. Maybe that piggy was trying to fit-in rather than going to market! The fourth piggy had none, that is to say the piggy had nothing of interest or that would be threatening to tyrants. However, the fifth piggy saw enough of that threatening environment and was getting out of there as soon as possible, squealing "wee, wee, wee all the way home." Fortunately, governments that use terror to rule do not endure over time but they fade quicker than the time required to manifest. It's accurate to say that God is with the piggies through the rewards of faith and perseverance within reverence for the sanctity of life. . Great Britain no longer exist as a government ruled by tyranny, but God continues to live within humanity through the spiritual fruit. "This Little Piggy," will share spiritual insight relating to our dedication to the goodness of the soul while forsaking the ruthless influence of tyrants. Some beautiful people suffer at the hands of tyrants like a pig in a slaughterhouse or like sheep lead to slaughter. Some stay home to enjoy the solitude of their peaceful comfort. Some attempt to appease the corruption of the tyrants by eating, or conforming, according to cruel dictates. Some have none and thereby are not threatening to corrupt power. Some run all the way home to get their bodies out of the cruel and threatening environment as soon as possible. Regardless of how we respond to abusive power, the most important thing is that we respond according to the will of God to allow the rewards of spiritual fruit to live in us.

Our inner life is full of thoughts, sentiments, and emotions about the importance of life which directly impacts our faith and perseverance in humanitarian behaviors. Faith, perseverance, and life are all fruit from the same tree and relates to our opinion about the relevance of the living God. Tyrants disregard the sanctity of life, ridicules faith rooted in optimism, and incites fatal behavior instead of fruitful perseverance. Live a life of servitude to God and you will discover the negative reactions of tyrants. The piggies in this nursery rhyme had it in them to revere the sanctity of life, especially their own, regardless of the prevailing tyranny. They were driven by an inner and unspeakable faith with perseverance. Each piggy has something to reveal to us

about what goes on from inside us. The first piggy went to Market which says a lot to us about being heroic while withstanding the threats of the tyrants. Tyranny espouses hatred, violence, despair, and fatality for those who are not part of their purpose. The first piggy fell victim to their contempt of life but was heroic for refusing to channel tyranny towards others. That heroism came about because of the inward feelings of love, peace, faith, and perseverance during extreme difficulties. The second piggy stayed home and says something to us about not being involved in hostile situations. From the inner life of this second piggy was the love for meekness and gentleness and wanted no part of the cruelty of tyrants. Tyranny thrives on harsh and aggressive methods to intimidate and coerce submission to the rhythm of their inhumane purpose. The second piggy had faith and perseverance through a meek and gentle spirit within a love for the sanctity of life. The third piggy ate roast beef which suggest communicating and attempting to relate to the tyrants. How many of us know of a pig that eats roast beef? It would be a very tough experience unless the roast beef was very soft. We know nothing soft comes from the hands of tyrants. Within the inner life of the third pig there was definitely optimism which comes from the spirit of joy and a sense of prevailing goodness. While it is known that tyranny dwells in places of evil and pessimism, the third piggy wanted to make an effort in the spirit of persevering for the love of life. The fourth piggy had none which was probably from fear of coming too close to the tyrants that deliver the piggies to the market. From the inner life of this piggy was the attitude of self-control and patience for the purpose of not receiving anything from tyrants who might expect something inhumane in return. These piggies know that tyranny is made of reactions that are extremely out of control and extremely impatient when there is a breach of their expectations. From the fourth piggy we learn that faith and perseverance for the sanctity of life comes through the inner resources of self-control and patience. The fifth piggy decided it was best to run in the direction of the safe house. Kindness and goodwill filled the inner life of this fifth piggy because as this piggy looked around at the hostile environment the best thing to do was just to scat. When a person looks around and sees nothing except cruel intentions from those who abuse power then a soul full of kind intentions want no part of it. The fifth piggy teaches us that to run from ungodly actions is often the pathway to perseverance within the sanctity of life. As our inner life is full of the spiritual fruit then we reject and withstand the abusive tyranny of tyrants. Our faith and perseverance propels us into the future and into the land where God dwells within a meek and gentle spirit of peace. As we keep a reverence for the sanctity of life within us we defeat the inhumane actions of tyranny.

Openness to the spiritual fruit closes out tyranny. Because we are open to fruitful intentions then we refuse to be a part of inhumane actions to others. The first piggy was so rooted in the eternal spirit that doing harm to the life of others was out of the question. That piggy went to market! Experiencing loved ones who die at the hands of senseless violence cause mental anguish, emotional disturbance, and affects behavior. Tyrants intend to desolate the fruitfulness of inner life to shut the door to God. The behavior of the second piggy was affected, evident by wanting to stay home and not face the dangers that were outside the door. Even so, the second piggy remained open internally to the comfort and pleasure at home, while yet rejecting to engage in the deeds of tyrants. The third piggy would venture beyond the front door but was attempting to appease the tyrant with intentions of surviving the horrid social climate. The destruction of physical health and welfare---by what we eat, drink, breathe, how much rest we have, and how sanitary we live---are subtle consequences of what tyrants do. Eating roast beef is not what pigs do so this was a stressful experience within the internal process of thoughts and emotions. The welfare of the third piggy's health was in jeopardy. Remaining open to some sort of fruitful

social involvement was the intention of that third pig, even if it meant physical deterioration. Having none was the option of the fourth pig. That not only suggests refusing to consume the dictates of the tyrants, but also meant not appearing to manifest with the fruit of God's rewards. That fourth pig was closing itself out to tyranny while simultaneously not expressing the internal wealth of spiritual fruit that was deeply within. Internal health is important and the fourth pig was certainly feeling satisfied, in the secret inward chambers, by not being a part of tyranny. The fifth pig closed out tyranny by running from horrible situations while also remaining open to spiritual fruitfulness. Fruitful responses are to run from participation in inhumane acts, even if the tyrants celebrate the act of you running. Spiritual health as well as physical health is within God's will for us. Becoming a pig to be taken to market, or being a sheep led to slaughter are definitely situations that God deplores. The fruit of patience, self-control, and perseverance transcends the natural order of things to enable us to have continuance of life. Patience works within our mind and emotions to teach us that it is not necessary to take action immediately. Impatience breeds violence, death, and more death. Self-control works from our inner life to teach us not to punch a tyrant in the face for inciting fatal consequences towards good people. Out-of-control behavior only justifies murder and violence. Perseverance works within our thought processes and emotions to help us understand that as we continue remaining open to fruitful qualities then we perpetuate the goodness of life. Without perseverance in our spirit our physical destiny is destruction through fatal consequences.

God regulates our inner life to establish a safe and secure environment for all people. Tyrants, on the other hand, cause hazardous and dangerous conditions to manifest. People regulated by the spirit of tranquility will stand firm in the face of tyranny to the point of suffering harm. Resolve comes about simply by refusing to act inhumanely towards others regardless of the pressure to do otherwise. The seed of eternal life is within very common and simple people who are simply compelled to be a peaceable person. Piggy number one, in this nursery rhyme, went to market suggesting a horrible fate of bodily harm and violence. Tyrants view peaceable people as liabilities because a safe and secure environment brings comfort and unity among the people they attempt to terrorize into submission. The first piggy had the spirit of serenity deeply ingrained, becoming influential in being a comfort to others. The tyrant solved the problem as tyrants do. The second piggy stayed at home, signifying meekness of spirit permeating from within. Tactics of terror is to bring chaos into the homes. However, meekness was able to extend life and faith by conveying an attitude that contributes to a safe and secure environment at home. Piggy number two continued to reject tyranny even in the face of death, and doing so with a meek and gentle spirit. The third piggy went into town with peaceful intentions and made a peace offering by accepting the food that the tyrants were suggesting. Even then, as tyranny is, the piggy was fed food that is totally opposite of what would bring comfort, tranquility, and serenity to the natural state of inner life. Piggy number three rejected the acts of tyranny by being mild-mannered and accepting what the tyrants were giving to them. The fourth Piggy had none. Piggy number four had no evidence of the shining light that comes through a meek and gentle spirit of peace. That piggy was like a rooted rose bush with no buds of the beautiful flower to show. Even then, that ever so meek and quiet spirit of peace was there, which is to say there was no visible hostility towards the abuses. By rejecting urges of violence, aggression, and harshness the fourth piggy overcame tyranny with the stillness of calm. Tyranny embraces violence, physical harm, aggression, cruelty, harsh dictates, and total chaos for those they rule over. The fifth piggy knew that all too well as one day the surrounding atmosphere was so unsettling that the piggy went wee, wee, wee, all the way home. Piggy number five was regulating the inner life with God's

resources of meekness, peace, and gentleness. Running to a safe and secure environment is a method of rejecting tyranny to continue on through the spirit that values the sanctity of life. By the nursery rhyme, "This Little Piggy," we can comprehend how faith and perseverance will carry the eternal seed through a meek and gentle spirit of peace. God's will, through the spiritual fruit, is to make us safe physically, to give us peace and comfort at home, and to stabilize our day-to-day living through tranquility.

Social bonding comes about from the tender and moist qualities of our inner state. Often, there are specific individuals that embrace cohesion in society and are instrumental in bringing and holding people together through a family spirit. Every culture has their specific individual that they honor for doing that. For example, Jesus Christ is credited for bringing the world together with tolerance, but some thought that his death would scatter and destroy that purpose. The essence of this nursery rhyme, "This Little Piggy," is likened to that. The first piggy could have been the cornerstone that was holding the family of pigs together by the spirit of loving kindness. Piggy number one went to market but it didn't cause the other piggies to lose the compassionate spirit that was within them. Instead, piggy number one became a constructive example instead of being "made an example of" by tyrants. Piggy 2, 3, 4, and 5 were scattered physically, but they continued to constrain tyranny by allowing social fruit of tenderness and softness to live in them. Piggy number two stayed home, revealing the inner life of compassion and goodwill towards others. The second piggy was refusing to engage in the hatred, cruelty, and ill intentions of tyranny because the endearment to life was greater. The third piggy ate roast beef which is definitely not what a cohesive group of pigs would naturally do. Being tragically cut off from their beloved friend, that third pig was operating from the deep seed of love and goodwill while associating with tyrants. Piggy number three would endure the abusive dictates of the tyrants while avoiding direct involvement with inhumane deeds. Piggy number four would have none of it--- no intolerance, no sexual offenses, no cruel exclusion, and no hate--- but neither did that piggy show an abundance of tolerance, sensual intimacy, inclusion, or love. Even so, the fourth Piggy wanted to perpetuate the sanctity of life and therefore being nullified was better than being villainified. Piggy number 5 is the essence of being scattered after the passing of a prominent person who represents cohesion through mercy and compassion. Although the bonds of friendship, love, and family orientation was scattered and fragmented in society, the fifth piggy still had the seeds of a humane and compassionate spirit. Running away from cruelty, hatred, bad intentions, intolerance, and abuses of every kind was better than being an instrument that dealt fatal blows to the soft and moist tenderness of others. Physically, the four pigs were scattered after the first pig went to market, but spiritually every one of those pigs had God's love, kindness, goodwill, tolerance, acceptance, intimacy, and a welcome mat for all people in all parts of the world. We are the fabric that holds society together for the very simple reason that we refuse to be hardened by the callous abuses of tyrants. We are the carriers of the eternal seed by our faith in goodness and our perseverance through the sanctity of life. Whether we suffer death, stay at home, endure abuse, have nothing, or run, we are still proponents of the eternal seed because we welcome God's love, mercy, and compassion. Society has a future in the family spirit because people persevere with humane qualities even during times of tyranny.

Goodness exist of our inner life that determines destiny. Belief in that goodness will perpetuate life of humanity, while simultaneously is the downfall of tyranny. Tyrants know that their reign hinges on defeating that goodness and intend to defeat the people who carry the spirit of that goodness. Governments of tyranny are at war with God and are abusive towards those who give

reverence to God. There is a saying that if the strongest person of the house is bound it's possible to overcome the whole house. Piggy number one was the strongest and most influential piggy relating to the union with the Divinity of inner life. That piggy showed all the signs of goodness by an inner life flowing with an abundance of spiritual fruit through the spirit. Piggy number one was an example of peace, a respect for the sanctity of life, an abiding faith for God's resources, and a contagious optimism. Tyrants cannot tolerate that kind of spiritual growth within the population they seek dominion. Fate of the first piggy was met at the market. Piggy number two stayed home which is to say that piggy wanted to stay as near to that inner goodness as possible. Staying near God's resources is a method of quelling tyranny. Piggy number three ate roast beef which is to suggest that whatever it took to be near goodness would be done. Tough experiences at the hands of tyrants can be overcome by relishing every morsel of goodness that remains within us during abusive situations. A very, very, tiny seed of good attitude, peace, love for life, respect for God, and positive energy will grow into a giant tree for future purpose. Piggy number four reminds us that being slow to speak and slow to act keeps us near to God's resources. That piggy may have had nothing by earthly estimations, such as materialistically or financially, but had a steadfast relationship to God. Piggy number four had nothing to say about social injustices, unfairness, or the murderous nature of the tyrants---but in silence stayed near to God. That giant tree born of silence by the eternal seed is here today in the form of this nursery rhyme. Piggy number five ran as quickly as possible in the direction where God's resources were found. That piggy looked around and saw the horror of what tyrants purpose to do to the inner working of God and to the children of God. Society was full of desolation of the spiritual fruit, signifying a lack of love, non-existent peace, contempt of life, opposition to God, and assaults to joy. Piggy number five ran from all of that to come to a place near God where there would be the discovery of fruitfulness, tranquility, life, and joy.

Tyranny sustains itself by oppressing fruitful self-expression. Tyrants oppose people who identify themselves with God's resources that flow through a wholesome spirit. People who begin to self-actualize by the spirit of faith, goodness, and joy tend to depend less on the negativity of those who spread despair, evil, and sadness. Piggy number one was the essence of an identity that was self-actualizing through a spirit permeating with optimism and positive energy. That contagious Spirit of hope could not be suppressed by tyrants and that piggy went to market. The identity that associates with the faith and perseverance of the eternal seed has no identity with the evil and fatal presence of tyranny. Piggy number two stayed at home which is another sign of the oppression that tyranny forces on fruitful self-expression. I once heard it said that it's better to stay at home than to go somewhere where trouble is waiting. That second Piggy felt more regard for positive behaviors than to go into society with behaviors rooted in frustration mixing with evil and ominous intent towards the tyrants. Piggy number three had roast beef, which is contradictory to the identity of a pig and another sign of oppression by the rule of tyranny. What we receive into our inner life should be compatible with God's resources that flow through us. Tyrants want to contradict everything that we are for the purpose of defeating our ability to self-actualize with positive energy that flows through optimism. That third piggy decided it was best to swallow what was presented in preference to lashing out with negative and fatal energy towards the oppressors. Piggy number four had none, which is definitely a sign of the oppression coming through the entity of tyranny. That piggy had no fruitful words to say and had no positive behaviors to present to the tyrants. Simultaneously, that fourth Piggy would not allow negative words and negative behaviors to flow through self-expression. While that pig's self-expression was muted, the inner life of faith, joy, and goodness is what kept that pig from

identifying with tyranny. Piggy number five ran all the way home when confronted with the situation of the environment, which is another form of oppression of one's identity. That piggy would want to communicate with behaviors that brought hope, optimism, joy, goodness, and would be there with hugs, smiles and all sorts of love. Association with those resources of God would have been met with the dark and evil behaviour of tyrants. Running from the evilness of tyranny is a sign of an identity that associates with everything positive that exists in the world. As we identify with the positive attitudes of joy, goodness, and faith we associate with the eternal seed. In that seed is faith and perseverance that perpetuates humanity by the will of God in what we say and do.

We can assess that by faith and perseverance we endure over time through the most horrid of experiences. The diagnosis is that those who regulate others with terror will fade away and have no lasting substance. We plan to be like the turtle who is in a race with a rabbit. The turtle is slow but on a steady course and focused on the prize ahead, whereas the rabbit is fast but weaves back and forth without a focus on the prize ahead. We implement our plan by allowing God to guide our focus. That focus comes through the life of the soft and moist tenderness of the spiritual fruit. Welcoming the divine fruit in us keeps us on course. We know we are successful in our plan when the spirit of love, peace, faith and perseverance lives even when terror lurks.

Baa Baa Black Sheep

Baa baa black sheep, have you any wool?

Yes sir, yes sir, three bags full!

One for the master, one for the dame,

And one for the little boy who lives down the lane.

In the English language, black sheep is an idiom used to describe an odd or disreputable member of a group, especially within a family. The term stems from the genetic effect in sheep whereby a recessive gene occasionally manifests in the birth of a sheep with black rather than white coloring; these sheep stand out in the flock and their wool was traditionally considered less valuable. In this nursery rhyme the black sheep has three bags full of wool and is sharing this with the master, with the girl, and even with a boy who lives down the lane. Do we know of anyone who is considered odd or disreputable because they have generosity equally with those in authority, girls, and boys?

Standing alone in doing charitable deeds is a testimony to the goodness that lives in us. From our inner life can grow an abundance of soft qualities to the extent that the overflow is a good attitude towards those in authority, charitable deeds to women, and philanthropy towards males. The softness that exist in us is genderless with a positive perspective towards managers, parents, and government leaders. That softness comes because we are in touch with the universal deity which is the source of all good fruit that grows in our thoughts, emotions, and behaviors.

We should also know that it is OK to stand alone where the spiritual fruit blossom in the garden of our soul. Wool symbolizes the soft and tender qualities of love, peace, faith, and perseverance. Sometimes doing a kind deed of goodwill for those who watch over us is contrary to some who are full of cruelty and ill-intent to the established authorities. Even so, when we show a meek and gentle spirit to the females around us we do much to contribute to the welfare of social relationships. Harsh aggression can be very intimidating to the point of destroying community harmony. Likewise, when we share joy and goodness with males in our neighborhood we also do much to enhance the fellowship within our environment. Pessimism and forms of evilness are destructive to all genders and governments. While some may contend that we are "odd" in conveying fruitful attitudes, it's necessary to maintain self-control so that we do not lash out in hostilities towards unsavory influences. Our patience is what keeps our inner bags full of wool so that we can show impartial generosity to various genres of people and walks of life.

Being healthy might be odd to some but is beneficial to those who stand alone in healthy practices. It's comforting to feel warm, fuzzy, and tingling sensations in our brain, emotions, and physical body. These pleasurable feelings help us to relate to one another in a healthy manner regardless of gender or position in life. The wool of our inner life sits on our mind, feelings, and fleshly nature to keep our thoughts healthy, our emotional life healthy, and even to be good to our own body relating to what we put in. We want to keep ourselves open to the softness in life to build reservoirs of spiritual wool because this enables fruitful attitudes to blossom and is the pathway to healthy results.

Standing alone as a black sheep might be the best choice when considering our safety. Peace comes to one another because we invite the equality found in spiritual wool which is for every person regardless of gender or the occupation they hold. We find it within us to approach others meekly, which is beneficial in relating to those in authority as well as when relating to various differences from person to person. The gentleness we extend to others reveal an attitude of tolerance for many walks of life as well as respect for the area of influence for those who govern over us. It's good to have fruitful knowledge that enables us to quiet the internal conflict, turmoil, aggression, and harshness to provide stability in "black sheep" circumstances.

Socially, it's important to have a constructive attitude towards authority, males, and females; even if no one else does. The only way we can relate to others with kindness, goodwill, and love is if we are soft, moist, tender, and willing to be charitable to others. A hardened person on the inside is like a sheep that grows briars instead of wool, which nothing socially worthwhile transpires because of the hate, cruelty, and ill-intentions that exist within.

By recognizing the existence of the infinite presence of the universal deity in each person we recognize the importance of those in authority, males, and females. If we are the only one in touch with the source of infinite intelligence, infinite power, and infinite presence then we can do wonders to enhance the environment we discover ourselves in. That divine goodness is as soft as wool in us and enables us to be effective as we stand within a world that seems to oppose all evidence of a supernatural presence.

The qualities that are like wool in us serves as a buffer to shield us from aggressive opposition, adventurous ill-intent, and abusive influential bullies. We can stand alone in the face of many difficult circumstances by living in the soft fruit of faith, goodness, and joy. All of those qualities help us to maintain optimism and hope when bringing impartial goodwill to many various walks of life and to those sitting in places of power. The infinite source of all good qualities will continue to stimulate the growth of fruitfulness in us amidst the most fiery of circumstances.

Hickory Dickory Dock

Hickory dickory dock

The mouse ran up the clock

The clock struck one

The mouse ran down

Hickory dickory dock

Just like clockwork the mouse was chased back down the clock at precisely one. "Like Clockwork," means with extreme regularity as in Ruth arrives every Wednesday morning just like clockwork, or you can count on his schedule, which is regular as clockwork, or their assembly line runs like clockwork. This idiom alludes to the mechanical and therefore very regular action of a clock.

Often, we arrive at a place within our self that seems to be where we want to be referring to our internal life, but like clockwork something interrupts that ideal place. Its a place where we begin to feel fruitful in our endeavors, have a feel of tranquility, have a reverence for the glory of life, feel connected to an awesome power, and radiate with positive energy. Then like clockwork something comes to knock us down a peg or two or three. It's the strikes that tempt our hatred instead of love, feeds our ill intentions instead of goodwill, and tempts our cruelty by striking our kindness. This might leave us with urges of aggression, violence, and harshness because our intent for peace, meekness, and gentleness is struck with regularity. Just like clockwork, things come our way to make us feel despair, sadness, and evilness at just the time we discover faith, joy, and goodness. Even though the fruitfulness of our inner life is struck like clockwork, we need to persevere through the strikes to avoid fatal consequences. We need patience for time to pass over the urge of impatient reactions, and to maintain self-control as we know the precise time when situations tempt out of control behavior.

Opening our self to all the fruitfulness life has to offer is healthy for us emotionally, physically, and mentally. In the openness is where the precision regularity of the strikes exists also. The pleasurable comforts of life are in us because we welcome the occurrence of those feelings, despite the strikes at regular hours. Like clockwork, every time we start to experience the sensual side of life there are strikes at our inward comfort. Those strikes hit upon the reservoirs of our pleasantries to put us in the valley of deprivation where we become desolate of fruitfulness. In that hour, we persevere past each tick, have patience for the malicious chimes to pass, and have self-control when the precision regularity of the strike occurs.

We regulate our inner life to abate the negative consequences of the strikes that come with predictability and precision. Its obvious that just like clockwork our attitude of peace will be struck to incite conflict, meekness will be struck to incite aggression, and gentleness will be struck to incite harshness. In that light, as noisy and ill intended chimes sound we maintain a meek and gentle spirit of peace as to diminish harsh and aggressive violence. We know how to

respond to strikes against us by our fruitful attitudes, enabling us to quell hostile responses to maintain inner stability.

We know what people mean when they refer to a hardened person. A hard person is what we become when the precision of strikes hit us like clockwork to dry up our softness. A soft person is our character when we allow love, goodwill, and kindness to be a part of us even when hate, cruelty, and bad intentions assail us like clockwork. As pools of love flood our inner life there will be strikes thrown at us like powder into water. When diddles of kindness trickles in there will be strikes like dust hurling in the wind. And when a current of goodwill flows through us there will be strikes to halt the charitable inclinations. Even so, from an infinite source there is an ocean of softness in us to be refilled by the infinite rains of tenderness to keep us eternally flowing with a river of compassion.

The precision strikes that assail us like clockwork seek to undermine the spiritual presence of this universe. When there is serenity of spirit they strike, when there is spiritual fruitfulness they strike, where there is a compassionate spirit they strike, where there is praise in the spirit they strike, where optimism permeates the spirit they strike. Those who strike with regularity and precision intend to put you down and away from infinite spiritual intelligence. They strike you down from the infinite source of spiritual power, and strike you down and away from the infinite spiritual presence. Even so, with one minute of endurance the next 59 are yours.

The regularity, precision, and predictability of clockwork strikers come through rhythmic behaviors. The words or behaviors or both are aggressively intimidating, adventurously hazardous, and self-confident in their purpose. They know your optimism comes from an inner faith, joy, and goodness as those qualities are of the universal deity. Their tactics are akin to leaving you isolated like a prune in the hot sun. They will douse you in an environment that uses you like fire uses kerosene. They will put you on show to demonstrate their striking ability like a knife thrower in a circus act. As we hear the clock ticking and the malicious chimes are about to sound, we go to an inward place of goodness to respond civilly. We find a place of faith in expectation of the next 59 minutes to come as we endure that difficult minute. We find a place of joy knowing that while we must endure the strike that is, in the future the infinite source of joy will persist.

London Bridge is Falling Down

From Wikipedia: "London Bridge Is Falling Down" (also known as "My Fair Lady" or simply "London Bridge") is a traditional English nursery rhyme and singing game, which is found in different versions all over the world. It deals with the depredations of London Bridge and attempts, realistic or fanciful, to repair it. It may date back to bridge rhymes and games of the late Middle Ages, but the earliest records of the rhyme in English are from the seventeenth century. The lyrics were first printed in close to its modern form in the mid-eighteenth century and became popular, particularly in Britain and the United States in the nineteenth century."

In this nursery rhyme, London's bridge is broken down, but a solution to rebuild through material resources seems elusive. If they build with wood and clay it washes away, build with brick and mortar it will not stay, build with iron and steel it will bend and bow, build with silver and gold it will be stolen, set a man to watch over it he will fall asleep and be given a pipe to smoke all night. Manmade bridges will eventually deteriorate and the flesh becomes weary trying to guard the sum of all the materials that comprise the bridge. It's quite apparent that building a society on substances that are temporary and that eventually erode is much more than the human flesh can bear to watch over. That carnal society breaks down. To have a truly solid social structure, the bridge that connects us with one another is based on spiritual qualities that endure over time, even during the deterioration of the physical world. The spiritual fruit builds up and creates reassuring bridges as we relate to one another.

London Bridge is broken down,

Broken down, broken down.

London Bridge is broken down,

My fair lady.

Build it up with wood and clay,

Wood and clay, wood and clay,

Build it up with wood and clay,

My fair lady.

Wood and clay will wash away,

Wash away, wash away,

Wood and clay will wash away,

My fair lady.

Build it up with bricks and mortar,

Bricks and mortar, bricks and mortar,

Build it up with bricks and mortar,
My fair lady.

Bricks and mortar will not stay,
Will not stay, will not stay,
Bricks and mortar will not stay,
My fair lady.

Build it up with iron and steel,
Iron and steel, iron and steel,
Build it up with iron and steel,
My fair lady.

Iron and steel will bend and bow,
Bend and bow, bend and bow,
Iron and steel will bend and bow,
My fair lady.

Build it up with silver and gold,
Silver and gold, silver and gold,
Build it up with silver and gold,
My fair lady.

Silver and gold will be stolen away,
Stolen away, stolen away,
Silver and gold will be stolen away,
My fair lady.

Set a man to watch all night,
Watch all night, watch all night,
Set a man to watch all night,
My fair lady.

Suppose the man should fall asleep,

Fall asleep, fall asleep,
Suppose the man should fall asleep?
My fair lady.
Give him a pipe to smoke all night,
Smoke all night, smoke all night,
Give him a pipe to smoke all night,
My fair lady."

Within us there is a divine presence that works to build fruitfulness as we live in our physical world so that we can reach to one another through constructive bridges. Envision how soft our bodies are with flesh, blood, water, muscles, and tissues; as well as envisioning how fragile our bones can be that can be broken, splintered, and smashed. To build constructive bridges to one another we would have to relate to each individual in a way that is considerate of the welfare of our bodily presence. The spiritual being within us is the source to help us to do that. In contrast, imagine trying to build your inner life with wood, clay, brick, mortar, iron, steel, or silver and gold; that would be quite ludicrous because we would succumb to severe consequences. We would be nothing more than a scarecrow hanging on a post, or a sculptor in the center of a garden, or a robot, or an ATM machine; this is quite unrealistic. In the same way, it's impossible to build positive bridges to one another as a scarecrow, a sculptor, a robot, or an ATM machine; which makes it quite obvious why bridges fall between friends and cultures collapse. In this light, we see how ridiculous it is to try to build a society, and even personal relationships, on things made of wood, brick, iron, or Wall Street riches; but quite reasonable how necessary the work is of the deity that lives to create harmony in us and around us. That divine presence works to produce spiritual fruitfulness, tranquility of inner life, harmony through a reverence for the sanctity of life, to make us aware of each individual's divine worth, and to mobilize us with positive energy. With all this happening from within us we are able to transfer those characteristics in our relationship to others to build durable bridges in our community from the eternal spirit. In contrast, trying to build relationships on carnal, fleshly, or earthy resources deteriorates interpersonal bonds and fragments the bridges we need to function in society. From dependence on materialism we would be desolate of good fruit, be conflicted relating to who has what, lose sight of the sanctity of life in the quest to have at the expense of others, be irreverent to the divine goodness working in the soul, and be consumed with negative energy rooted in the desire for worldly gain. The flesh would grow weary trying to keep watch over a materialistic people in a selfish and savage world.

The moisture of the spiritual fruit is a real quality within us that enable us to build a durable bridge to one another. We connect with others in a positive way through kindness, goodwill, gentleness, meekness, goodness, joy, patience, self-control, love, faith, peace, and perseverance. These are eternal qualities that will exist even though the material world around us falls apart. The spiritual fruit are much different than wood, brick, iron, silver, or even a person's ability to create them. The writers of this nursery rhyme "London's Bridge" knew the temporal nature of worldly resources as well as the weariness in the flesh trying to guard the bridge from collapse. They knew wood and clay would wash away to make the bridge unsuitable for crossing, and

likewise trying to build bridges to one another with the dryness of hay mixed with an effort to be social would soon deteriorate. The dryness is like attitudes of hate, unkindness, and ill-intentions in the process of engaging one another; social bridges like that are bound to fragment into interpersonal friction. Durable bridges come about by the fruit of love, goodwill, and kindness that enable us to make a genuine effort to connect with one another in the spirit of harmony. Brick and mortar would not be suitable for bridge building because of the fragile hardness, but is suitable for building walls, and even then brick and mortar will not stay because they easily crack, break, and eventually fall apart. Likewise, trying to build bridges to one another is like trying to talk to a wall if our inner being is as hard as brick and mortar. One person would be as hard as the other and the extreme difficulty of fruitful agreements would cause someone to eventually break and crack. The moist softness of the spiritual fruit enables us to blossom fruitfully on the inside to build bridges to one another by persevering in our efforts to connect with others, to show patience for the other person to show a crack that allows the bonding fruit to bloom, and self-control when interacting with stubborn people who are calloused to positive social interactions. We all know the consequences when iron and steel bends and bows when it's necessary to have erect and stable structures. A bent and bowed bridge would be too lopsided to allow safe passage from one side to the other. Trying to build a social infrastructure on personalities equal to the iron emotions of a robot would be worst than wood, clay, brick, and mortar. Personalities of iron and steel would have walls so tight that not an ounce of good fruit would materialize from one person to the next. That society would seek to destroy all the interactions that form through the softness of the fruit of the spirit. The society would be full of despair, evilness, and pessimism instead of the qualities that builds bridges to stable relations, such as faith, joy, and goodness. About all that would be left to build bridges with would be silver and gold, but with the hard callousness in the community that would be targeted to be stolen away. With those types of bridges, people's understanding would be limited to monetary and materialistic gain and know nothing of relating to one another with divine qualities. Those divine qualities include fruitfulness in relationships, tranquility, respect for life, reverence for the inner deity, and positive energy. Setting a man to watch over all the hard ways happening between one another would be too burdensome as the flesh would grow weary in trying to maintain a safe and secure environment. However, through the soft moistness of the spiritual fruit we can build enduring bridges through meekness, gentleness, and peace.

A healthy physical body enables us to build constructive bridges, which also includes the health of fruitful attitudes. Because our inner being is similar to the soil of the earth, we need to keep plenty resources of seed in us so that when we feel desolate in the effort to reach to others there will continue to be fruitful blossoms in our spirit. When our health deteriorates in mind, emotions, and body as a result of inner hardness then our connection with one another also deteriorates. As London Bridge nursery rhyme reminds us; "Bricks and mortar will not stay, will not stay, will not stay, bricks and mortar will not stay, my fair lady. Suppose the man should fall asleep, fall asleep, fall asleep, suppose the man should fall asleep, my fair lady?" Suppose that our mouth is the portal in which we input a funnel to fill the body with many things such as nutrition, water, oxygen, sleep for rejuvenation, sanitation, self-control, patience, and perseverance; this would be a well maintained body to benefit our physical welfare in all the right amounts. The brain, emotions, flesh, and blood would be given all the opportunities available to function in a healthy manner to relate to one another in a way as to build a constructive and durable bridge. In contrast, it's when we begin pouring foreign substances into the funnel, substances that are contrary to the body's healthy functioning, that our mental

processes become deprived, emotions become reckless towards the welfare of physical matters, and behaviors are conducted in a way that sabotages fruitful interaction. For example instead of nutrition in goes junk food, instead of hydration in goes drinks that poison the body, instead of rejuvenating sleep we exhaust ourselves or sleep too much, instead of sanitation the body becomes full of toxins, and instead of oxygen we pollute ourselves with smokes. These negative in-pourings into the body will eventually erode the bridge of healthy relationships because a person would grow weary of trying to rationalize unfruitful and negative habits in the presence of healthy and fruitful individuals. This happens because a person craves the pleasures of the flesh more than fruitful attitudes, which in turn hardens the person to the texture of brick and mortar as they attempt to hide away their destructive ways. Positive bridges to one another are a result of patience living in us to allow the body to accumulate healthy blossoms in the same way we desire fruitful attitudes to blossom. With that patience is self-control to screen the substances we allow to flow into the funnel and into our body to build our health along with healthy attitudes. With that patience is perseverance to continue in reaching to one another in the prayerful attitude for the welfare of the body, and in the hope of fruitfulness in our interactions. The infinite intelligence enlightens us enough to care for our physical body, to grant compassion for the welfare of others, and to allow a fruitful perspective to join us together to construct social bridges through the eternal spirit.

A safe and secure environment makes it possible to build an enduring bridge to one another. Keeping our mind active with thought processes relating to constructive attitudes to others facilitates resources to quell negative responses to others to enhance our stability among the population we are in. When we offer ourselves to others in the attitude of peace, meekness, and gentleness we make it possible for the receiver to feel safe and secure from harmful effects. This enables us to make a connection with one another in a way that enhances the tranquility in the community that surrounds us. The physical welfare of every person is safe and secure because there is a prayer for serenity in all we receive and impart during our transactions. The places where we reside shelters us from undesirable external circumstances and is made more safe and secure for those we live with when bridges are built with each resident through a gentle and meek attitude of peace. In this event, we stabilize the bridge within our environment because we seek to diminish disturbances in favor of enhancing a serene atmosphere. In contrast, remove the components that give us a safe and secure environment and we would live around people where conflict, strife, violence, aggression, domination, harshness, and turmoil would manifest. In essence, the bridge to one another falls apart in the stormy weather that arises from inner insecurities. We would have to be more vigilant to guard the people of our communities from bodily harm, domestic terror, and chaos from an unstable foundation. An unstable foundation is built on materialistic quests and cravings for the pleasures of the flesh while rejecting the input of the fruit of the spirit. Who would be able to watch over such a savage, selfish, and hostile community where conflict sparks while trying to build bridges to others through tranquil attitudes? As stated in "London Bridge;" "Set a man to watch all night, Watch all night, watch all night, Set a man to watch all night, my fair lady. Suppose the man should fall asleep, Fall asleep, fall asleep, suppose the man should fall asleep?" What a horrid thought, the guards that protect our neighborhoods, homes, children, loved ones, and community in general "fall asleep" to leave us helpless in a world that takes what they want by force with utter disregard for the qualities of inner life. However, the infinite presence within us supersedes the chaos that surrounds us to grant to us peace, comfort, and perfect calm, an infinite source that works fruitfulness in our brain, emotions, and behaviors.

Pleasant social networking is the essence of durable networks from person to person. Those pleasant qualities come from the pools of moisture that are part of our inner life, and that softness trickles into us like the rains coming to earth, which enables us to flow with social qualities to establish durable bridges from one person to the other. That moistness is the substance of the attitude of love, kindness, and goodwill which creates in us the character of devotion, being sensitive to the welfare of others, and to perform charitable deeds. In the spirit of those attitudes come bonds of harmony to bridge us together in a pleasing place of belonging. The bonds of that bridge works because there is tolerance of differences, acceptance for the person as they are, an invitation for others to belong in a loving environment, there is spiritual sensual intimacy, and in essence there is compassion. Bridges built on materialism and physical gratification while rejecting fruitful attitudes will house various degrees of hatred, cruel intentions, and ill-will; and those bridges will deteriorate. This is like trying to fashion pottery with wood when the substance should be moist, pliable, and flexible to shape the desirable vessel. Have you ever had people approach you only to rub you the wrong way and almost cause you to feel hatred, rudeness, and ill intentions towards the person? Those bridges do not endure, but serves as an example of a person whose inner life is of the substance of wood and clay as they try to mold you into a materialistic person seeking physical gratification at the expense of others. As the London Bridge nursery rhyme reminds us, "Wood and clay will wash away, wash away, wash away, wood and clay will wash away, my fair lady". Do we attempt to build relationships that easily come apart, or do we allow the fruit in the spirit to bond us together? Bridges made of wood and clay will engage other people to spew forth their intolerance, hatefulness for your way of life, disgust with your sensuality, and extreme discrimination to exclude you from civil functioning. This are temporal bridges due to the friction the cause with the essentials of the eternal spirit. A desirable place of belonging comes because we are aware that we are more than a scarecrow in a garden, but are capable of building bridges through a warm and compassionate love through the infinite source of fruitful moisture.

Our worth is more valuable than the sum of our money or the number of possessions we own. We would be very volatile in our self-esteem as earthly resources would rise and fall; as we possess a lot we would be elated with a high opinion of our self, and with every materialistic shortcoming we would fall into depression relating to our self-image. Those up and downs based on earthly prosperity would make the bridge from one person to the next very volatile as well; in high times we would approach others to boast of our successes, and in low times we would avoid the disgrace of peer scorn. In fact, to others our worth would amount to that of an ATM machine; when money comes forth from us they bestow flattery, but when we no longer issue money then no one comes around, or when they do come they ridicule our poverty. It's impossible to relate to others in a durable and constructive way when those interactions are based solely on merchandise and money. Values based on silver and gold makes us spiritually desolate, leads to friction resulting from materialistic issues, evaporates the compassionate moisture in us to have at the expense of others, rejects the infinite being of the soul in exchange for an unfruitful desire for things and pleasure, and impedes the stimulation of fruitful motion as they seize the opportunity for materialistic gain. Thieves and scammers would be prevalent to mirror the quote in the "London Bridge" nursery rhyme, "Silver and gold will be stolen away, silver and gold will be stolen away, my fair lady." Durable bridges occur when we estimate the worth of one another according to the infinite presence of our inner life, which imparts to one another the esteem of infinite worth. That measure of mutual esteem creates a stable bridge and does not swing back and forth with times of prosperity and poverty. That stable bridge comes from the infinite source

that creates in us spiritual fruitfulness to give the ability to quell the disparagement that causes friction due to attitudes relating to merchandise and money. That infinite presence keeps us moist with soft and tender attitudes to avoid degrading others who live in poverty or has abundance. We yearn to perpetually stimulate fruitful motion in our interactions with one another. When we recognize the infinite potential in others it shows in the positive connection that transpires to build a durable bridge. Mutual respect for the universal deity brings people together in a way that supersedes money, merchandise, and destructive pleasures.

Who we are comprises everything that is within us including thoughts of our beliefs, feelings of our emotions, and how we relate to physical aspects of the world. From the self-expression flowing from our inner life we relate to one another in a way that enhances a durable bridge or impedes constructive connections. Basically, what we say and do reveals the secrets of our inner being according to how we interact with those around us. Somebody who is known to be inflexible, hard, and rigid are hostile to the bridge leading to fruitfulness within self, and therefore are as hard as steel and iron when relating to the identities of those that are moist and soft with fruitful attitudes. Likewise, when we meet others whose demeanor is as hard as steel and iron they have no fruitful intent in what is said or done. When iron and steel bends and bows, it creates instability in the structure it's intended to hold erect, and thereby for those known to share love in a metallic world would cause that society to bend and bow. Alternatively, in sharing love with one another it causes the hardest substance, infrastructure, and society to bend and bow. "Iron and steel will bend and bow, bend and bow, bend and bow, iron and steel will bend and bow, my fair lady." The expression of aggression, adventurous inhumanities, and cruel influence from rigid identities in that hardened world would cause sadness, despair, and diminish goodness as they pressure the attitudes of those known by spiritual qualities to submit to an attitude focused on merchandise, money, and physical gratification. The bridge to a constructive society would deteriorate by having no faith in approaching others, feeling no joy in fellowship, and sensing evil in the presence of wholesome gatherings. In contrast, a constructive society begins when there exist faith in the goodness of one another that brings us joy in the anticipation of coming together. That constructive optimism for communal harmony begins from within ourselves where we honor the infinite presence that works fruitfulness in us so that we can build a bridge to one another through smiles, hugs, and spiritually sensual intimacy. By being soft, moist, and tender we learn to welcome those comforting qualities as being from an infinite intelligence and power that is stronger than the most durable steel and able to melt the strongest iron like butter in the sun. Because we identify with the wonders of the universal deity we begin to be known as builders of humanity as we express our words and deeds in a manner as to bring optimism and good cheer in spiritual qualities.

We can assess that building a society on wood, clay, brick, mortar, iron, steel, or silver and gold is much different than building a society on love, peace, faith, perseverance, goodwill, gentleness, joy, and self-control. This first is of the non-eternal elements of the earth, whereas the second is of the eternal qualities of the spirit. The diagnosis is that relating to one another strictly rooted in materialistic values will cause social bridges to collapse by deteriorating interpersonal bridges built on spiritual qualities. Even then, we plan to relate to one another according to the softness that lives within us to impart positive attitudes to those we meet from day to day. We implement that plan by welcoming the incarnation of the spiritual fruit so that we can personify the qualities necessary to establish relationships that continue for the days to come.

We know we are successful when we always reach to others from the goodness that is within by placing more value on fruitful inner qualities than merchandise and money.

There are some elements that are like pathogens that cause attitudes to absorb the character of wood, clay, brick, mortar, iron, steel, or silver and gold instead of qualities that are compatible to the softness of flesh, the moistness of blood, and the stability of bones. They deny that durable social interactions come by the qualities of the spirit as they form personal relationships based on materialism and physical gratification. Attitudes of anger, debate, strife, and conflict arise over earthly concerns as negativity is like an avalanche on the efforts to come together through a peaceful, tranquil, and serene attitude. That is the process by which constructive bridges deteriorate. Likewise, when people would join together through a smile of joy, optimism, and hope there would be a mudslide of pessimism, sadness, and depression to destroy happy harmony. When fruitful bridges are rejected that leaves nothing more to connect society with as unfruitful sentiments arise within the course of physical gratification, seeking merchandise, and craving money. Acceptance of the infinite intelligence that lives within us is necessary because that living deity is also the power that rewards with spiritual fruit for reverence to the goodness of inner life. In that light, we see how that infinite presence joins humanity together globally, on every continent, and in every neighborhood.

The people who oppose fruitful attitudes in favor of merchandise and physical gratification gather and grow among others who are destructive to constructive bridges to one another. The attitudes that exit them are words that turn softness to wood, fruitfulness to mortar, adaptability to steel, and philanthropy into a craving for money. Their behaviors are intent on guarding the material resources upon which they attempt to build a society, but grow weary in the flesh and exhaust resources due to battling the infinite qualities of fruitful bridges from one person to the next. Those attitudes transfer directly through those who attempt to rule over humanity by defeating the infinite source of spiritual connection by drying the moistness of our inner being where fruitful qualities exist. Their intent is to portray themselves as the infinite source while plundering your spiritual fruitfulness while attempting to build social bridges through things made of wood, clay, brick, mortar, iron, steel, silver, or gold. Indirectly, the attitude of destroying fruitful bridges to one another is a result of craving non-eternal substances to have materialistic possessions, money, and over indulgence of the pleasures of the flesh. The infinite presence in us and around us supplies us with a durable bridge to one another through fruitful attitudes, while non-infinite attitudes are rooted in the deviations of the flesh that cause fragmentation and conflict when attempting to connect with others.

Where within us do attitudes that create weak and fragile interpersonal bridges enter us? They enter because we love to receive flattery or praise for engaging others in a way as to turn their moisture to wood, or to receive notoriety for being a brick wall against fruitful interactions, or to have recognition for having the attitude of steel towards infinite qualities, and to receive rewards of money and other materialistic possessions for impeding constructive bridges. Some people feel these things are better than being ridiculed and disparaged for being soft, weak, or being easily bent or persuaded, or considered indifferent to monetary and materialistic needs. In this event they form associations among those people whose inner life are as wood, mortar, iron, and silver, which are non-eternal attitudes that cause social bridges to collapse. They deteriorate society by separating the needs of the flesh from the soft moistness of the spiritual fruit that

espouse eternal qualities. The bridge that unites the flesh with the spirit is the same bridge that unites one person to the other.

Some people are susceptible to the influences that cause social bridges to deteriorate because their mind is unaware of the nature of the infinite presence living in them. That negatively affects their feelings about those around them to cause various degrees of anti-social behaviors to cause them to weaken harmonious bridges. If they understood the nature of the soft moisture existing in them then they would be more reverent to the qualities flowing from that tenderness. It's because of their blindness to those supernatural qualities that they neglect their inner wetness and turn to wood, brick, and steel as they develop a strong want for money and merchandise. Durable social bridges begin to collapse in the susceptible host as eternal values begin to be hidden under a wall of hardness. We can interrupt the cycle of becoming a scarecrow, a garden sculptor, a robot, or an ATM machine by knowing social bridges are built by attitudes of goodwill, peace, joy, and perseverance. The soft moistness of the spiritual fruit come from the source of an infinite intelligence, infinite power, and infinite presence. That infinite life source works in us divine qualities to build durable bridges within our society from person to person.

Mary Mary Quite Contrary

Mary Mary quite contrary

How does your garden grow

With silver bells and cockle shells

And pretty maids all in a row.

This nursery rhyme is all about trying to make something dastardly look beautiful and appealing. Usually, gardens draw attention to themselves because of the beauty of the blossoms that sprout from the fertile earth. In this case, Mary would be all smiles to be recognized for the socially beneficial blossoms coming from her garden. Instead, the recognition Mary received was in stark contrast to the beauty she tried to achieve in her garden, and she was quite contrary and not happy at all. Contrary is a word defining the relationship between two ideas when they cannot both be true. We know a beautiful garden when we see one, but Mary's garden was growing with silver bells, cockle shells, and pretty maids. Cockle shells can be pretty because they have a one of a kind round shell, and are bilaterally symmetrical, but they are found in sandy and sheltered beaches. The presence of cockle shells is not a sign of fertile soil. The silver bells would sound nice in a garden while drawing attention to the blossoming growth, but what growth? The silver bells were drawing attention to the pretty maids standing in a row, anyone want to pick a pretty maid? Even with the cockle shells, silver bells, and pretty maids to make the garden look appealing, there is no fertile soil, no budding blossoms, and no picks that you could place in your basket to make your own. Mary's garden was not a garden at all, but a place of entrapment into a hostile environment of cravings for pretty things, money, and fleshy beauty. How does our spiritual garden grow? Are our claims of spiritual attractiveness contrary to the genuine blossoms of spiritual fruit?

Basically, Mary's garden is advertising something that doesn't exist inwardly. It's called fraud in the business sector and is sinister in the spiritual realm. I envision Mary becoming contrary as the relationship between her internal garden and external appearance was exposed. After all, to maintain a proper image, there were pretty girls, silver bells, and attractive shells adorning the territory. However, all those external ornaments misrepresented the desolation, ugliness, and out of tune condition of internal affairs. In essence, the fraudulent advertising marketed the idea that love can be had in sexuality, materialism, and a plausible tune. The contrary part manifests from the hatred of those who expose spiritual desolation, inner ugliness, and a lack of music in the soul. The impostors' cruel intentions are unmasked by, and directed at, those who have genuine acts of goodwill and kindness. The misrepresentation advertises tranquility as being a result of material fulfillment, monetary sufficiency, and sexual pleasure. However, their inner garden is desolate of the fruit of peace as meekness and gentleness wilts within them. In fact, exposure of their fraudulent message would reveal their propensity for violence, aggression, and harsh dictates. While they promise a joyful life full of goodness by having faith in their external attractions, buying what they market leaves you in despair, with sadness, and urges of evil intent. The "cockle shells" makes you spiritually desolate, the silver bell lures you into materialistic desires, and the pretty girls leave you ugly inside. Eventually, a person becomes filled with

impatience towards fruitful attitudes, out of control with genuine beauty, and infested with fatal intent to those outside Mary's garden. Patience, self-control, and perseverance is sold for a price that bankrupts the inward garden, and nothing remains except a strong desire for what the silver bell calls you to.

Within us is our own personal garden that blossoms with the fruit of everything we feel, think, and do. If we show signs of being contrary, then it stems from something that is troubling to us in comparison to fruitful attitudes coming from the spiritual fruit blossoming in us. We can be open to the idea that beauty really does come from inside, or be entrapped to the belief that external appearances are most important. The entrapment is to own attractive "ornaments," money, and sexually attractive relationships, but having no interest in spiritual fruit. In fact, to criticize or otherwise mar the appealing appearances is to suggest it is not true to the barren and sandy soil that lies within. The exposure would cause impatience with your insight and incite out of control behaviors towards your genuine concern. Their intent is to put an end to the awareness that comes from a spiritually fruitful garden. Our response is to maintain patience with their pretensions, and to keep self-control when being seduced with things, money, and pleasures. In addition, persevere in the spiritual fruit that blossom in fertile soil while avoiding the "cockle shells" that lie on top of the "sandy beaches."

Remembering that contrary refers to the relationship between two ideas when they both cannot be true, we have an idea of what Mary is quite contrary about relating to a safe and secure environment. The image of her garden was all about the attractiveness of a made stability as conveyed by the "cockle shells." There was also the advertisement of order and accountability as seen by the pretty girls all in a row. Then there was the added reassurance of the silver bell to draw attention to the benefits of austerity. However, what was presented as a safe and secure environment is different from the contrary sentiments of Mary, therefore it's evident that the publicized tranquility was a fraud. A true tranquility comes about from the inner qualities of a meek and gentle spirit of peace, not from external attractiveness, not from sexual comfort, and not from a silver bell that might suggest an "elite" community membership. Mary's contrary attitude would come about from the physical violence manifesting from a "garden" publicized as being crime free. Then there would be the issue of in-house betrayal relating to accountability for the disorder and abuse to their image of being soothing and beautiful. The chaotic instability would continue as long as people's attention was drawn to something that sends a fraudulent message of peace and prosperity. The difference between the truth of the inner garden that brings a safe and secure environment, and the fraud perpetrated through attractive appearances is the cause of Mary's contrary attitude. If an attractive garden is truly a safe and secure place, then the fruit of a meek and gentle spirit will be there.

Water is essential to make a garden grow, but when Mary was asked how her garden grows the reply was that it grows with silver bells, cockle shells, and pretty girls all in a row. This is not the type of growth that water assists with, and not the type of growth we would expect in a garden. Spiritual waters represent the internal soft, moist, and nourishing qualities of love, goodwill, and kindness which are much different than the external attractions found in Mary's garden. Mary would be quite contrary to having her image looking hateful, cruel, and ill-intended compared to the tolerance, sensual intimacy, acceptance, and loving place of belonging found outside her social reach. Because of the lack of spiritual waters, her community would be filled with intolerance for the wet spiritual qualities in others. That intolerance would nestle with sensual

abuses, exclusion, non-acceptance, and hatred of those who welcomed spiritual fruitfulness. This is like having cockle shells in a sandy shelter when there should be moist and fertile earth to give blossoms to social graces. To ring a bell to draw attention to a social ideology that will never blossom has an attitude of cruel intentions; especially when pretty girls are used to advertise the social beauty that they never intend to realize.

How does a contrary Mary, cockle shells, silver bells, and pretty girls relate to the "5th Element," or by another name, the universal deity? She was contrary because she was trying to bury the living divinity beneath the sands where the cockle shells lie. Then she utilized pretty girls to suggest all is well and in order, while ringing the silver bells in opposition to the supernatural realm. Human nature attempts to rationalize, or otherwise regulate the source of infinite power, intelligence, and presence to a minimal role in their quest to conquer. From this, we see a relationship between the desire to achieve through external elements, and the source of all achievement existing internal to us. Mary's quite contrary attitude was evidence of the declining image of a beautiful social order. Attempting to bury the internal deity beneath external appearances resulted in the desolation of spiritual fruitfulness. There were no blossoms to signify a harmonious and cohesive society, just contrary sentiments. From the culture of Mary's garden would flow inner turmoil, social fragmentation, irreverence towards divine goodness, and infestation of negativity. In contrast, welcoming the internal nature of the "5th Element" would turn the sandy beaches into fertile soil to give life to spiritual fruit. The universal deity would enhance the silver bell to orchestrate beautiful music, and the beauty of the girls would go beyond advertisement and be a way of life. In that scenario, internal peace would blossom, there would be a respect for the living deity, and positive energy would permeate humanity.

Mary was quite contrary about something, and we can be sure it relates to the wilting image that became her identity, which impeded the ability of her culture to self-actualize. There was the relationship between the external elements in her words, deeds, and beliefs, and the nature of words, deeds, and beliefs that come from internal spiritual qualities. It began to become apparent that both could not be true. The beauty of the social order through austerity that she talked about did not set right with the despair, sadness, and evilness that was beginning to manifest. Mary was quite contrary because the image of faith, joy, and goodness she wanted her culture to be identified with was buried beneath fraud and misrepresentation. In this light, we realize that as we identify with internal spiritual beauty we can self-actualize as a positively charged society. Our words, deeds, and beliefs express faith in the internal deity, and we convey joy for the divine goodness of the soul.

We can assess that social order, beauty, and appeal comes from internal spiritual qualities that blossom from our reverence for the universal deity. The diagnosis is that misrepresentation of the internal divinity, to focus on external attractiveness, is short-lived and will eventually manifest with contrary attitudes. In this light, we plan to give reverence to the "5th Element" to welcome the eternal nature of spiritual fruit. We implement that plan by welcoming the goodness in us where the waters of love, peace, faith, and perseverance flow. Our success is measured when our internal desires blossom with fruit that develops qualities for an enduring society of order, beauty, cohesion, and harmony.

Oranges and Lemons

Oranges and lemons, say the bells of St. Clement's
You owe me five farthings, say the bells of St. Martin's
When will you pay me? say the bells of Old Bailey
When I grow rich, say the bells of Shoreditch
When will that be? say the bells of Stepney
I do not know, says the great bell of Bow
Here comes a candle to light you to bed,
And here comes a chopper to chop off your head.
Pancakes and fritter say the bells of St. Peter's
Two sticks and an apple, say the bells of Whitechapel.
Old Father Baldpate, say the bells of Aldgate.
Pokers and tongs, say the bells of St. John's.
Kettles and pans, say the bells of St. Ann's.
Brickbats and tiles, say the great bells of St. Gile's.
Here comes a candle to light you to bed,
Here comes a candle to light you to bed.

Oranges are a sweet and delicious fruit, but lemons are frequently used to describe a bad situation. Even then, the making of lemonade is possible. This rhyme goes from oranges and lemons to a chopper to chop off your head to brickbats and tiles. If you were on a journey and planning a route, you would definitely search for a detour at the oranges and lemons before experiencing the chopper and brickbats. However, living as a community doesn't always provide detours unless we respond to sour situations in a fruitful way. Fruitful responses enable us to avoid the chopper of heads that lurks in the shadows. In a sense, the social fragmentation remained civil through the spirit of peace from one neighbor to the next as they attempted to avoid severe consequences. For example, when a stone is thrown into a flock of birds, the birds are fragmented and scattered as each one of them tweet and chirp their own tune. The birds are separated by the threat of the stone, but they are not attacking one another in the tweets of their displeasure. In the spirit of peace with the flock, they suffer the lemons with the oranges within their disarray. Likewise, when others seem extremely opposed to gatherings that unite through peace, joy, goodwill, and perseverance, we can still be civil in our physical responses even though fragmented in our verbal affections. In a way, this is our lemonade.

At times, we attend an event that should be delightful, but when all is said and done we proclaim how sour the experience was. Then, everyone chimes in with supportive agreement to note how destitute the experience turned out to be. Howbeit, a bully of sorts walks in with harsh opposition to the conversation and physically harms one of the participants. In that event, everyone turns the conversation to a more unfruitful and brutal tone, but not hostile to one another. Then again, the bully walks in and all tongues begin to go silent, but the inner spirit of harmony is felt within the group. This is how the spiritual fruit works within our inner life to keep us cohesive when external tones and circumstances seem to be pulling everyone apart. Some people are hostile to fruitful gatherings as they lust for dominance, they are jealous for dominion and have elitist doctrines. They thrive on people's hatred, cruelty, and ill-will for one another to separate them from the power of love, kindness, and goodwill that fosters unification. For the choppers of heads and brickbat throwers, it is expedient that others immerse in the quagmire of harshness, aggression, and violence because the spirit of peace, meekness, and gentleness is a gathering of opposition against them. The spirit of optimism through the fruit of faith, joy, and goodness is their motivation to begin cutting off heads to induce despair, sadness, and evilness. They want to discourage the family spirit by causing the desire to quit socializing, to become impatient with those who say "hi," and to incite out of control behaviors with friendly people. Even so, it is the subtle fruit of patience, self-control, and perseverance that keeps us civil towards one another in times of cruel and terror stricken fragmentation. The lemonade is made from the spirituality of our inner life even when external factors are oppressive to physical signs of cohesion.

The intent of the head choppers and brickbat throwers is to put you to bed spiritually. Our inner life relates to pleasant experiences as being fruitful, but regards sour experiences to be unproductive. For example, things we put into the body can affect our attitude in a fruitful or unfruitful way. If we eat food that we expect to be familiar to our taste buds but is quite odd tasting, then we shrivel on the inside with unfruitful sentiments about the food. Likewise, drinking something that is negatively different than anticipated would put your inner fruitfulness in jeopardy. This is the same for the oxygen you breathe when you anticipate fresh air but all around is second hand smoke blowing in your face. Then there is the hour of sleep when all through the night are disturbances to keep you awake and un-rejuvenated. Furthermore, there is the time of elimination when you become more constipated by all the racket in the stall next to you, or the commotion right outside the bathroom door. All of those incidents affect physical health and spiritual attitudes so we search for ways to avoid the negative and unfruitful experiences. Those negative experiences also put to bed the inner attitudes of the spiritual fruit. In that light, everyone begins to talk about how negatively health is being affected, but in the course of that "lemonade" type of fellowship comes the chopper of heads and brickbat throwers to silence the conversation. In that case, the community begins to talk about brutality to a well-intended fellowship, which in the process silences the flow of fruitful comfort from person to person. Then again comes the "light to put you to bed." As the spiritual fruit flows from our inner life to give comfort and pleasure to one another, some people become more and more out of control and impatient with the perseverance of those who welcome fruitful inner qualities. They want the general population to quit feeling comfort and pleasure from within, but the community continues to endure hardship through self-control and patience. In essence, within all the physical and spiritual desolation, there is still peace from neighbor to neighbor through an inner endurance.

The intent of the head choppers and brickbat throwers is to put your inner regulatory functions to bed. If we think our physical life is in danger, then we might consider forsaking spiritual qualities, but at the same time we realize that inner tranquility makes peace with one another. In this light, we might talk about how harsh, aggressive, and cruel various entities are to people coming together from peaceful intent. In fact, the discussion would involve the physical harm that came to a proponent of serene harmony. The conversation would even involve the disturbances in homes of those who lost a dearly beloved person of peace to violence. In continuance, the talk of the people would include the chaotic nature of the attitudes of the community. Even that "oranges and lemons" fellowship draws the attention of the head choppers and brickbat throwers to intimidate the people with fear to dismantle their civil resolve. The general population begins to think that any trace of peaceful intent is met with violence. Their ability to regulate their inner life with a meek and gentle spirit of peace is being put to bed. Even then, they realize how chaotic their community would be if anger, dispute, and violence was all that exist within. As the people continue to live in peace within their fragmented agony, the head choppers and brickbat throwers return to disturb the residual tranquility that continues to live. Amidst harsh and cruel reactions from powerful entities, the people refuse to engage in physical assault against one another. That is because the spirit of meekness, gentleness, and peace is eternal in them and won't be put to bed. We allow our inner life to be regulated with fruitful attitudes of peace to prohibit hostilities with one another, even when entities intend to intimidate us with loss of life.

The intent of the head choppers and brickbat throwers is to put the tenderness of your inner life to bed. Our internal softness is the source of our devotion, sensitivities, and charitable contributions to a civil population of people. When the tenderness within us is put to bed we become hardened and calloused to social exchanges. As those we are devoted to become victims of cruel and hateful acts of ill-will we begin to express our tears to friends. When our friends seem to disappear or somehow become unreachable we begin to express our tears to those of benevolent acts. When those of charitable deeds are no longer able to help then words become focused on the social atrocities. Within this "oranges and lemons" fellowship returns the head choppers and brickbat throwers to further fragment, desensitize, and harden the general population. From there, the social interactions express their outrage in more calloused attitudes over the intolerance, exclusion, sensual abuses, and unaccepting nature of head choppers and brickbat throwers. Even then, there is still social harmony amidst the fragmentation as the community is unwilling to be cruel to one another. Then those who chop off heads return, and so do those who throw brickbats and tiles, with the intent to exterminate the eternal spirit of cohesion. In the most anti-social of times, we keep an inner sense of compassion through the spirit of love goodwill, and kindness. That underlying spirituality is what makes the difference between tolerance during fragmentation, and total social upheaval where neighbors kill neighbors and family members kill family members. In very difficult times, we maintain the tenderness of tolerance, love, sensual intimacy, acceptance, and compassionate belonging.

The intent of those who chop off heads and throw brickbats is to put you to bed relating to the 5th Element. The 5th Element is the part of our universe that supersedes the four seasons of fall, winter, spring, and summer. The 5th Element also supersedes the four elements of earth, ice, water, and fire. When we should be falling from spiritual grace as we become cold and icy towards humanity, there is an unexplainable source that keeps us warm and stimulated through spiritual fruit. That unexplainable element is the universal deity that the head choppers and

brickbat throwers oppose and attempt to intimidate us away from. They want to sour us against the divine inner workings by establishing the belief that they can desolate our inner fruitfulness. However, even in our fragmentation the universal deity is alive in us, it is unexplainable because it supersedes human nature. Human nature is to feel terror and to submit to physical intimidation, but the 5th Element gives us unexplainable peace. It might be common in our human flesh to succumb to murderous intent to preserve our own life, but the universal deity keeps a reverence for the sanctity of life alive in us. In very severe cases, we always maintain awareness of the supernatural ability of the 5th Element. In that case, optimism remains in us with the seed of positive energy. Within a world of "oranges and lemons" the divine presence of our soul fills us with spiritual fruit, peace, life, reverence, and faith.

The intent of the head choppers and brickbat throwers is to put you to bed referring to the stimulation of positive energy. The ability to become what we really desire as social human beings requires a self-expression that stimulates interaction. Needless to say, chopping off heads and throwing brickbats are not methods that inspire people to self-actualize through warm energy in words and deeds. Even then, it's the non-verbal self-expression that enables the people to refrain from harmful interaction while being threatened with violence. The oranges are the good fruit of joy, goodness, and faith, but the lemons consist of despair, pessimism, and evilness. Within the oranges and lemons there is enough positive energy of inner life to self-actualize as a social person by refraining from hurtful words and deeds. Meanwhile, the head choppers and brickbat throwers will always be filled with negative energy in opposition to the light that stimulates a growing community fellowship. It is the optimism within our non-verbal expression that keeps the hope of our future alive.

We can assess that through good fruit of our inner life there is constructive sentiments within social interactions. The diagnosis is that some people want to sour those fruitful attitudes through intimidation, terror, and fear. Even so, we plan to honor the divine goodness of our inner being to respond humanely to fellow human beings. We implement that plan by walking in the way of peace and dodging violence through the attitude of faith. That implementation involves responses that come from the tender, soft, and moist places of our inner life. We know our plan is successful when we maintain fruitfulness amidst a fragmented society. A successful plan means there is love instead of hate, peace instead of violence, faith instead of despair, and perseverance instead of fatalities.

Hey Diddle Diddle

Hey diddle diddle, the cat and the fiddle

The cow jumped over the moon

The little dog laughed to see such fun

And the dish ran away with the spoon, it did

And the dish ran away with the spoon.

"Diddle" is a word of various meanings over time, and can refer to procure something in a fashion akin to milking a cow. "Milking a cow" means to obtain whatever possible from a source while the opportunity exists. The moon is a light in the darkness that allows us to see the proverbial cow full of milk. That awareness is cause for celebration, laughter, fun, and music in anticipation of the coming milk. The "milk" is substance to sustain the quality of our inner life. The dish runs away with the spoon, which is a perfect combination for receiving our sustenance and the ability to feed it into our body. In a sense, the dish is our soul and the spoon is our willingness to be fed by the fruit of spiritual qualities. In this light, when we look inwardly we are able to sustain our joy in the darkest of despairing circumstances.

The light enabling us to see in the dark is of our inner life. We should see our inward being as a dish that we can fill with various sorts of items. There is the ability to fill that dish with negative and calloused attitudes, or to use the spoon to feed self with more constructive thoughts, emotions, and physical habits. The "milk" of spiritual qualities consists of cheer, fun, and laughter to make us full of music. As we look inwardly, we should always give lesser precedence to dark attitudes that are destructive, and allow our inner life to shine with a constructive and enduring purpose.

The cow is full of the milk of love, goodwill, kindness, peace, meekness, gentleness, self-control, patience, perseverance, faith, goodness, and joy. The external environment can be dark and unbearable, but we can look within to welcome the milk of the spiritual fruit to return cheer and optimism to us. Darkness fills the dish of our soul with hate, ill-intent, cruelty, violence, and attitudes that are harsh, out of control, impatient, fatal reactions, despair, evilness, and sadness. Even so, when that darkness is all around us, we are able to see the fullness of the internal cow that fills our soul with the fruit of the spirit as we spoon constructive attitudes into our inner life.

There are abundant resources available within to keep us in a joyful attitude during troubling and dark times. Our part is to remain open to patience when circumstances around us cause friction to incite impatience with others. In dark times, people and situations will pressure us into out of control reactions, but we have to remain receptive to the milk of self-control. In addition, while the darkness of the surrounding world incites fatal responses, our openness to perseverance in good cheer spares us from severe consequences. The light of our inner life enables us to see the fullness of the cow carrying to us patience, self-control, and perseverance to fill our plate with the sustenance to spoon our soul with the blossoms of cheerful music.

Regulating our inner life is an essential part of preparing for tranquil qualities in the midst of dark and turbulent times. We have to look within to judge how the external darkness is affecting the attitude of our thoughts, feelings, and physical behaviors. It would be easy to allow the violence, aggression, and harshness of radical times to sour our willingness to be fed from the spoon of tranquility. That sourness is the cause of conflict in all else we endeavor to do, unless we allow self to be spooned with the milk of peace, meekness, and gentleness which results in rejoicing instead of despair. By the light in our soul we see the milk of the cow bringing a meek and gentle spirit of peace to place on our dish along with a spoon from which we feed.

The cow represents everything essential to filling our inner life with pools of moisture that trickles into us one diddle at a time to keep us flowing with soft and tender qualities. The only way to see the soft moisture is by the light shining on the activity of our inner life. In the pools of that milk exist love, kindness, and goodwill even when the world around dwells in the darkness of hate and cruel intentions. The music of our soul continues to rejoice in the attitudes of mercy and compassion while others indulge in anti-social activity. When we focus by the light exposing our soul we see the cow dripping with the sustenance of a loving and kind person of goodwill, which fills our dish with social attitudes and the spoon by which we can feed from.

The supreme deity of this universe is the infinite source and creator of the milk that fills the cow. That infinite deity forms the dish of our soul in preparation for receiving the milk of fruitfulness, tranquility, respect for life, and positive energy. As our inner life is prepared we are given a spoon so that we willingly feed from the spiritual sustenance during the darkest times. Every living soul is the same in relation to the inner light, the spiritual milk, the ability to hold fruitful qualities, and being able to use the spoon to feed from spiritual resources. As we respect one another, we give esteem to the deity that offers the source of cheer, laughter, fun, and the music living within even within the darkness of disparagement and irreverence to the infinite deity. That divine presence is the light enabling us to see the dish within so that we can use the spoon to feed with joy, love, faith, peace, and perseverance.

Some people's identity is known by the optimism they share during the darkness of troubling times. Their words are full of hope, faith, and cheer from the music of their inner life. With their words their actions give inspiration that all will be well even when others are intent on evilness. Those optimistic people are looking within to see the light of hope where bountiful supply of milk flow from the spiritual cow. The dish of their soul is ready to receive positive energy as they feed from the spoon of fruitful energy. Those of darkness has an inner life filled with negative words, behaviors, and are motivated by the intent to defeat inner cheer. They seek to scorch the cow of all milk, they strike against the awareness of the inner resource of optimism, and they maliciously pursue the milk that is on your plate and mobilize to eliminate the use of the spoon. By seeking the light of an inward focus we are aware of the fullness of the cow that supplies joy, faith, and goodness to fill our dish as we partake by the spoonful.

Hush a Bye Baby

Hush a bye baby on the tree top

When the wind blows the cradle will rock

When the bow breaks the cradle will fall

And down will come baby cradle and all.

We might have images in our mind of mothers singing this lullaby to put their own children to sleep. In today's world, singing this to a baby might arouse suspicion from neighbors who could call child protective services. If this nursery rhyme showed up in the newspaper as some odd personal ad it might draw the attention of local law enforcement, FBI, or homeland security! Child abuse in a world gone mad is a very serious concern and has profound adverse consequences to a community. Infants are the essence of everything that makes us a nurturing, gentle, and meek person, so it must be an act of terror to leave a baby in a tree branch and blowing in the wind knowing that it will break apart to cause the baby to hit the ground. We need to draw spiritual light from this nursery rhyme

The inner life of most people house enough civil attitudes to relate to infants in a tender and nurturing way. To think or feel an urge to endanger a child is far from the spirit that permeates their inner state. It is a horrid state of internal affairs to have cruel and hateful intentions towards those in need of caring warmth from loving kindness. A compassionate spirit displays goodwill for the meek and gentle babe representing peace. To think in terms of a timetable of when and how a planned tragedy will transpire towards the innocent is to incite violence and harsh attitudes of aggression. It's a sadistic inner life that thrives on despair and evilness to jeopardize a child that espouses all the possibilities of the future. That future should be full of optimism through faith, joy, and goodness, but not haphazardly blowing in the wind to fall tragically to the ground. Fatal endings result because the inner life becomes out of control with turmoil, anguish, and urges to act out in deviant ways. There is no patience for the coming of tranquility. From within, we need to persevere in soft and tender child-like qualities. This requires self-control when we sense impulses that jeopardize the welfare of the environment and people around us. Patience is what enables us to keep the babe in the cradle within a secure location, and not endangered through the tumult of impatience and frustration.

To open self to newborn babes is to be open to all the nurturing and tender qualities necessary to care for the infant. Our caring attitude towards children is what enables our inner life to blossom with spiritual fruitfulness. What would happen to all our fruitful reserves if we place self in hazardous situations in which we knew would result in adverse consequences? We would desolate our inner being of nurturing qualities, and at the same time be unfit mentally, emotionally, and physically to care for a child. Our image would be of a reckless, out of control, and impulsive person whose final result would ultimately be fatal. When we feel the winds of day to day experiences blowing and threatening to wreak havoc on our life, we need purpose and determination that comes by persevering in soft and tender qualities. In that perseverance, we learn self-control to restrain self from the temptation of shaking the branches with the intent of

aggravating the situation within the blowing winds. With that self-control, we inherit patience while waiting for the calming of the winds as we blossom with serenity.

From our inner life, we need something to regulate the winds that shake the branches which incite the urge to facilitate fatal effects. If that inner regulation is not found then we could never find it within self to care for a vulnerable and dependent child. That child would be put in jeopardy of bodily harm, suffer abuse under "care givers," and be in a chaotic and unstable situation. The unregulated violence, harshness, and aggression that rages inside the adult would be externalized onto the children, and our society. However, when our mind focuses on the attitude of a meek and gentle spirit of peace then we are focused on what regulates the threatening winds that shake the branches where the babe lies. Inner stability is established with a serene purpose, and in that stability is the ability to care, nurture, and bring a safe and secure atmosphere to the vulnerable, needy, and dependent people of our environment.

Our relationship to tender and peaceable qualities, like our relationship to children, depends on the moist, soft, and tender qualities of our inner life. I'm sure we all know what is meant by being air dried; we dry our clothing in the fresh blowing wind opposed to a mechanical dryer, or we leave our dishes out to air dry opposed to using a towel or automatic dish dryer. To have our inner life air dried would be to allow the winds of hate, intolerance, sensual abuses, and exclusion to dry the qualities of the babe from our inward being. In turn, that is to leave a babe blowing in the ill winds of cruel intentions abused by those who should be caring for them. In those winds, there are no oceans of love, no raindrops of kindness, and no river of goodwill towards the meek and gentle qualities of the world. Even as we experience the stormy winds, we must welcome the moistness of love, acceptance, tolerance, and sensual intimacy to be part of our inner attitude. This keeps the qualities of the babe alive and well.

Our relationship to a baby relates to our relationship to the deity of this universe. Everything good, peaceable, and civil is from a reverent attitude to the living deity of our inner life. Parallel to that, our nurturing, caring, and gentle ways with babes put us in a reverent attitude to the infinite presence of this world. When we recklessly leave the vulnerable and dependent people blowing in hazardous winds, then we are simultaneously revealing a reckless attitude towards infinite intelligence and infinite power. In other words, being abusive to children leaves us powerless, ignorant, and with limited ability to expand relating to the future viability of humanity. That's because we lose value for the tenderness of spiritual fruitfulness, leave softness subject to unsafe and insecure circumstances, become parched and hardened to peaceable qualities, disrespect the supernatural spiritual world, and become infested with negative sentiments towards meek and gentle qualities. A healthy relationship with the babe brings us into a healthy relationship with the universal deity, which imparts spiritual fruitfulness, tranquility, tenderness, reverence to the spiritual dimension, and fills us with optimism.

Having qualities of a babe or not having qualities of the babe, shapes the energy of our spirit. Destructive aggression is not of the babe, a narcissistic independence is not of the babe, and adventurous pursuit of the vulnerable is not of the babe. Those behaviors are far from nurturing of the needy, but instead cause despair, pessimism, and evilness to manifest within the winds that blow the branches that hold the babe. In that negative energy, the gentle peaceable spirit of the infant would be jeopardized to literal bring down babies with a tragic crash, and to bring down literal peaceful civilizations with a crash full of thunder and lightning. The attitude of faith, joy, and goodness is found within the spirit of optimism which embraces meek, gentle, and peaceful

interactions. In that positive energy are words, behaviors, and beliefs that inspire hope as the hazardous winds blow. That hope encourages the babe to awaken, be alert, and to take refuge in the cushion of spiritual comfort among the "fallen." Instead of "hush baby," we encourage the baby to awaken to the self-expression of its identity, when the winds blow we offer comfort and hope, and when the bow breaks we offer unconditional compassion to lessen the impact of the crash.

Jack and Jill

Jack and Jill went up the hill
To fetch a pail of water
Jack fell down and broke his crown
And Jill came tumbling after.
Up Jack got and home did trot,
as fast as he could caper;
And went to bed and bound his head
With vinegar and brown paper.
Then Jill came in, and she did grin,
To see Jack's paper plaster;
Her mother whipped her, across her knee,
For laughing at Jack's disaster."

This nursery rhyme called, "Jack and Jill," enables me to expound on some essential spiritual attitudes. First, although some terrible things may happen to us there can be residual benefits that can prosper us enormously. Second, while experiencing those terrible things, we may want to retreat in a manner that allows us to heal. Third, we should never convey ill-intentions towards those who attempt to respond in healing ways in the face of calamity.

In the light of spiritual inspiration the water that Jack and Jill fetches refers to the soft, moist, and tender qualities of the spiritual fruit. Also, "went to bed and bound his head" refers to separating ourselves from adversity in a way that allows us to heal and return another day in the spirit of goodness. And, "her mother whipped her...for laughing at Jack's disaster" encourages us to relate in a fruitful manner to those experiencing tragedy and attempting to heal fruitfully.

"Jack and Jill" brings lessons relating to the divinity of the soul. Doing things together is a beautiful experience, especially when those activities flow from a divine goodness. That divine goodness allows us to interact from the spiritual fruitfulness flowing from one person to the next. Within those fruitful associations exists peacefulness in the social union. From those peaceful intentions we desire life that flourishes as we respect the sanctity of life of our companions. There is a compulsion to honor the light of our friend's divine worth. In this event, positive energy would flow in our communication with each other. But, what happens when a loved one falls and somehow causes a breach in those amazing relationships? One person becomes desolate of fruitfulness and becomes a harsh person to be around. In fact, conflict and hostility begins to manifest because of a breach with the serenity of inner life. It seems that the fallen friend has no regard for the existence of your life at all. An ominous darkness appears over the light of the

divine worth of wholesome cohesion. The interaction becomes plagued with negativism in what is spoken and done. Even then, something good can come of this. The fallen person loves the fruitfulness of the bonds more than the unfruitful feelings towards a friend. Regrets begin to circulate through the desolate places of the soul. From that regret comes an ardent desire to abate primitive responses within a social network. In fact, deeper roots into the divinity of the soul will begin to grow with a plushness of spiritual fruitfulness. Unions with others become more durable. As the fallen acquaintance retreats to be alone, in a bath of remorse, we should allow that solitude, or time of reflection. When a person suffers the calamity of a break-up, that is not the time to add insult to injury. It's not even the time to try to add advice or exert some type of superiority. It's a time to allow the person to heal by reforming a relationship with the living divinity of the soul.

"Jack and Jill" brings lessons relating to the spiritual fruit of our inner life. Living together through fruitful bonding fills the relationship with joyfulness, and faith in the good intentions of one another. We are able to fill the bucket of our inner life with the waters of love, kindness, and goodwill which transfers from one person to the next. And from those spiritual waters flows a natural feel of patience, self-control, and the ability to persevere in those fruitful bonds. Our associations develop continuity through meekness, gentleness, and peace. Calamity happens when we fall and break our union with the yield of the spirit's fruit. There are those moments when a partner lapses into unfruitful expression of their thoughts and emotions through their behavior. The tranquil cohesion becomes embattled with conflict, harshness, and fearful aggression. That can become very ugly when hate, cruelty, and ill-intentions is in the mix. Those unfruitful behaviors mingle with pessimism, sadness, despair, and a sense of evilness. An inner life like that makes a person want to quit and give up on making a relationship stay together. In fact, the accord could erupt with out of control and unfruitful impulsive feedback. Even then, some people will retreat into isolation and silence upon displaying actions like that to someone they have fruitful feelings towards. They feel shame, sorrow, regret, and grief for what they have done. This time of solitude will allow them to reflect, replenish, and reverse those unfruitful feelings, thoughts, and deeds. As they allow the spiritual fruit to resurface within their soul a healing will manifest in social interactions. This is not a time to add insult to injury, but a time to allow this recuperation to progress. The spirit of love, peace, faith, and perseverance can develop new growth with stronger roots.

In health ways we can relate to Jack and Jill. What better feeling is there than to share connections that comfort us mentally, emotionally, and through behaviors? When we live day by day together with a common purpose to fill up our buckets with spiritual waters then we have that mutual content within our physical health. Even when one of our comrades is physically ill the other friend is there in the spirit of goodwill to bring comforting reassurance and encouragement for healing. The spirit of the union permeates with patience, perseverance, and self-control to allow fruitful qualities to endure. The tragedy of a relationship is when a partner falls and might be a contributing factor to their own physical duress, or to others. They begin to handle calamity with perturbed mental processes, troubled emotions, and unsettling behaviors. This is not only a difficult situation for the healthy associate but may result in further desolation of the inner life of the fallen companion. That fallen person may withdraw into the barrens of substance abuse in what they drink, digest, inhale, or just abuse themselves from unsanitary living. While they retreat from the adversity to relieve their stress they may experience a reawakening. The opportunity is there for them to crave the fellowship where comfort, pleasure,

and soothing physical health came through the love, goodwill, and kindness, of one another. They will begin to detest their dependence on stuff that is contrary to the benefits of the spiritual fruit. During their retreat, this is not a time to dwell, nag, badger or otherwise annoy the fallen acquaintance. Instead, this is a time to accept patience for the restoration of fruitful health. This is also a time to rely on self-control to calm the consequences of the hardship the shaken person is experiencing. In addition, this is a time to persevere within the goodness of the divinity of inner life. Our health, the health of our friends, and spiritual health depends on endurance when we feel lambasted by various circumstances.

In safety ways we can relate to Jack and Jill. What better way is there to live together in a safe and secure world then to fill our buckets together with tranquil waters? That translates into allowing our inner life to become full with the spiritual water of meekness, gentleness, and peace. In that event, we approach one another in ways to suggest a calm, tame, or civil intent. That enables us to feel a serene comfort at home with everyone who lives there. That peaceful atmosphere provides stability from day to day as we relate to one another. A chaotic environment comes about when a partner falls from the grace of a peaceful union. That causes interactions to become unsafe and insecure with hostile behaviors. The fallen friend develops aggressive and harsh responses with hints of the possibility of violence. They become discordant. Even in this event, the discordant individual may retreat from the stormy situation in a bed of regret, anguish, and contrition. There is a sincere aching within their soul for the renewal of peaceful, safe, and secure bonds. From their inner life is a prayer within the "smoke" signals for the serenity we once knew. This is not an occasion to antagonize this healing process with various degrees of revenge, retribution, or vindictiveness. This is a time to allow the fallen person to reunite with the divinity of the soul where the source of peace develops. In that light, a safe and secure union will transpire through the soul of the meek and gentle peacemakers.

Within our place of belonging we can relate to Jack and Jill. Desirable friends, associates, companions, partners, allies, acquaintances etc. comprise our social network or place of belonging. Within those unions we can go together in group cohesion to fill our bucket with spiritual waters. Those waters flow through our inner life in the form of love, kindness, and goodwill for one another. Various mixes of those fruitful qualities bond us together in compassionate and harmonic interactions. Sometimes, one of our companions may fall from the intimacy that permeates the family communion. For some reason they begin to let sentiments of intolerance and feelings of hate to creep into their thoughts, emotions, and behaviors. They begin to exclude others and become somewhat abusive to benevolent relations. Even after this primitive display of unfruitful attitudes towards constructive bonds they continue to have a desire for that loving kindness they once knew. This person will retreat from the circumstances that brought on the anti-social response. During this retreat, they will begin to feel shame, regret, remorse and will yearn for those fruitful waters that once filled the bucket of their soul. Within their desolation they will begin to experience a renewal of their inner life with tolerance, acceptance, intimacy, and love for fruitful interaction. During this healing process it's best to let it happen, the same as you allow a sprouting seed to blossom. This is not a time to ostracize or otherwise antagonize the person for their lapse of social graces. This is a time to allow the fallen person to realign with the divinity of inner life to let the fruit of love, kindness, and goodwill to restore their desire for civil responses to others.

Within our sense of worth we can relate to Jack and Jill. How wonderful we feel when people relate to all the best qualities that exist of our inner life. They are relating to us through the divinity of our soul. While around them, there is a light shining on our divine worth. Mutual respect transpires when we can build bonds by filling one another's bucket with waters that appeal to our self-esteem, ego, and feelings of worth. That happens as we unite through spiritually fruitful aspects. In that fruitfulness exists tranquility with one another, a respect for the sanctity of life within the relationship, acknowledgment of the divine presence of each soul, and the resulting positive energy in our communication. But, what happens when companions fall from the mutual esteem once present in the communion? They might respond to you with attitudes of ridicule, disrespect, mockery, and with intent to humiliate your existence. The association becomes desolate of the fruit of peace, love, faith, and the divine presence seems to disappear in the atmosphere of negativity. Even in that contemptible environment the fallen friend may feel hurt and detest the degenerate consequences happening to the accord. That fallen person will retreat from the calamity to sulk into their feelings of worthlessness. Within themselves they truly desire to cherish the mutual benefits that are found in reverence to the divinity of inner life. They want to have more value to the relationship by diminishing degrading behaviors and words. This is a time of healing for their own egos as they allow fruitful waters to fill the bucket of their inward being. This is not a time to add insult to injury, nor to belittle them, nor to convey an air of superiority. This is a time to allow the person to heal their relationship to the supreme being within themselves to live in the renewal of a fruitful relationship.

Within the expression of our identity we can relate to Jack and Jill. How refreshed we would be to join together in filling our buckets of communication with fruitful waters. Our words, behaviors, and attitudes would convey the optimism found within the spirit of faith, goodness, and joy. We would associate our identity with all that is delightful, edifying, and encouraging. But, sometimes we fall from the place of positively constructive expression of who we are. The relationship falls victim to despairing sentiments full of pessimism and hints of evilness. The mutually beneficial qualities in the union disappear through the negativism spoken and the deeds performed. It seems as though we no longer know the person we knew before. Even in that event there is hope for the recovery of fruitful self-expression in the bonds. That recovery comes about when the fallen partner suffers distaste for the primitive person beginning to manifest through ugly self-expression. During this time, the shaken partner may want to be left alone to escape the unfruitful situation and to allow a more apologetic spirit to develop within the soul. This is a time to allow the person to be alone in the same way you allow a seed in a garden to be left alone in muddy soil. This is not a time to scold, tease, berate, or otherwise aggravate this healing process. By reconnecting and identifying with the divinity of the soul our self-expression grows new fruit within barren places. The restoration of beneficial interactions comes about.

There are causative proponents that do not want fruitful "Jack and Jill" relationships to form. Their intent attempts to deny the partnership within spiritual waters. They thrive on seeing friendships fall from uncivil interactions. Those people will even aggravate the inner desolation of the fallen friend to inhibit healing of the union. Their harsh and angry tones are prevalent towards those who express tones of peace relating to a spiritually fruitful association. The extent of their conversations is like a bargaining session that demands more loyalty to their dictates while downplaying the fruit of love, kindness, and goodness within affiliations. Agreeing to their third party terms robs friendships of joy while inducing sadness and pessimism within the "union." But, acceptance of our need to fill our bucket with the waters of spiritual fruitfulness is

the pathway to harmony with one another. During those times when we do succumb to unfruitful impulses it's OK to retreat to a place of solitude to recover the civil blossoms of our inner life. And during this time of healing, it's important to have a partner who is willing to give you some time of peace to mend.

There are populations, groups, reservoirs, or cultures who oppose watering relationships by filling the bucket of our inner life with fruitful qualities. The attitudes exiting people from those crowds are hostile to relationships forming from the divinity of the soul. Their words are hostile to communication flowering from the goodness of loving interactions. The behaviors they exhibit interfere and are destructive to bonds of a civilly wholesome kind. Those attitudes transfer directly through third parties who insist on being the dominant authority within social bonds. Indirectly, those attitudes transfer through people who are only able to interact with others when the bond of spiritual fruit does not exist.

The attitude of contending with a cohesive "Jack and Jill" relationship enter us because of what we feel within our sense of worth, and where we desire to be socially. If we believe we will fall or fail because we desire love, peace, joy, and goodness in our bonds then we will avoid that humiliation. We will seek social networks where we feel acceptance even if that involves grievous and difficult associates. In essence, we would contribute to the fall of our partner from inner fruitfulness while impeding the ability to heal within the divinity of the soul. Then praise, recognition, and approval would come from dominant third parties.

Those susceptible to contending with fruitful relationships want a physical union so ardently that they depend on third parties to establish that structure. They are willing to exchange the inward qualities that form civil unions for a partnership rooted in discrimination, prejudices, hatefulness, and conflict. That union lacks happiness, equality, and prerogatives. We can interrupt that cycle of rejecting the fruitful waters that glue our bonding together. We do that by accepting the divine worth of one another and allowing the waters of the spiritual fruit to fill our bucket and flow through our spirit.

We can assess that as people go up the hill to fill their bucket with spiritual waters it is possible to fall and injure that relationship in some way. But, we can retreat into the solitude of healing with the divine goodness of the soul. The diagnosis is that some people want to prohibit the drawing of fruitfulness in relationships, intend to cause an unfruitful breach in those bonds, and attempt to inhibit the healing of inner life. Even then, we plan to interact with others through the blossoms of peace, love, faith, and perseverance. We implement that plan by filling the bucket of inner life with the softness of spiritual waters, to realize there will be times when people lapse from constructive responses, and to allow people the time necessary to heal. We are successful in that plan as we revere the divinity of the soul that exists within the human animal. In that event, moist qualities such as goodwill, gentleness, joy, and self-control will permeate our spirit as we relate to others.

One, Two, Three, Four, Five

One, two, three, four, five

Once I caught a fish alive

Six, seven, eight, nine, ten

Then I let it go again

Why did you let it go

Because it bit my finger so

Which finger did it bite

This little finger on my right.

"Catch and release" is a popular practice among fishermen, and they do it for various reasons. Some do it to keep the waters multiplying with more and bigger fish, and others do it for the sheer compassion of the living creature. For whatever reasons, releasing fish enable continuance of the natural environment and continuance of life itself. That motivation to grant continuance of life flows from the eternal spirit, and that is what this writing will be about. Interestingly, numbers go together with fishing, such as keeping track of how many are caught, the total number of pounds caught, and even the number of pounds a fishing line can hold. Also, numbers can be used to calculate a process for saving life, or can be unfruitful in fatal calculations against life. To question why we respond to life through the eternal spirit seems beside the point, but as the questioning continues it feels more like an interrogation. Some people question the eternal seed to coat it with the hardness of silver, and when numbers go with that it can only equal fatal and inhumane intentions. Let's continue this writing about the eternal spirit interwoven with numbers.

Let's consider the workings of our inner being to be an environment swarming with life in a big lake. We can use calculations to enhance the life in us, or use calculations in a way that is destructive to that life. For example, we can nurture the eternal seed by letting go of the feelings that are hostile to living, or we harden the eternal spirit by hanging onto fatal attitudes. To question the behaviors that convey a desire for eternal life is to have no answer for the death and destruction that follows. The state of the life of the spiritual fruit in us is the difference between a respect for the continuance of life, or a contempt for life. In this light, we should calculate the impact that our decisions have on the attitude of eternity, longevity, and very simply the ability to "keep on keeping on." It's easy to understand that if we plan and calculate when our inner life is full of hate, cruelty, and ill-intent then terrible things are going to happen to cause fatalities. However, calculations from the spirit of kindness, goodwill, and love come from the eternal seed to enhance life. Therefore, when there is a catch that we have to make a decision about, let go of unfruitful destructive attitudes to allow the continuance of a fruitful inner life. Sometimes, we might catch somebody in the act of doing something that is unacceptable to us. In this event, we have to let go of the terminal urges of an aggressive, harsh, and violent response to allow respect

for life to live in us through a meek and gentle spirit of peace. Likewise, there might be something inanimate that doesn't function as advertised so we catch despair, pessimism, and evil intent that is fatally destructive to the faith, joy and goodness that keep us going. It's horrid to think that some people calculate the manufacturing of faulty products to harden the attitude of the eternal spirit. In that event, we calculate the cost of the product on the life of our inner being so that we respond with life-giving behaviors. We understand the curiosity of children who question, question, and question all day long; but to question behaviors that give life is something totally different. Some people calculate their questions to scrutinize the eternal spirit, with the intent to incite impatient and out of control behaviors that lead to fatalities. However, we respond to questions by calculating the impact on the eternal seed of our inner life. We let go of the negativity that we catch by allowing a patient attitude to mix with self-control to enable us to persevere in our love for the continuance of life.

Let's suppose the needy areas of our inner life is calculated to be fed by a funnel one drop at a time; one, two, three, four, five, to bring alive the blossoms of the spiritual fruit. With further calculation; six, seven, eight, nine, ten we prohibit lethal substances entering us that acts to terminate the eternal seed. This is the spirit of eternity working in our feelings, thoughts, and behavior to enhance the state of our inward being. Then there are those who will question and scrutinize the behavior that gives life, the thinking that inspires life, and the feelings that desire the continuance of life. Those people calculate ways to fill your thoughts with fatal plans, to make you feel urges to bring death, and to incite lethal behavior. They put a hard silver coating over the eternal seed that enable us to "keep on keeping on" with constructive sentiments. In this light, we persevere through the eternal spirit by not allowing fatal endings to be a part of our calculations. In addition, patience keeps us anticipating the fullness of life to come tomorrow by the life-giving decisions we make today. Furthermore, self-control keeps us nestled in a place where there is continuance of life instead of losing our control in a way that incites deadly outbursts.

It's one thing to count the number of people in a population census, but quite another to count the bodies under a murderous dictator. An eternal attitude has to be in our thoughts to calculate ways to regulate the sentiments that bring harm and ending to life. The spirit of eternity establishes a safe and secure environment by compelling us to prolong existence, not deconstruct it. To scrutinize the thinking of those who responds to situations in a way as to continue life is to be involved in devious and calculated behavior to destabilize life through deadly intent. The nature of their questioning is designed to harden the spirit of eternal life through harshness, intimidating aggression, and unnecessary conflict to induce turmoil in you. When we catch negativity that incites fatal reactions, we should let go of them and allow a meek and gentle spirit to give continuance to life. The eternal seed living in us is evident by the spirit of peace, meekness, and gentleness; and that brings a safe and secure environment by the desire for continuance of life through tranquility.

Compassion and calculations mix within the eternal seed to determine the number of people we can draw to us for the purpose of letting go into the waters of life. Organized social services are an example of numbers and compassion working together to bring continuance to life; people are drawn there and hope to be released into enhanced living. In contrast, inhumane beliefs mixing with calculations are the hardness of silver on the eternal seed, and connive to determine how many can be thrown on the dry shore to perish. Examples of this would be any activity that lures

people in by fraudulent means, then taking them for everything they're worth to zap the life out of them. This could include extreme cults, illegal financial schemes, and even recruitment into violent activism. To scrutinize why we want to help enhance our society by helping those in need is to silver coat the eternal seed to cause deterioration to our communities. The eternal spirit desires to continue living by letting the waters of life do the nurturing. When we see rivers flowing we are witnessing the spirit of eternity in motion. Rivers are our life source. If we see no rivers then there is a problem with a continuance of rainfall and a problem with the future of oceans, which causes life on earth to discontinue. Within us, those waters of life include the moist, soft, and tender attitudes of love, goodwill, and kindness; and those attitudes are born of the eternal seed. We let go of hatred, ill-intentions, cruelty, intolerance, sensual abuses, and exclusion to give continuance of life to our society. To scrutinize compassion towards the needy is equal to stopping the rivers from flowing, impeding the rains, and drying up the oceans. There would not be any waters to let the "catch" go in, and the eternal spirit would be parched beneath intolerance, hatred, and cruel intentions. In essence, the waters of life in us flow with eternal seed to give continuance to harmonic cohesion for our society.

There's a rule that if a person borrows something it should be returned in the same condition as when we received it. This is of the eternal spirit. In that light, we use our calculations to ensure every single detail of the item is returnable in the same condition as given to us. If we bring something in then destroy it, the eternal worth is marred and we even degenerate our relationship with the lender. Calculations used maliciously to silver coat the eternal seed of those who lend is destructive to divine inner qualities. To follow-up the damage to the lender by scrutinizing their willingness to help others is in opposition to the living deity of our soul. In a sense, we are given to one another by the universal deity for the purpose of enhancing our life through the spirit of eternity. When a "catch" comes our way, we let it go in the waters of spiritual fruitfulness to contribute to their continuance with the divinity of their inner life. We want the person to be refreshed by the eternal seed of tranquility where there is a love for life, a reverence for the source of life, and a flow of positive energy. To do this is to return our visitors to the "5th Element" in the same spiritual condition, or better. To coat the eternal seed with the hardness of silver is to calculate and devise ways to cause spiritual fatality to the "catch." They calculate through their sinister equations how to discontinue the life of spiritual fruitfulness. Within them are plus signs, divide signs, multiplication signs, and subtract signs to add to your turmoil and take away from peace. They want to divide and take away from your love for life and to add to and multiply your affixation on death. Especially, their conniving ways are to keep you away from the universal deity, the source of the eternal seed. Because negative energy is counter to the desire for the continuance of life, they fill you with reasons to be pessimistic. In essence, they have no intentions of returning you to the supreme-being at all, but count on your spiritual death.

The self-expression of our identity reflects our relationship to the eternal spirit, which is our desire for the continuance of life. This nursery rhyme explains that; "one, two, three, four, five, once I caught a fish alive, six, seven, eight, nine, ten then I let it go again." This person is identifying self with the eternal spirit by accepting credit for catching a fish alive and letting it go to live another day. This would be an optimistic person to be around due to the faith, hope, joy, and goodness that would be communicated about the future of life. In fact, that person would calculate ways to make every numbered day on the calendar to be a celebration of life. Then there's the identity of the person whose self-expression questions the spirit coming from the eternal seed. For example, "Why did you let it go? Because bit by bit my finger so. Which finger

did it bite? This little finger on my right." The questions intend to cause you to express self in a pessimistic way about others to impede the eternal seed from blossoming. For them, the end of the subject is when there are complaints about the subject you just let go of into the waters of life. Their calculations intend to turn your identity against the spirit of eternity, and into a pessimistic person full of evil intent, and despair. The eternal seed blossoms into the continuance of life through the spirit of faith, joy, and goodness.

See Saw Margery Daw

See saw Margery Daw

Johnny shall have a new master

He shall earn but a penny a day

Because he can't work any faster

We know that a seesaw is something that takes us up and down up and down up and down and requires balance in order to make it work. If you relate that to our work experience then being out of balance would mean that we would have to change jobs frequently. Having balance at the workplace would mean we would have a good relationship with our coworkers, customers, and with those who manage our day-to-day activities. When we are down on our luck and we need to find a new job then usually we are willing to work for a little less pay than somebody who is higher in demand. The most frequent complaint is that the work hours are too many, the work load is not spread evenly with other employees, or there is inadequate staffing to administer the work. We are marked as an ineffective employee when it comes to accomplishing the insurmountable tasks given us to do. In essence, we are disparaged as an employee and are not able to find a job to pay suitable wages to manage day to day living expenses. The theme of this spiritual essay will be to say that we have to realize who the Master is and who we work for moment by moment. As we work for the universal master of power in our life we will find stability in all that we do, even within ups and downs of employment situations. Our work is not based on the amount of worldly property we can produce, but rather our worth is measured on our civil contribution to one another. To have balance is to make a good faith effort to perform the tasks required of us by employers while maintaining our faithfulness to the goodness that exists in this world.

Have you ever had those days at work when you have so many ups and downs it just drives you to look for new employment? During those days you look around and just get the feeling that everyone else is making more money than you. When you are able to forget about the inequalities in wages, you look around and it's obvious that you are doing much more of the work than those sitting or standing around doing a lot less. On top of that, they make accusations that you are not working fast enough or that you are purposely slacking off and not giving your all for the work you were hired to do. In this situation, the balance we need to strive for is through the spiritual fruit of our inner life as we work for the divinity within.. When we work for the wages of the spiritual fruit then the see-saw becomes balanced as we have one master who rewards us fairly through love, peace, faith, and perseverance. Those spiritual rewards are important to stabilize our interactions with people in charge, with aggravating coworkers, and with our attitude towards customers. We always work at a pace that allows good fruit to blossom in our attitudes, what we think, how we feel, and in what we do towards other people on a daily basis. Whatever our earthly job might be, the qualities of kindness, good will, and love will always give us mercy, compassion, and an overall tolerance for the working experience. That is what the universal deity requires of us to earn the wages of peace, meekness, and gentleness. If we become unstable with worldly concerns then the workplace will become a volatile place full

of harsh and cruel aggression. We see too much evidence of that in today's world. If rejection at the workplace makes us feel hopeless, filled with despair, instigates urges of evilness, invokes negativity towards the establishment, then we need to consider becoming a worker for the supreme master of the universe. The wages from that master is optimism through the spirit of faith, joy, and goodness in whatever unfairness we perceive at the earthly place of employment. In essence, if any job or anything we ever do in this life makes us want to give up on living, or to become out of control in a violent way towards others, or we become impatient for that time when we get that one big promotion then we need to walk away and reconsider our options. The most important wages we will ever receive are the wages that enable us to persevere in every unfair situation. Those spiritual wages enable us to maintain self-control when the circumstance at work seems to beg us to become out of control, and to have patience with the absurdity of excuses. Those excuses can come from coworkers, customers, and managers to explain why you specifically need to be the person to do the task at hand. Even so, we work at a pace so that whatever we do, whatever we say, whatever we think, and whatever we believe will contribute to civility. The blossoms of the spiritual fruit in our life are the most important wages we will ever receive because they are wages from the supreme master of this universe.

On the job, we need to keep our inner life open to the attitude that stabilizes our relationship with those around us. Those other people include customers, coworkers, management, and all other people involved in keeping the workplace functioning. A healthy spiritual attitude enables us to create balance in our life while doing our working duties. In contrast, if we close our self to healthy fruitful attitudes then we allow worldly attitudes to throw our work life out of balance which is detrimental to the ability to carry on in the employment arena. We all face similar working situations and how we relate to those situations depends on how we feel inwardly through our thought processes, the feelings of our emotions, and how we eventually decide to behave. There can be many ups and downs through the day that affect the way we feel and even make us wonder if the job is worth the money made to be there. In a sense, we can't do it all alone. Rest is a very important part of doing our job well so we need to be able to rest to rejuvenate our body so that we can be functioning the way we should be. Rest breaks are part of that idea. Sometimes the work demands seem so pressing that there isn't time for a cup of fluids, or a bite to eat, or even time to go to the bathroom as needed. There just isn't time for that much needed breather. The frustrating part is that when we do decide to have a break then there seems to be scrutiny for not have any motivation to do the work requested. From that come all those ups and downs that wears us to a frazzle on the inside. We become out of balance with impatient attitudes towards customers, coworkers, and even managerial staff. That impatience can lead us to out of control behaviors towards those same people and even cause us to walk off the job in a fit of frustration. Those unfruitful attitudes can be fatal to our working abilities as well as fatal to the lives of others. In this scenario, we have to reconsider who we really work for and who our Master is. If we work for those who are not considerate of physical limitations then we need to work for the one that comforts our inner life to soothe the flesh with spiritual fruit. As we work for the divine presence of the soul, the rewards come to us in the form of patience, self-control, and perseverance. We persevere with emotions, thoughts, and behaviors that contribute to a functioning civil employment network. With perseverance, there is self-control to keep us in a right relationship with the fruitful wages of the goodness of our soul. With self-control, there is patience in waiting for that next and steady paycheck of the fruits of the spirit. In other words, we work for the welfare of our health, and the universal deity who cares for us gives us internal fruitfulness to soothe our physical state.. If the work we do is detrimental to our own welfare,

and the welfare of others, then we need to come to the goodness of our soul to rectify our relationship with a civil society.

We might wonder how it contributes to a safe working environment when employees are forced to go from job to job, have to work for minimum wage constantly, and all because they do not meet up to excessive workloads. When work situations are out of balance there is always some type of inequality in the mix. That inequality usually translates into a lot of ups and downs for those who are required to work in chaotic situations. Within those ups and downs we find jealousy and bitterness over insinuations that pay rates differ from person to person who are basically doing the same type of work. Then to add to the chaotic and friction oriented workplace there is the rush to meet deadlines and arguments over proficiency to accomplish a heavy load of work. A person's mental state becomes full of conflict over the inability to regulate chaos into what they feel would be a more equitable, safe, and tranquil working environment. Within that conflict, there is no shelter from the harsh opinions of others, nor is there any shelter from the crude judgments made upon us, and there is no stability from day to day in our work assignments. Much of the chaotic feelings of the person's inner life are the source of volatile emotions and workplace violence. The masters they work for have no regard for the spiritual wages of peace, meekness, and gentleness to create a comfortable, safe, and secure working atmosphere. In this light, it is time to consider joining up with a new master that is of the inner life, which we refer to as the universal deity. The wages we receive from the fifth element of the spiritual realm includes money to regulate the functions of our inward being. Within the chaotic up and downs of the work situations, we are able to maintain a sense of inward tranquility by the fruitful money. We are able to maintain meekness towards customers, coworkers, and managerial staff as we regulate away the aggression we feel within. With that meekness, we maintain a gentle spirit to ward off the harsh feelings that are felt from the inequalities we experience. In addition, we are able to maintain the attitude of peace for everyone who surrounds us because we receive the wages of peace from within. In essence, the wages of the universal deity are the spiritual fruit that enable us to afford a safe and secure environment in whatever chaotic workplace we discover ourselves to be in.

We might desire to be a person of tenderness, compassion, softness, and moistness where we work but encounter a lot of up and downs that places stress on those noble ambitions. In those ups and downs we began to wonder why our efforts to be a person of charitable intentions results in constantly looking for a new job. In fact, we seem to notice how hateful, cruel, and full of ill intent that coworkers, customers, and management staff can actually be. Even in their spiteful ways, they will put on a show of harmony, cohesion, and compassion towards everyone except for you. They even exclude you from their social network, are intolerant of your loving intentions, they are abusive to your approaches of intimacy, and basically they are conveying the message that you just do not belong. When it comes to money they will always make gestures that within their group of people they have plenty of material items and everything they need which seems to outpace your ability to pay the bills. In essence, they are telling you that the wages of love, kindness, and goodwill towards customers, coworkers, and management staff are not the type of wages that they distribute. Even then, being a hateful person with ill intentions and being cruel to those around you is detrimental to your work experience not theirs. In a social climate like this, it is time to consider working for the wages that only the divine goodness of your inner life can pay. As we work for the wages of the spiritual fruit, it is guaranteed that we will always have a good relationship with the civil side of society. We are able to stabilize the

ups and downs of the unequal see-saw with a soft, tender, and moist attitude of our inward state. In the tenderness of that compassion, material wages are much less important than the spiritual wages that are able to foster a healthy cohesion with those around us. We pace self so that we don't spend all of our fruitful money in a way that turns off into a dry, calloused, and hardened person. The wages that the universal deity pays us through the fruit of the spirit enables us to contribute to harmony within ourselves that contributes to social behavior at the workplace.

Let's look at the parts of the nursery rhyme, "Sea Saw Margerie Daw," in relationship to the divine goodness that lives in us. A see-saw goes up and down according to the weight that is on one side or the other. It comes down when the weight and force is heavier on one side than the other, and the other side goes up because it is lighter and has less force. From this point of view, let's say that the weight and force that brings the see-saw down are the fruit of the spirit, tranquility, the sanctity of life, a reverence for the universal deity, and positive energy. The less weight that causes the see-saw to remain in the air is due to barrenness of spiritual fruit, an emptiness of peace, a lack of respect for life, being void of a reverence for the fifth element, and a lack of positive energy. In this light, as we become weightier with the wages of the spiritual fruit, the earthly masters cause the see-saw to go up to remove us from the presence of that divine deity. As we become wealthy with the wages of the spirit's fruit it's obvious that we serve the master that lives within the soul, and we become useless to those with a worldly purpose. Because we have spiritual riches, the corrupt overseers are spiteful of that and we come up on the short end of earthly wages, and that makes it difficult to pay the bills and live from day to day. Even then, having a lack of material possessions does not keep us from the divine goodness needed to make us part of a civil community. As we persevere in a fruitful attitude towards our fellow human beings, they attempt to bankrupt the wages of the spiritual fruit by keeping us busy, busy, busy with a workload that seems to exceed the capability of one or two people. The wages of the spiritual fruit we receive from the universal deity is to reward our labor in bringing equality and balance to one another. We always should strive to keep one another in range of that goodness that lives within us because that is the essence of balance in social interactions. We should not desire to be so heavy that we keep everyone else out of range from the supernatural presence that permeates our universe. Our labor that brings the wages of the spiritual fruit is to bring to everyone the potential for spiritual fruitfulness, peace, a respect for life, a love for the divinity of the soul, and an abundance of optimistic and positive energy. We do this according to everyone's own pace, not to overburden them with too much and not to be so slow as to hold them back from the goodness that fills life.

What we believe, the words we say, and the way we behave all matters within the place we work. In other words, the self-expression of our identity becomes an issue when attempting to fit in within our sphere of employment. If what we say, what we do, and what we believe offends the culture of the work place then we could find ourselves in tumultuous up and down experiences. In fact, if we believe in universal beliefs, such as the notion of an universal deity, then we could find ourselves embroiled in employment difficulties within an elitist culture. That's because we put a lot of weight in the value of the divine goodness of the soul while placing everything else subsequent to that. For example, our optimism comes from an internal source that gives us the wages of faith, joy, and goodness for our labor towards equality within humanity. In other words, we bring a smile, optimism, and hope to coworkers, to customers, and even espouse fellowship with management personnel. Our identity becomes known as somebody who relates to other people from many various lifestyles and walks of life with a positive attitude

and bringing them into the presence of infinite intelligence, infinite presence, and infinite power. Because we value the positive energy of that supernatural source we have less money in our bank account, but we have a wealth of spiritual money within us. In the process of expressing ourselves, we encourage people to work at a pace that defeats the attitude of despair, diminishes urges of evilness, and quells pessimism towards the overall work system. A world without hope and optimism is a world full of negative energy and severe consequences, and those negative things are the wages we receive when our focus is on the ownership of possessions while disparaging spiritual identities. The wages of the spiritual fruit that we receive from the Divine Presence includes optimism, hope, and a bright viewpoint on what the future can and will be.

We can assess that stability in ups and down times comes by working for the wages of the spiritual fruit which are paid to us internally by the supreme deity of this universe. If we work only for materialistic wages, then the diagnosis is that the chaos of employment changes, being stuck in the rhythm of minimum wage, and the burden of an excessive workload has negative consequences. Even then, we plan to work for the wages of the spiritual fruit by serving the deity of our inner life regardless of the chaotic situations that confront us relating to our work. We implement that plan by keeping the bank of our inner life open to the deposits of the qualities of love, peace, faith, and perseverance. This is what we can call soft money which comes from the tenderness and moistness of our emotions, behavior, and thought processes. We know we are successful in the work we do for the universal deity when the wages we receive contributes to a healthy, wealthy, and wise attitude towards society and those who surround us.

Two Little Dicky Birds

Two little dicky birds sitting on a wall

One named Peter, one named Paul

Fly away Peter, fly away Paul

Come back Peter, come back Paul

Read more: [http://www.valuesofaspiritualmind.com/news/two-little-dicky-birds/What does dicky mean?](http://www.valuesofaspiritualmind.com/news/two-little-dicky-birds/What%20does%20dicky%20mean%3F) A dicky bird is a tiny bird. Identifying Peter and Paul would be to say they are tiny birds. Initially, the names Jack and Gill were used in place of Peter and Paul. Peter and Paul were later used as some people say represent the names of the two Apostles in the Bible. Peter and Paul are anything but little in the representation of the Christian movement, they are giants. In this light, this spiritual essay will focus on a perspective relating to the apostles and also the use of secular names. For example, who could imagine a world where there are no messengers of God's purpose for individuals through the spirit of grace, mercy, and abounding love? Wishing for a good message to fly away would eventually solicit a recall to ask for that message to come back again. Relating to Jack and Gill, there is a lot of intolerance that leads to violence and social chaos towards same-sex relationships. This is a result of forsaking God's unconditional love and replacing it with hatred and ill intentions. A cruel attitude with aggressive behavior is asking for uncomfortable situations to fly away, but would eventually solicit a recall for the attitude of the spiritual fruit to come back again. Spiritual enlightenment come to us when we realize how important fruitful qualities are in our relationship to others. Regret develops when we chase away a fruitful message that enables us to relate to one another with constructive intent. Regret also develops when behavior becomes so negative that the environment is filled with intolerant bigotry that incites inhumane reactions. Eventually, we will welcome back messengers of a fruitful intent even as we welcome back grace and mercy in our reaction towards the differences in others.

Walls exist within us unless we know of other ways to cross to the other side. Insurmountable barriers mean when we look to the right there is nothing except wall, when we look to the left there is all wall, when we look up the wall is too high, and the wall is very deep into the ground. Methods of crossing from one side of the wall to the other are to use a door. Rejection of that door seems to be common. Peter and Paul was a door by bringing a message that would lead us into the place where spiritual fruit blossom as rewards from God. Demanding that people who bring a good message fly away is counterproductive to any fruitful purpose, and slams the door on constructive attitudes. Likewise, attitudes about same sex unions, such as Jack and Gill, must also be full of God's spiritual fruit so that we can always live a life open to a humane purpose. Closing the door of a divine message of love, peace, faith, and perseverance is to incite hatred, hostility, despair, and fatal endings for different lifestyles. Understandably, as we demand others of various lifestyles to fly away we cause the spiritual fruit to fly away. Whether we attempt to get rid of Peter and Paul or Jack and Gill, we have to consider the door that leads into the presence of constructive attitudes. Closing the door to a Godly message, or closing the door through intolerance of differences, both lead to harsh and aggressive hostilities. In a terror-

stricken world, we would welcome the return of a spiritually fruitful message that gives to us tolerance and tranquility across many lifestyles. God is pleased when we welcome the fruit of kindness and goodwill. Compassion through a kind spirit of goodwill is espoused by all those who deliver a message of opening the door to the goodness existing within. Loving kindness extends to every living creature because loving kindness flows from emotions, thoughts, and behavior. Optimism flows when we place a positive message on the wall to allow fruitful attitudes to seep into our most secret places. Even as we live with faith, joy, and goodness relating to a positive message, hope must exist for every individual regardless of sexual orientation. When we shoo away a message that is socially constructive we also shoo away anyone whose behavior we find impermissible. The consequences manifest in gloom, despair, evil, and hopelessness when we close the door to a tolerant message rooted in positive energy. Trying to rid society of God's eternal seed results in out-of-control behavior, as well as impatience towards relationships that make no sense to us. In other words, fatal consequences come about because the wall becomes more important to us than being open to the spiritual fruit. After shooing away the constructive attitude of inner life we would very quickly want to summons the return of that attitude. Wishing for the flying away of kindness, goodwill, meekness, gentleness, joy, goodness, patience, and self-control would bring the manifestation of cruelty, bad intentions, aggression, harsh ways, pessimism, evil, impatience, and out-of-control reactions. A fruitful message sitting on the wall will open the door of tolerant compassion for the differences found in one another.

Chasing away a good message is a sign of an unhealthy internal life. We should be able to receive gladly the comforting pleasure brought from the seed of spiritual fruit. If not, the mind, emotions, and behavior suffers negative consequences which eventually leads to therapeutic alternatives. Alternatives to unhealthy choices are equivalent to asking for a return of a promising message relating to our ability to recover. When Peter and Paul or Jack and Gill sit on the wall, it's our internal responses that determine whether we are fruitful or unfruitful, healthy or unhealthy. We reject an inspiring message when our internal life is unhealthy with hard and calloused attitudes. Rejection of a wholesome message puts us in a valley where blossoms of the spiritual fruit will not manifest. In the dry valley of our soul exist impatience with God's message, making us out of control towards people who do not fit within our approved lifestyle. Fatal attitudes develop when we reject the blossoms of constructive sentiments, thereby resulting in detrimental actions towards those that are shunned. Desolation of a fruitful attitude will eventually lead to a recall for a want of soothing comfort in thought processes, feelings, and in what we do. Desiring the fruitful message from people who represent God's nurturing is a sign of a healthy internal life ready to accept the seed that blossom into good fruit. The good fruit originates from the eternal seed to help us to persevere with constructive attitudes towards lifestyles that we determine disgraceful. Endurance is a component of patience because patience helps us to maintain a fertile inner life when we are confronted with challenging issues. Instead of wishing for sour experiences to fly away, we continue on graciously from the comforting pleasure we feel through God's fruit of the spirit. Self-control is an essential part of the eternal seed. Self-control enables us to maintain peace instead of desolating spiritual qualities from negative reactions towards disagreeable lifestyles. Predictably, if we shoo away internal spiritual blossoms then eventually we pray for their return. God's reward of the fruit of the spirit, within our opinion of others, brings mental comfort, emotional peace, and healthy behavior.

Demanding that a safe and secure environment fly away will soon solicit prayers for the return of that safety. Chasing away people who bring a message contributing to tranquility in the environment is asking for chaotic circumstances. Likewise, possessing a purpose to rid the world of lifestyles that are strange to us also incites hostility to make our living insecure. Whether we are talking about Peter, Paul, Jack, or Gill the issue is our relationship to the fruit of the spirit. The spiritual fruit are God's reward to us when we are reverent to the divine plan. Speaking of the divine plan insinuates that we are receptive to the spirit of peace, meekness, and gentleness as we relate one to another. Rejecting the rewards of the fruit of the spirit will manifest in chaotic ways within our social network. Prejudice against specific lifestyles will incite violence through bodily harm towards those refusing to conform to accepted norms. Thus was the situation with Peter and Paul and thus is the situation with differing viewpoints in today's age. Today, not only are homes filled with turmoil over God's presence in the world, but are also filled with turmoil over lifestyles that are contrary to "canned" beliefs. Domestic disturbance come about as quickly through religious beliefs as what they do through opposition to same-sex relationships. Only when we accept a message that brings tranquility to one another can we espouse tolerance that enhances a serene environment for everyone. Destabilizing the security we feel in neighborhoods is as easy as demanding that a positive message fly away, which will create intolerance for anyone who dissents. As the environment becomes more insecure and unsafe everywhere we go, including the homes, then we begin to pray for the return of a positive message that promises stability through tolerance. God's plan is to bring a slice of eternity to humanity through a meek and gentle spirit of peace. A constructive message brings peace to our inner life and inspires tolerance for the differences in others to enhance cohesion. Meekness coordinates us with the power of God to be able to accept a positive message when all around us is intolerance and violence. Gentleness brings us into the will of God to utilize a positive message in such a way as to nurture tolerance. Obviously, demanding the flying away of peace, meekness, and gentleness is to cause the manifestation of hostility, harshness, and aggression. A safe and secure environment comes about because we are receptive to the functions that inspire tranquility with one another regardless of lifestyle differences.

Softness of our inner life enables us to be receptive to a socially oriented message of tolerance. This is like the oceans being receptive to the rains. In contrast, because of the dry hardness in our attitude we are not able to receive a social message of inclusion. This is like the rains pounding down on concrete. In the hardness of calloused viewpoints is the whisper of "fly away Peter fly away Paul," or "fly away Jack fly away Gill." Rejection of a constructive social message results in hatred, intolerance, cruelty, abuse to intimacy, and inhumane exclusion. In that harsh social environment, the rains will continually pound upon the hardness of the concrete, which disallows a loving and pleasant place of belonging. In the upheaval of an antisocial environment we would pray for the return of Peter, Paul, Jack, and Gill. The moisture of our inner being allows us to be receptive to a social message of tolerance towards differing lifestyles. Because of the spirit of love, kindness, and goodwill towards all creation a positive attitude seeps through the hardness of the walls to bring a pleasant social environment. God enables us to relate to same-sex marriages through the spiritual fruit because where that good fruit is there is God. The same attitude about same-sex relationships are the same sentiments imposing on many various lifestyles. Social harmony develops because we receive a compassionate message of tolerance, inclusion, and a sincere effort to provide a pleasant place of belonging for one another. Society needs to hear the whisper saying, "come back Peter come back Paul," or "come back Jack come back Gill."

Envision an item sitting on a wall. That item is so special that if you receive it you transform into a gift to humanity. However, if you throw it away you become a detriment to yourself and to others. Gifts are sitting on the wall of our inner life to transform our character as well as transforming the environment around us. Demanding those gifts to fly away has consequences which eventually leads us to pray for the return of those gifts. People like the apostles Peter and Paul are gifts to enlighten us to the presence of God that lives within the soul. Acceptance of the message that makes us aware of the Divinity of our inner life brings rewards that we can easily measure by human perception.. Rewards for receiving the message of God includes being spiritually fruitful. Fruitful attitudes are evident through the attitude of love, peace, faith, and perseverance in constructive rhythm. As we allow a fruitful spirit to seep through the hardness of our fleshly prejudices we learn the ways of peaceful tranquility. Soft, moist, and tender attitudes will manifests through that wall to instill a love for the sanctity of the life of every individual. God is love and peace all the time for all of creation. Because we place supreme worth on the message of God, we can effortlessly value the worth of every individual. The stimulation of positive energy through optimism permeates our spirit towards others because we are rooted in a divine purpose. Chasing away a constructive message that focuses our attention on something special within us has negative consequences. Look around at the desolation of the spiritual fruit because of ungodly attitudes towards same-sex relationships. More than same-sex relationships, look around and see the desolation of good fruit because of intolerance towards differences of others. Human conflict plagues society to the point of violence simply from the rejection of a peaceful message of tolerance. God's salvation plan is not evident in the destruction of one another. Goodness of our inner life comes complete with soothing feelings mixing with a desire for harmonic cohesion with our neighbors, co-workers, and those we meet from day to day. God is that goodness. We relate to same-sex relationships through the spiritual fruit because God is with us through the fruit of the spirit. The rejection of a constructive message results in negative energy that hurls destruction to those we find repulsive. It's impossible to practice a life on the concept of "fly away Peter, fly away Paul," or "fly away Jack fly away Gill." The consequences are so severe from aggressive exclusion that we would soon be praying for the return of Peter and Paul as well as for the return of Jack and Gill. Honoring the Divinity of the soul produces the rewards of the spiritual fruit which blossom in the spirit of tolerance.

Self-expression in what we say and do determines what we wish would fly away and what we pray to come back. In fact, what we chase away and what we welcome determines our identity according to what we associate with. For example, chasing away Peter and Paul or chasing away Jack and Gill reveals our belief and how we ultimately express ourselves in words and actions. Chasing away joy, faith, goodness and overall optimism that derives from the message of the Apostles is to identify with negativity. Consequently, chasing away the Jack and Gills of the world could only be done through an ominous presence of gloom, doom, evil, pessimism, and despair. Stimulating negative energy because of our disassociation with a fruitful message is destructive to a humane purpose. Stimulation of positive energy comes about because we want our self-expression to identify with optimism and hope. Accepting a constructive message enables us to convey an edifying Spirit to others by tolerating lifestyle differences. God lives in us by the rewards of the fruit of faith, joy, and goodness so as we identify with God's purpose our words and behaviors convey that to creation. Even though same-sex relationships and other lifestyles are not our way of life, we convey hope and constructive sentiments towards everyone. Demanding that Peter, Paul, Jack, and Gill fly away is to solicit the despair of negativity to

overwhelm society. In that dark gloom is heard the prayer, "comeback Peter come back Paul," and "come back Jack come back Gill."

We can assess that the hardness of our inner walls open by being receptive to a positive message of tolerance through the rewards of spiritual fruit. The diagnosis is that rejection of constructive intent results in severe consequences of intolerance. Even then, we plan to welcome a fruitful message as we convey tolerance to different lifestyles. We implement that plan by living through the moist tenderness of our inner life to allow walls to be broken down by that seepage. The success of that plan is evident as we live a life honoring God which produces love, peace, faith, and perseverance in our conveyance of tolerance for others.

The Declaration of Independence

(This is written in 1776 and specifically mentions the King of Great Britain.)

When in the course of human events it becomes necessary for one people to dissolve the political bands which have connected them with another and to assume among the powers of the earth, the separate and equal station to which the Laws of Nature and of Nature's God entitle them, a decent respect to the opinions of mankind requires that they should declare the causes which impel them to the separation.

We hold these truths to be self-evident, that all men are created equal, that they are endowed by their Creator with certain unalienable Rights, that among these are Life, Liberty and the pursuit of Happiness. That to secure these rights, Governments are instituted among Men, deriving their just powers from the consent of the governed.

That whenever any Form of Government becomes destructive of these ends, it is the Right of the People to alter or to abolish it, and to institute new Government, laying its foundation on such principles and organizing its powers in such form, as to them shall seem most likely to effect their Safety and Happiness. Prudence, indeed, will dictate that Governments long established should not be changed for light and transient causes; and accordingly all experience hath shewn that mankind are more disposed to suffer, while evils are sufferable than to right themselves by abolishing the forms to which they are accustomed. But when a long train of abuses and usurpations, pursuing invariably the same Object evinces a design to reduce them under absolute Despotism, it is their right, it is their duty, to throw off such Government, and to provide new Guards for their future security. Such has been the patient sufferance of these Colonies; and such is now the necessity which constrains them to alter their former Systems of Government. The history of the present King of Great Britain is a history of repeated injuries and usurpations, all having in direct object the establishment of an absolute Tyranny over these States. To prove this, let Facts be submitted to a candid world.

He has refused his Assent to Laws, the most wholesome and necessary for the public good.

He has forbidden his Governors to pass Laws of immediate and pressing importance, unless suspended in their operation till his Assent should be obtained; and when so suspended, he has utterly neglected to attend to them.

He has refused to pass other Laws for the accommodation of large districts of people, unless those people would relinquish the right of Representation in the Legislature, a right inestimable to them and formidable to tyrants only.

He has called together legislative bodies at places unusual, uncomfortable, and distant from the depository of their Public Records, for the sole purpose of fatiguing them into compliance with his measures.

He has dissolved Representative Houses repeatedly, for opposing with manly firmness his invasions on the rights of the people.

He has refused for a long time, after such dissolutions, to cause others to be elected, whereby the Legislative Powers, incapable of Annihilation, have returned to the People at large for their exercise; the State remaining in the mean time exposed to all the dangers of invasion from without, and convulsions within.

He has endeavoured to prevent the population of these States; for that purpose obstructing the Laws for Naturalization of Foreigners; refusing to pass others to encourage their migrations hither, and raising the conditions of new Appropriations of Lands.

He has obstructed the Administration of Justice by refusing his Assent to Laws for establishing Judiciary Powers.

He has made Judges dependent on his Will alone for the tenure of their offices, and the amount and payment of their salaries.

He has erected a multitude of New Offices, and sent hither swarms of Officers to harass our people and eat out their substance.

He has kept among us, in times of peace, Standing Armies without the Consent of our legislatures.

He has affected to render the Military independent of and superior to the Civil Power.

He has combined with others to subject us to a jurisdiction foreign to our constitution, and unacknowledged by our laws; giving his Assent to their Acts of pretended Legislation:

For quartering large bodies of armed troops among us:

For protecting them, by a mock Trial from punishment for any Murders which they should commit on the Inhabitants of these States:

For cutting off our Trade with all parts of the world:

For imposing Taxes on us without our Consent:

For depriving us in many cases, of the benefit of Trial by Jury:

For transporting us beyond Seas to be tried for pretended offences:

For abolishing the free System of English Laws in a neighbouring Province, establishing therein an Arbitrary government, and enlarging its Boundaries so as to render it at once an example and fit instrument for introducing the same absolute rule into these Colonies:

For taking away our Charters, abolishing our most valuable Laws and altering fundamentally the Forms of our Governments:

For suspending our own Legislatures, and declaring themselves invested with power to legislate for us in all cases whatsoever.

He has abdicated Government here, by declaring us out of his Protection and waging War against us.

He has plundered our seas, ravaged our coasts, burnt our towns, and destroyed the lives of our people.

He is at this time transporting large Armies of foreign Mercenaries to complete the works of death, desolation, and tyranny, already begun with circumstances of Cruelty & Perfidy scarcely paralleled in the most barbarous ages, and totally unworthy the Head of a civilized nation.

He has constrained our fellow Citizens taken Captive on the high Seas to bear Arms against their Country, to become the executioners of their friends and Brethren, or to fall themselves by their Hands.

He has excited domestic insurrections amongst us, and has endeavoured to bring on the inhabitants of our frontiers, the merciless Indian Savages whose known rule of warfare, is an undistinguished destruction of all ages, sexes and conditions.

In every stage of these Oppressions We have Petitioned for Redress in the most humble terms: Our repeated Petitions have been answered only by repeated injury. A Prince, whose character is thus marked by every act which may define a Tyrant, is unfit to be the ruler of a free people.

Nor have We been wanting in attentions to our British brethren. We have warned them from time to time of attempts by their legislature to extend an unwarrantable jurisdiction over us. We have reminded them of the circumstances of our emigration and settlement here. We have appealed to their native justice and magnanimity, and we have conjured them by the ties of our common kindred to disavow these usurpations, which would inevitably interrupt our connections and correspondence. They too have been deaf to the voice of justice and of consanguinity. We must, therefore, acquiesce in the necessity, which denounces our Separation, and hold them, as we hold the rest of mankind, Enemies in War, in Peace Friends.

We, therefore, the Representatives of the United States of America, in General Congress, Assembled, appealing to the Supreme Judge of the world for the rectitude of our intentions, do, in the Name, and by Authority of the good People of these Colonies, solemnly publish and declare, That these united Colonies are, and of Right ought to be Free and Independent States, that they are Absolved from all Allegiance to the British Crown, and that all political connection between them and the State of Great Britain, is and ought to be totally dissolved; and that as Free and Independent States, they have full Power to levy War, conclude Peace, contract Alliances, establish Commerce, and to do all other Acts and Things which Independent States may of right do. — And for the support of this Declaration, with a firm reliance on the protection of Divine Providence, we mutually pledge to each other our Lives, our Fortunes, and our sacred Honor.

— John Hancock

Interrupting the Cycle of Spiritual Tyranny

Pathogens cause disease. Tyranny is a pathogen that spreads spiritual disease. Tyranny is most often associated with government rulers, such as the King of Great Britain around 1776, but is also a pathogen found in homes, schools, church, work, public gatherings, and among our friends. Spiritual tyranny can be identified and diagnosed. Pathogens that carry spiritual disease work to deny the spiritual fruit from living in us, and their purpose is to oppose the living God. Tyrants use anger towards the quality of love, peace, faith, perseverance, kindness, goodwill, meekness, gentleness, joy, goodness, patience, and self-control. They conjure up a false god that fosters hate, violence, despair, fatality, cruelty, ill intentions, aggression, harshness, sadness, evil, impatience, and out of control responses. Spiritual tyrants put on a sad and depressing face at the sight of God, and that sighting is by God's reward to us in the spiritual fruit. Tyrants view conversation as a bargaining process where they expect you to sacrifice the wholesome qualities of inner life in exchange for carrying the pathogen of spiritual disease. Tyranny is made of hard and calloused attitudes because there is no acceptance of the cure. The cure derives from soft and tender moistness of God's spiritual fruit.

Reservoirs of spiritual tyrants live and grow together to spread the disease that deteriorates the natural order of fleshly functioning. As they attack God's indwelling of the spiritual fruit, they cause the deterioration of the human body, disintegrate safety of the environment, creates social fragmentation, dictates irreverence to God, and infects people with negative energy.

Exiting those reservoirs are attitudes of words and behaviors that contradict constructive sentiments towards one another. Pathogens of spiritual tyranny are spread by tongues, hands, and feet. Tyrants utilize their words and behaviors to contradict God's purpose to sicken the blossom of spiritual fruit that manifest inwardly.

Transferring the pathogens of tyranny transpires directly and indirectly. Direct transference comes by those who want to rule the world by being the master of those they encounter. God is their complication so they attack the spiritual fruit because those fruit are signs of God's favor to us. Tyrants realize that those who live by the fruit of the spirit are in touch with infinite intelligence, infinite power, and infinite presence. God's infinite nature is a threat to the dominion of tyranny. Indirectly, the pathogen of spiritual disease is spread by those who succumb to all things tangible of this world. They reject God's spiritual rewards of love, peace, faith, and perseverance.

Entrance of the pathogen of spiritual tyranny occurs because we want to feel worthy as a person, and to have a sense of social belonging. Spiritual tyranny disparages the esteem that comes from doing good, being motivated by goodwill, embracing gentleness, or having patience with diversity. Disparaging God's purpose is intertwined with social intolerance and exclusion of those who permeate with divine fruit. Attitudes of a soft, moist, and tender source are ostracized. Spiritual disease will enter when we lose sight of our spiritual worth and our place of belonging with God's presence in us. Feeling worthless and alone is evidence of the disease of tyranny.

Susceptible to hosting the pathogen of spiritual tyranny are people influenced by the natural impulses of the flesh. Malicious and ungodly groups of people will hurl anger and pessimism

towards constructive desires, and this intimidates the susceptible host. Spiritual tyrants intend to use words and behaviors to hurt your emotional vulnerability to enflame your hatred for the spiritual fruit, which is to despise the living God. Spiritual sickness seeps into the susceptible host as they transfer their frustration, anger, and pessimism to others who have a fruitful purpose. Worth in their estimation is discovered in self-destructive behavior and social acceptance translates into a reservoir of tyranny.

Interrupting the cycle of spiritual tyranny begins from our inner life. Everything necessary to be a socially oriented person originates from constructive feelings. God lives in us by the rewards of the divine fruit which appears in the spirit. Situations arise that are designed to infect us with miserably sick attitudes towards such ideas as love, peace, faith, and joy. However, those very same qualities of love, peace, faith, and joy are the source of our mental, emotional, physical, and spiritual health. Spiritual fruit blossom in us so that we can have a portion of God's infinite intelligence, infinite power, and infinite presence. Spiritual tyrants are not willing to share intelligence, power, or presence. They want you to be out of sight and out of mind. Because the fruit of the spirit are meshed into our emotions, thought processes, and behavior it is possible to withstand assaults to our spiritual qualities. Soft, moist, and tender are those divine fruit to make us pliable, flexible, and willing to mold to a constructive purpose. Our sense of self-worth is rooted in the esteem we have for faith, perseverance, love, and joy. Disparagement of God's favor to us is the fertilizer that fosters our steadfast resolve. Exclusion by a mob of pathogenic tyrants is evidence of our acceptance with God who lives in us through the fruit of the spirit. In this light, we interrupt the cycle of spiritual tyranny through the soft, moist, and tender qualities of our soul.

Goosey Goosey Gander

Goosey Goosey Gander where shall I wander

Upstairs and downstairs and in my Lady's chamber

There I met an old man who wouldn't say his prayers

So I took him by his left leg and threw him down the stairs

This nursery rhyme is suggestive of extreme religious activism. Throwing a person down some stairs for not saying prayers is cruel and unusual treatment. The person committing the violence comes to his lady's room where he finds the man who doesn't pray. Perhaps the aggressor was expecting to be acknowledged as a divine entity in order to allow the victim to be in the same room as the lady. Violence is definitely not the attitude of most religions whose prayers are for humanitarian purposes.

While thinking of the quality of our inner life, what answer would we give to the question, "where shall I wander?" What rooms of your inner life do you wander to most often, those of fruitful civil attitudes or rooms full of urges for violence? After searching upstairs and downstairs the aggressor rest in a room where his lady is, where there is religious extremism, where there is violence, and where there is a dissenter of religious expectations. The result is a victim who suffers bodily harm for being in the room of a woman while refusing to convey the proper religious formalities. If we found a room full of peacemaking, gentle resolutions, and meek persuasion would we flee to a room filled with aggressive, harsh, and violent motivation? Most of us would find optimism in the goodness of our society to be motivated by faith in the joyful results of mainstream civilization. Extreme religious beliefs will shrink the number of rooms in our inner life which squeezes us into an area of despair, pessimism, and evil intent. This results in fatal consequences due to impulsive decisions based on predetermined doctrine which creates out of control situations. We should find room within us that allows for perseverance in love, self-control in our responses relating to relationships, and patience to discover fruitful resolution to troubling circumstances. There has to be a place in us where the attitude of goodwill and kindness exist, otherwise our religion is nothing more than cruel doctrines with ill intent towards those who live contrary to our beliefs.

Religious dogma makes us unhealthy in how we respond to situations that vary from our beliefs. Religious indoctrination might hypnotize us into a rhythm that closes us to possibilities that fills our rooms with resources for fruitful resolution to friction. An obsession with extreme beliefs closes thought processes, narrows the spiritual nature of our emotions, and limits the range of our physical responses. In a home like that there are few rooms, and those rooms contain impatience with differing lifestyles, out of control behaviors to dissenters, and fatal consequences in the name of religion. We can expand the number of rooms in our home through patience with various walks of life, self-control in the exertion of repetitive dogma, and perseverance in the attitude of love. Those qualities give us time and space to allow inspirations that give new possibilities for the purpose of resolving interpersonal difficulties.

Violence comes as a result of inflexible standards of religious extremism in the effort to subject all others to their code of conduct. Due to their rigid beliefs they think in terms of purging their rooms of any behaviors that are contrary to their indoctrination. They are missing the ability to quell behaviors that bring bodily harm to others, cannot regulate domestic abuses within their own population, and suffer the instability that surrounds them. Tranquility is elusive to the dogma of their religious patterns because their rooms are limited to the containment of violence, aggression, and harshness towards other sects of humanity. A meek and gentle spirit of peace towards humanity comes by the universal deity of infinite intelligence, power, and presence; which supersedes all imperfections of religious doctrine.

Harmonious social interactions are hindered by religious dogma. How terrible it would be if we could only enjoy other people if we had the proper religious training. Relationships would have very little to do with kindness, goodwill, and love, but instead would be based on our ability to discriminate against those who deviate from the rhythm of indoctrination. Those are partnerships, not marriage, that are full of hatred and cruel intentions towards those outside their religious beliefs. That would be like saying the oceans are made for the "righteous," the rains come only on the fields of the properly indoctrinated, and rivers flow only in the direction of the proper religious order. Of course, no one can withhold water from humanity based on religion no more than any religion can withhold the universal deity from working in us and outside of religion.

Feeling worth for self and others should be the focus of any religion struggling to correspond their doctrines to the universal deity. After all, the presence of the deity is alive in every individual who works in us through infinite intelligence, infinite power, and an infinite presence. Religious dogma rejects the divinity of our inner life. A respect for the potential of every person of humanity is to esteem the infinite source of all spiritual fruit, which quells religious dogma, keeps us soft and compassionate to humanity, and fuels us with positive motivation as we interact with others. Esteem for the universal deity expands the rooms of our inner life exponentially to enable us to welcome various cultures around the globe and in our neighborhoods.

Most people want their identity to be known as a good person, and to have their behaviors rationalized as having divine humanitarian purpose. But despair and pessimism with evil inclinations towards the infinite deity causes the friction that comes through religious dogma. That dogma proves their limited intelligence, limited power, and limited presence in the world. With their hot behaviors they dry inner softness, with their self-confidence they strike against threats to their superiority, and with their adventurous boldness they pursue threats to their religious indoctrination. Most people become known as divinely inspired because they express themselves in a way that proves they have optimism, joy, faith, and goodness for every individual of humanity.

Ride a Cock Horse

Ride Ride a cock horse to Banbury Cross

To see a fine lady upon a white horse

With rings on her fingers and bells on her toes

She shall have music wherever she goesa Cock Horse

The destination in this nursery rhyme is Banbury Cross by riding on a "cock horse," which is a high spirited or uncastrated horse. The purpose of the spirited ride is to see a fine lady upon a white horse with rings on her fingers and bells on her toes. The rhythm of the event is that she will have music wherever she goes. The cross usually symbolizes the occasion of giving our all for the will of the universal deity. Therefore, in high spirits the people go to Banbury Cross to see a woman permeating with music and bearing bells on her toes and rings on her fingers. The thrust is to inseminate spiritual life. Today, if we saw a woman adorned like that with all the music we might think in terms of some type of "pop culture." Even then, she was a fine lady with music in her soul while sitting on a white horse and drawing people to the cross. In addition, a horse symbolizes a power source to carry a purpose forward. In this nursery rhyme, one uncastrated horse brought the people to the cross, and the white horse was the enabler of the fine and musical lady. In this essay, we will consider how important it is to gather the people to unite in the name of the universal deity. First, a portion of potent history about Banbury Cross; in the 1600's, the Puritans destroyed Banbury cross, yet it was rebuilt 250 years later in 1859. In 2005, Princess Anne unveiled a large bronze statue depicting the fine lady upon a white horse of this nursery rhyme. It stands on the corner of West Bar and South Bar just yards away from the present day Banbury Cross. The divine presence of this universe is eternal and will be with us through all eras of time.

Music is a sign coming from our inward being that spiritual life is within us, and wherever music is the bells will ring to draw masses of people. The music in this nursery rhyme, "Ride a Cock Horse," is drawing people to the cross. The cross being the symbol of dying to carnal desires so that our inner life will flourish with the fruit of the Holy Spirit. When we think of music festivals we envision a large congregation of people. This is true relating to every type of music whether it is Rock, Christian, Pop, Metal, Country, etc. The unifying force that unites the various sectors comes from the inner spirit. The spirit that drives people together to a common destination works the same regardless of which sector of society they are coming from. We die to physical interpersonal differences to allow the Holy Spirit to unite us with cohesion. There is a "promoter" sitting on the "white horse," and there is the "cock horse" that drives the masses to the predetermined destination. In this nursery rhyme, there is a fine lady adorned with rings and bells and music sitting on the horse of promoting the cross. The people were ripe to respond with high spirits to gather at a place that represents liberty, salvation, and freedom through the universal deity. Regardless of outer appearances, when the Holy Spirit calls through the craving for spiritual fruitfulness the masses will respond with high spirits. When people become heavily burdened with hatred, cruelty, and ill-will they thirst for compassion and become tolerant of various lifestyles and outer appearances. In that situation, the masses cling to the hope of love,

kindness, and goodwill as they hear music as the bells ring. That thirsting hope comes about because the people have experienced a history of violent, harsh, and aggressive consequences when attempting to come together in the spirit of the cross. Their spirit groans for the music of the soul that brings the promise of gentleness, peace, and meekness. When there is a promotion of tolerance for various lifestyles the masses of people respond in high spirits to come together to celebrate the new tranquility. It's a rebirth of faith, goodness, and joy that transcends appearances and differences of which the people are hungry for. When there is a mass movement in the rhythm of music honoring the cross, the populations of people respond within high spirits of hope. The inner life of the people are receptive to a tolerant message after being beat down with the tyranny of pessimism, evil, and despair. When they hear of the invitation to come to the cross, sent by the fine lady who has music and bells, they put ugly sentiments in check. They utilize self-control over disbelief, use patience to counter the impatience that comes with unbelief, and they persevere with a fruitful inner life in their quest to gather through the fruit of the Holy Spirit. In this light, let our inner life always be ready with spiritual fruit to respond with high spirits to the call to come to the place where the universal deity lives.

The message of the cross is to open our inner life for the purpose of emptying it of anything not of the universal deity. The divine spiritual presence refills our emptiness with an abundance of spiritual fruit. In the abundance of fruitful attitudes comes the music of our inner life. The Holy Spirit is attractive and draws the attention of many various lifestyles like sweet sounding bells with many rings. A beautiful spirit is attractive because the fruit of patience is more preferable in the eyes of others than what impatience towards them would be. Likewise, the fruit of self-control is more desirable than becoming out of control with others. Furthermore, the fruit of perseverance is much better to others than giving up on them with terminal results. As we open ourselves to the white horse of the universal deity then the horse of the Holy Spirit will permeate our spirit with the music, bells, and rings of patience, self-control, and perseverance. In that spirit we discover health in our body, mind, and emotions.

The message of the cross is to have a mind focused on the regulatory functions of the universal deity to stabilize our life with the fruit of the Holy Spirit. When that happens, a tranquil music flows through us and conveys a serene invitation with bells chiming and various rings to bond us together. The appeal to the masses is that peace towards them is much better than violence. In addition, meekness towards them is much better than hostile aggression, and gentleness towards them is much better than harsh cruelty. A meek and gentle spirit of peace carries the music, bells, and rings of the universal deity who carries us through the Holy Spirit. In that spirit we discover safety and security.

The message of the cross is to embrace the tenderness and softness of the universal deity to bring harmony to humanity through the compassion of the fruit of the Holy Spirit. When that happens, the music, bells, and rings of tolerance, intimacy, love, and belonging will be heard. For humanity, love towards one another is better than being hated, kindness is better than suffering cruelty, and goodwill is preferable over the abuse of ill-will. The fruit of love, kindness, and goodwill are the bells, rings, and music of the universal deity who compassionately grants to us the Holy Spirit. In that spirit we have a loving and intimate place of belonging.

The message of the cross is to bring us to the divine presence of our inner life, which is the universal deity. Music is a part of that process because it is personalized to give us joy, endurance, hope, and even love. There are always bells to draw attention to the supernatural

spiritual realm to make us consider the reality of a presence that transcends human norms. When we discover the divinity of inner life the Holy Spirit will permeate our spirit, and that Holiness is apparent because we are full of spiritual fruitfulness. In that Holiness, peace will transcend our difficulties and tenderness towards life transcends a calloused world fixated on fatal attitudes. As we acknowledge the supreme worth of the 5th Element we respect the potential of everyone to discover the inward goodness. In that divine goodness our spirit manifests with the positive energy of the Holy Spirit. The message of the cross is that it is possible to feel spiritually desolate, conflicted with inner turmoil and become detached from the softness of life. Even then, the hope of the cross is that we can come to the universal deity who lives in us to redeem us with the positive energy of hope and optimism. Our soul can sing with our favorite music as the bells chime to make known the rings that bond us to the tolerant and universal deity.

The message of the cross enables us to associate our identity with the source of all that is right in this world. We cherish wisdom which is of the infinite intelligence, we have an inner sense of authority which is of the infinite power, and we feel connected from feelings of the infinite presence. The character of the Holy Spirit shapes our words, behaviors, and deeds into energy that is wise, carries authority, and is necessary across many neighborhoods and countries. The self-expression of who we are includes many rings of tolerance, permeates with appealing music of the soul, and the bells are always chiming on behalf of the universal deity. In reality, humanity prefers joy instead of pessimism, invites faith instead of being hopeless, and desires goodness instead of evilness. In that spirit the essence of who we are embraces a constructive way to self-actualize.

We can assess that the message of the cross is associated with the music of the soul, the attention getting bells, and the rings uniting various personalities. The universal deity is the horse carrying a supernatural invitation, and the fruit of the Holy Spirit is the horse compelling the people to the message of the cross. The diagnosis is that some people want to impede the gathering that comes through the divine goodness and thereby are in opposition to the Holy Spirit. Even so, we plan to give reverence to the supernatural presence of the 5th Element by welcoming the fruit of the Holy Spirit. We implement that plan by allowing the music of our soul to shine with the ringing of bells through love, peace, faith, and perseverance. The success of the plan is apparent as we give our all to the goodness of our inner life by being an instrument that carries the rhythm of a fruitful purpose forward.

I Had a Little Nut Tree

I had a little nut tree

Nothing would it bear

But a silver nutmeg

And a golden pear

Nut trees are like the Hazel Nut tree, and nutmeg are seeds that are found on tropical trees or evergreen trees. Pears are fruit. We like to think that we can know the type of tree by the fruit it bears, but a nut tree without nuts! Instead, hanging on the branches were a nutmeg and a pear, astonishing! More astonishing than that is the seed is coated with silver, and the fruit covered with gold! We still have an idea of the nature of the tree by what hangs on the branches, silver is more important than beautiful eternal seed, and gold is more important than the bearing of fruit. The silver and gold coated seed and fruit marred the original identity of the nut tree. Our true identity is found in the spiritual fruit, and those fruit come forth by the eternal seed that brings spiritual beauty. When the spiritual fruit and eternal seed become coated with materialistic desires, likened to a craving for silver and gold, then we no longer are the person we are intended to be.

From our inner life flows the essence of who we are, that is our identity. The fruitfulness of our spirit reveals the care and nutritional feeding of our core identity. For example, in the bearing of love, peace, faith, and perseverance it's evident we care for who we are corresponding to eternal intentions. In this light, a nut tree brings forth nuts to reveal itself as the nut tree it is meant to be. However, if hate, violence, despair, and fatal attitudes exist in us then self-regard is not present and self-defeating ways manifest. In this light, we are not the person we were meant to be, and are not able to self-actualize. In other words, the nut tree is no longer recognized as a nut tree because it doesn't produce signs of that identity. Likewise, what happens when the eternal seed is covered with silver, and the spiritual fruit is covered with gold? In that case, we have exchanged our true identity for silver and gold. The eternal spirit is sold for carnal gratification, and the spiritual fruit is sold for materialism. When the eternal spirit is alive in us, our spirit produces kindness, goodwill, meekness, gentleness, joy, goodness, patience, and self-control. Those qualities nurture the life of who we are. When we crave things and pleasure over fruitful results, we become encumbered in cruelty, ill-will, harshness, aggression, pessimism, evil, out of control behaviors, and impatience. We become like a nut tree that isn't, with a silver nutmeg and a golden pear hanging on all we say, do, feel, think.

A healthy tree is open inside to absorb fluids through the roots and into the branches to enable the blossoms of the fruit it's designed to bear. If the roots are unable to absorb fluid, and the branches have closed inwardly, then the tree will not come forth with the expected fruit. Likewise, if we remain open to the eternal seed that blossoms into the spirit, then we will bear spiritual fruit that propels who we are. If we close our inner life to fruitful attitudes then we will bear no fruit to identify the truth of our core identity. In this light, we comprehend how a craving for temporary carnal pleasures is the silver coating on the eternal seed, and that closes our

internal life to attitudes of longevity and continuance. Similarly, a craving for materialistic things over spiritual wealth is the gold coating that closes us inwardly to the spiritual fruit. On the inside, our true identity becomes hardened with carnal and materialistic desires to the extent of not being able to bear spiritual fruit from the eternal seed. From our branches should be the fruit of patience when experiencing materialistic difficulties, self-control when indulging in carnal pleasures, and perseverance in the eternal nature of the spiritual fruit.

Fruit bearing trees have a resilience that enable them to remain stable in freezing weather to be fruitful again and again, season after season. That is true, unless there is harm to the roots or branches, or it becomes uprooted and never replanted in a stable earth. A nut tree that bears no nuts, but only a silver nutmeg and a golden pear, is evidence of harm done. So much harm is done that the true identity of the nut tree is not noted, but the only recognition is it's gold and silver oddity. We also have the potential to survive harsh torrents of aggressive weather when we allow the eternal seed to live in us to give life to the fruit of peace, meekness, and gentleness. That survival transpires when we regulate our inner life as to not allow our carnal cravings to coat the eternal seed with the coldness of silver. In that silver is the compulsion to do bodily harm, disturb relationships at home, or otherwise incite instability over the acquisition of fleshy pleasures. Similarly, when frigid gold covers the place where spiritual fruit should be then fights, domestic conflict, and chaotic living manifest over materialistic and financial issues. Much harm is done to our internal life when carnal lusts and materialistic pursuits are more important than perpetual motion through the spiritual fruit. From our branches should be the fruit of gentleness in our carnal approach, meekness in our materialistic quests, and the attitude of peace within the eternal purpose.

Trees come alive to bear fruit by absorbing moisture through the branches from the accumulation of water in the earth. If the nut tree had nothing to bear, except for a silver nutmeg and a golden pear, then there was a definite blockage of moisture, and something abnormal transpiring. The identity of the nut tree was unidentifiable simply because there was an absence of nurturing fluid. How many times have we noticed people changing for the worse because of money inherited, or their carnal ways, causing us to say, "we don't know them anymore." Their personality, or identity, has become unidentifiable from how we remember them. The eternal seed of our inner life relates to the fluid of the spiritual fruit absorbing into us and flowing through all we do. The flow of life giving moisture is hindered when the eternal seed becomes coated with the silver of carnal priority. Likewise, the life giving waters are impeded when the spiritual fruit is coated with the gold of materialistic and financial precedence. Our society does not endure when property and money is so important that intolerance, exclusion, sensual abuses, cruelty, ill-will, and hatred replaces compassion and charity. The branches of our tree should blossom with an eternal attitude consisting of kindness with things and money, goodwill in the fulfillment of carnal pleasure, and love to make us fruitful from generation to generation.

The fruit coming from our spirit is according to our attitude about the living divinity of our inward being. The universal deity is the life source flowing in every human being, and the source of our eternal desire which produces spiritual fruit. If we think money, materialism, and temporal pleasures are more important than our inner goodness, then we are burying the supernatural life source beneath silver and gold. If the divine inner work of the deity has little worth to us, then we short-change our own worth, and the worth of others. The hardness of silver and gold makes us desolate of fruit and is of no benefit to one another. The turmoil inside overcomes us to cause

conflict with others over materialism and carnality. The soft fruit is lost as we become dry and calloused towards the sanctity of life in preference to earthly and fleshy gain. The rejection of eternal values manifest through mockery of a supreme being in the quest for temporal acquisition. Negativity is directed towards the bearing of positive fruit because corruption is in their roots and branches. Esteem for the fruit blossoming in us enable us to feel our own worth, and to value the potential in others, thus is born an eternal attitude. In that fruitfulness is tranquility free of anything we own, and peace with those who do prosper. There is compassion for the rich and poor from our respect for all life, and reverence blossoms for the spiritual dominion, making it easy to be humble concerning material gain and carnal pleasure. In essence, the warmth of positive energy causes humane fruit to come while downsizing a lust for things and fleshy gratification. Our identity becomes consistent as a person who bears reverence for the eternal hope of humanity.

The nut tree that has nothing to bear except a silver nutmeg and a gold pear is not being a nut tree. It appears to represent the identity of a wealthy evergreen or fruit tree. Certainly, the nut tree is not self-actualizing as a nut tree at all, but is losing its' own identity in the silver and gold likeness of seed and fruit. To self-actualize is to be who we really are on the inside through the eternal seed and spiritual fruit. We want our identity to be full of positive experiences well into the future, but being buried beneath silver and gold will not accomplish that. Our true identity will self-actualize, or manifest, by expressing in words, deeds, appearance, and beliefs the identity of our inner life. When we are free inwardly, the fruit of joy, goodness, and faith will be on our branches because there is celebration in being who we are truly meant to be. When the fruitful expression of our identity is oppressed, the eternal seed is buried beneath silver, and that oppression comes with gold to bury the spiritual fruit. Some people will forsake their true identity, which is eternally present, for the pleasure of carnal rewards. Simultaneously, they exchange their true self for the rewards of things and money. Their identity no longer bears fruit, but is relegated to what they have become in their acceptance of carnal and materialistic gain. They espouse the words, deeds, and beliefs of someone else as their own self-expression is oppressed beneath pessimism, despair, and evilness. The negativity comes from contradicting the fruit of their genuine identity and opposing the eternal nature of who they really are. Like a nut tree, we are who we are when the eternal seed sprouts into spiritual fruit, which brings celebration to our inner life.

The King of Spain's daughter

Came to visit me

And all for the sake

Of my little nut tree

Ring a Ring of Roses

Ring a ring of roses

A pocket full of posies

Atishoo, atishoo

We all fall down

A startling fact about this nursery rhyme is that the historical reference and implications of "Ring a Ring of Roses" was not publicized until 1951, after World War 2. During World War 2, Hitler was rounding up Jewish people and slaughtering them. From here, let's mention the historical background of this nursery rhyme that was hidden for so long. Experts in nursery rhymes say that "Ring a Ring of Roses" refers to the Black Death or otherwise known as the Great Plague. The sneezing, "A-tishoo," the fatality, "we all fall down", along with the rosy rash were some of the symptoms of the plague. During this Black Death, people would carry a pocket-full of posies to ward off the smell of the disease. Sneezing and coughing was a final symptom, and "all fall down" was exactly what happened. In other versions, "Ashes to ashes," is used instead of "Atishoo, Atishoo." Ashes is a reference to the cremation of the bodies, or the burning of the victims' houses, and the blackening of their skin. Even within this horrid historical reference there is important spiritual insight to increase our fruitfulness. We know how desolate Hitler was relating to the spiritual fruit. His intentions were clear, to round up the Jewish people to slaughter them so that he could claim an elite culture and world domination. Metaphorically, the Jewish people were the roses and Hitler's Nazis were those surrounding the roses as the Nazis held "posies" in their pockets. The "posies" of the Nazis were to keep the stench of their black death off of them. However, they all fall down in that spiritual plague, the Jewish culture right along with Hitler's "master race." Even then, the Jewish roses are given a rebirth to continue on from generation to generation, but the Nazis will never walk this earth in the way they did at WWII. In this light, as we flower as roses with spiritual fruitfulness of love, peace, faith, and perseverance we can expect people to have ill-intent towards goodness. So be it, because the universal deity of yesterday is the same today and will be tomorrow. History proves over and over again that eternity is on the side of the "sheep" and "roses", and is unfavorable to those carrying the posies and leading the sheep to slaughter.

The attitude we have about the spiritual fruit living in us determines how we relate to other people in the external world. A Rose in this spiritual essay, based on "Ring a Ring of Roses," represents those people who flourish with inner love, peace, faith, and they persevere. Their reverent attitude about the fruitful qualities is a way of life in their day to day qualities. In contrast, a pocket-full of Posies represent those people who are quite desolate of the fruit of the spirit. Their irreverent attitude towards the goodness of the spirit utilizes fruitful qualities like putting on deodorant to cover up their inhumane stink. The stench they attempt to cover up is from their hateful, cruel, and malicious intent towards those possessing a spirit of love, kindness, and goodwill. Even so, it always happens that the deodorant eventually wears off in their degenerate ways, even though a soft and tender spirit endures to light the way for future generations. The sweet fragrance of tranquility is deeply rooted in those honoring the divine

presence of the soul, but those utilizing cologne to cover up their harsh and aggressive violence towards humanity is surface deep. The degenerate acts of atrocities are short lived as they never do endure, but in the spirit of peace, meekness, and gentleness there is eternal progression for the times to come. In the serene spirit of the "Rose" is faith in the 5th Element that transcends human circumstances, an unexplainable joy in the most horrific situations, and an ever present goodness that permeates the spirit. That is obvious when considering that within the horrific history of nursery rhymes there is a joy and uplifting rhyme. Those who erroneously believe fruitful qualities are to cover the smell of their inhumane attitude towards the spiritual "Roses" are filled with evilness, pessimism, and hopelessness. Their despair is well-founded since their inhumanities never secures for them an enduring presence, but the hope of those who cherish the fruit of the spirit continue on. Through patience in difficulties, self-control during disparagement, and perseverance when fatalities are rampant we will always be a part of the eternal seed. Those who carry "Posies" to cover up the stench of their black death will never endure because they are fiendishly impatient with the eternal qualities of the spiritual fruit. They are out of control in their atrocities towards the "Roses," and they are filled with terminal attitudes to prohibit life through the eternal spirit. In essence, the eternal spirit flows from our inner life through the spiritual fruit to give continuance of life to humanity. We are more than just Posies in someone's pocket, but are essential for generations to come.

Attempting to close the inward spiritual life of others has the effect of closing self to healthy fruitful attitudes. In this case, it causes unhealthy sentiments to destroy all the enduring beauty within a person's spirit. A Rose is beautiful to us because from inside we welcome and relate to beauty everywhere it might be. Those who close themselves to the nature of the spiritual fruit are also indifferent, barren, and desolate to a beautiful spirit in others. They instigate destruction in the garden of the soul in others and thereby terminate fruitful attitudes in themselves. In the meantime, they want to be removed from the stench of the spiritual rot they create by identifying themselves with whatever makes them smell humane. Even so, surrounding them are unhealthy situations everywhere. For example there would be tainted water and food making the consumer sick, an unsanitary situation, and the exposure to the spread of disease. As disease is spread through unsanitary insects etc. there is a rampant lack of sleep for rejuvenation that weakens the immune system. Every breath of the life of the "Rose" is exhausted as the perpetrators refuse any responsibility, but the society they seek to smell good in stinks everywhere they go. In this light, we can comprehend how we all fall down when we close ourselves to the spiritual fruit. As we open our inner life to fruitful thoughts, emotions, and behaviors we can all grow together surrounded by a healthy community. The fruit of patience, self-control, and perseverance is essential to maintain the soothing fragrance of the Rose. When we see a gift, we sometimes want to save the wrapping because it looks so beautiful. We are patient, utilize self-control, and persevere in opening one corner at a time. In contrast, being impatient causes the wrapper to be tore apart, while becoming out of control with hard to remove edges could cause us to damage the gift as well. Then in frustration we give up on the whole gift. Likewise, when abusive people become impatient with stubborn "Roses," they tear into humanity in damaging ways. Their rampant abuses become out of control in the estimation of the powers that are, and the reactions ov those trying to hide from the stench of their own making becomes fatal. Even so, as spiritually beautiful Roses we persevere with patience and self-control in the most spiritually sick times because we know by the universal deity that history and the eternal seed is on our side.

The ability to regulate the functions of our inner life is essential to blossoming like a Rose. The capability of establishing fertile soil of our soul depends on how much liberty is given in our thoughts to inspire a stable environment to foster a safe and secure environment. A spiritual Rose is mindful to stabilize inner thoughts with a serene spirit of tranquility to relate to one another with peace. In contrast, a mind that becomes plagued with inflexibility towards the beautiful spirit of the peacemakers brings calamity to everyone. Violence, harshness, conflict and instability surrounds them but they attempt to remove themselves from the stench of the chaos that they create. The stench of bodily harm is everywhere and the stink of violence in the home is rampant and the instability in day to day living is paramount. Even then, those who try to remove themselves from responsibility offer up no solutions for peace, stability, or safety. Within them they have already destroyed the beautiful spirit of a meek and gentle attitude of peace and are plagued with a mind of retaliation towards the beauty of the Roses. They attempt to bottle up the mind to prohibit peaceful creativity to impede the ability to regulate a safe and secure environment as they instigate chaotic interactions. Even so, a mind focused on peace comes from the spiritual Rose to enable the regulation of a tranquil environment to stabilize the surroundings with heavenly interactions. When our inner life is full of peace there is the effort to prohibit violence. Where there is a spirit full of meekness there is the effort to control aggression, and where there is gentleness there is the desire to prohibit harshness. When there is an effort to cover up the stench of destruction there is more complications that brings about total failure. However, when our minds are filled with the spiritual Rose there is the endurance of tranquility to bring about a safe and secure environment for everybody.

The Rose represents compassionate and tender qualities that are firmly rooted in the moisture of our inner life, whereas the uprooted Posies in the pockets represent the dryness of our soul. When our spirit has love, kindness, and goodwill, then following that will come attitudes permeating with tolerance, sensual intimacy, and a healthy sense of social belonging. Moist, soft, and tender attitudes are the nature of the spiritual Rose. When there are unhealthy attitudes towards loving and kind people who feel compassion for others then social deterioration and spiritual disease is bound to happen. The people who instigate intolerance, sexual abuses, and friction towards those attempting to belong to a healthy community are hard, calloused, and parched spiritually. They attempt to remove themselves from the stink of antisocial chaos and negative social sentiments that are brought on by their own hatred, cruelty, and ill-intentions. Those who carry a pocket full of Posies when the community around them is spiritually ill will do and say anything to smell like champions of humanity. Even then, they will not offer solutions to harmonize one another and to bring a healthy cohesion to the lifestyles of the population. They destroy themselves as they seek to destroy others by opposing the social fruit of the universal deity. Their intent is to establish themselves as the source of all social power, social intelligence, and to have an overwhelming social presence. However, as they oppose compassion they oppose the source of that compassion which is the same source of infinite intelligence, infinite power, and infinite presence in the world. The spiritual Rose, which is everyone who welcomes the spiritual fruit, carries the eternal seed with them to perpetuate the continuance of one another from generation to generation. If we desire to come up smelling like a Rose then we will have to have roots in the soft moist and tender qualities of the spiritual fruit.

The spiritual rose has genuine roots that spread into the gates of the divinity of inner life, whereas those who carry a pocket full of posies do not have a real connection to the divine goodness. The people who blossom like a rose with the fruits of the universal deity are filled

with tranquility even in the most dastardly of situations. In the fruit of that tranquility is the substance that enhances the tenderness of life itself to give perpetuation to civil human beings. The spiritual rose has a deep reverence for the source of life, which is the universal deity, and has a deep respect for the people who honor that spiritual presence. Whatever the circumstances are surrounding the beautiful people of the universal deity there is always an optimistic and positive spirit. This is apparent in a very large percentage of nursery rhymes that summarize the atrocities of their time through a rhyme turned into a fun game for children to play. In contrast, those who carry a pocket full of posies want to eliminate the comfort of joy in bad times by opposing the Fifth Element that lives within the soul. They attempt to remove themselves from the stink of the spiritual desolation that surrounds them on every side. In the process of trying to monopolize the universal Deity for themselves, they oppose that same Universal deity that lives within every person. Even then, they swear and do all they can to convince you that the universal deity is exactly that, universal for each and every individual. However, the conflict that people have with that inner goodness is never resolved or given any assistance to find a way into that peace. They promise that a peaceful community is their purpose but there is no program to quell the conflict that people have with the deity of this world.. While they use a lot of words and make gestures to symbolize how important social harmony and cohesion is, they prohibit a place of belonging with the divine goodness of inner life. In essence, what they are doing is instigating spiritual sickness by disturbing the health of those who have a healthy relationship with the divinity of inner life. As the universal deity is disrespected, the worth felt for other human beings plummets. Because those who carry a pocket full of posies make an effort to cut people off from the source of optimism and positive energy, negativity and pessimism is part of the sickness that plagues society. The beautiful people that blossom like a spiritual rose carry the eternal seed with them to perpetuate the knowledge and union with the fifth element of the universal deity. As nursery rhymes clearly illustrate, spiritual fruitfulness, peace, tenderness, a love for God and a positive energy remains in us through the most traumatic situations.

A rose is still a rose by any other name. I make that statement because people who hold a pocket full of posies will say and do anything to discredit beautiful people. They need to keep their identity smelling pleasant when around them are people with a more wholesome character. In their self-expression they use derogatory definitions to put the spiritual rose in the context of negativity, pessimism, evil, hopelessness, and fatal consequences. Their intent is to identify the beautiful spirit with everything that is wrong in the world. As they do that, they spread an ominous evil throughout society by striking against all the optimism and positive attitudes towards the future. In essence, they ruin their own image by degrading the wholesome character of those they refuse to acknowledge as members of humanity. They destroy the welfare of humanity in the process of destroying their own ambitions. Even so, a rose by any other name is still a rose. The identity of the spiritual rose will perpetuate the welfare of humanity through their optimistic self-expression of faith, joy, and goodness. In that positive energy is the source of life and eternal seed which is in human beings through the universal deity. The spirit of eternity is the identity of each individual who welcomes the essence of the rose while forsaking the atrocities of fraudulent purpose.

We can assess that the eternal spirit is found within the beauty of the "Rose" which blossoms by the deep rooted seed of the spiritual fruit. The diagnosis is that non-eternal and fatal outcomes are results of trying to cover up the stench of spiritual atrocities with uprooted Posies in the pocket. That pocket full of Posies represents the fraud of misrepresentation of purpose. Even

then, we plan to live according to a life that contributes to the eternal seed that perpetuates life from generation to generation. Pretending to have the welfare of humanity in mind, while committing inhumane atrocities, does not endure over time. We implement the plan of an eternal purpose by responding to the spiritual sickness around us with a soft, tender, and moist attitude rooted in our soul. We know the success of our plan when the eternal seed flows through the fruit of the spirit when spiritual atrocities abound.

There was an Old Woman Who Lived In a Shoe

There was an old woman
Who lived in a shoe
She had so many children
She didn't know what to do
She gave them some broth
Without any bread
She whipped them all soundly
And sent them to bed

On the surface the nursery rhyme talks about having so many children within an inadequate living space. Within that crowded space there was also inadequate food supplies to feed the children properly. Within the mix of tight living quarters and the hunger of the children, there were discipline problems. Those disciplinary problems were responded to with a physical whipping followed by putting the children to bed. Besides what we see on the surface of this nursery rhyme there is also a wealth of symbolism to give us spiritual enrichment. The shoe represents the preparation for going places as the children represent a tender and meek spirit. The plan of what she would do with the children is to give them some broth followed by a whipping and then to put them to bed. The broth represents the moisture of the spiritual fruit. However, there was no bread and that bread represents the ability to absorb the divine fruit into us. In other words, the result here is to haze the fruitful spirit for the purpose of diminishing peaceful attitudes to carry through with an unfruitful purpose. This can happen to us in today's world where some people might cause friction with God's goodness of our soul to try to motivate our behavior in unfruitful deeds towards a civil community. In this spiritual essay, the focus will be on preparing our motivation to carry through with God's fruitful purpose by feeding on the nutrition of peace, joy, faith, and perseverance.

Imagine your inner life being a shoe and everything that goes in there are ingredients that motivates your behavior. Now, within that shoe are many qualities that represent a meek and gentle spirit of peace with all the innocence and dependence of a child. However suppose there's something about your beliefs that make you feel crowded with no elbow room with the qualities that bring serenity. At this point you would be thinking and feeling concerning what to do about the spiritual fruit of God in your life that you feel shouldn't be. Then you come up with an idea that you could respond to it like opening a gallon of milk to pour it out, then filling the jug up with some type of substance that hardens. In other words, you open the areas of your inner life that are fruitful and then respond in such a way as to eliminate those qualities from your soul. In effect, you are putting those fruitful qualities to bed as you make preparations to mobilize in such a way as to oppose spiritual qualities wherever you find them. Then you become the person that attempts to put the spiritual fruit to bed in others. A person like that sees the love, kindness, and

goodwill within the spirit of others and takes action to whip them and send them to bed. People like that will approach you with some type of charitable or compassionate appearance but as soon as you open yourself to them they commit acts of hatred, ill intentions, and cruelty. Likewise, when they see a meek and gentle spirit of peace they will approach you with the image of tranquility for the purpose of opening you to those possibilities. However, when that tranquil door is open they do something harsh, aggressive, and violent to God's rewards of the spiritual fruit. In addition, when they see the spirit of optimism through faith, joy, and goodness they will approach you like a happy person looking gleefully to the future. When you open yourself to their superficial smile then they will say or do something to cause you to feel despair, sad, and to develop hints of evilness. When they see that you are a person who endures through many various situations they perceive the spirit of patience, self-control, and perseverance in your spirit. They approach you as somebody who has endured for years and years but when you receive them they make you feel impatient towards them, at the edge of being out of control, and with temptations to quit the spiritual road. In other words, they want to prepare you to be oppositional to the fruitful qualities that are around you by hardening the soft qualities of the spiritual fruit, which in essence is to put God's spirit to bed. Even so, the shoe of our inner life is filled with joy, goodness, kindness, goodwill, self-control, patience, meekness, and gentleness as we welcome the work of God in us. We have the broth of the spiritual fruit in us, along with the bread, to hold the fruitful substance together. Our feet are prepared to go with the motivation of channeling God's nature in us through the spirit of love, peace, faith, and endurance.

Living successfully together requires that we have resources to care for the welfare of the occupant's health. This is the nature of God's will. Having so many people together without knowing how to meet their daily nutrition requirements would cause a lot of mental anguish, emotional frustration, and discipline problems. A population of people in that situation would not have a fruitful destiny to look forward too. In a spiritual sense, we have to realize that some people want to put us in that shoe to close us to the spiritual fruit to mobilize us for a malicious purpose. They intend to set us up for failure in group settings through mental anguish, emotional turmoil, and deviant behaviors. When that happens we are ready to go forward with a destructive purpose living within us towards the welfare of others spiritual health. They open the door with the broth of patience but their intent is to make you feel impatient towards the conditions that seem to disregard the welfare of the healthy desires that God instills in you. Likewise, they open your interest with their presentation of a self-control attitude but by the time they're done talking you feel the stirring of out of control emotions because of the disregard for your fruitful feelings. Furthermore, they open your thoughts and emotions to their offering of perseverance but when all is said and done they fill your inner life with concepts of fatal and catastrophic solutions. The shoe that they prepare your feet with is to propel you to go places with a hostile attitude towards being open to God's rewards of spiritual fruit within others. When we find ourselves in a group situation where spiritual nutrition is scarce, and there seems to be harsh responses to a fruitful purpose, then we need to prepare our feet with patience, self control, and perseverance. The spirit of patience enable us to go anywhere with strength to withstand pessimism to prevent lashing out towards good people. When our feet are prepared with self control then we can go places and respond positively towards harassment while communicating fruitfully with spiritually constructive people. Furthermore, when perseverance is in the shoes around our feet we are able to endure much backlash as we continue our fruitful efforts to bring comfort and pleasure to the inner life of one another.

Regulating many people requires the resources of tranquility to foster positive motivation towards community safety. The elderly woman in this nursery rhyme had so many children and too few resources that the only regulatory behavior she knew was to whip them and to put them to bed. The austerity and physical harshness towards the young would be enough to cause the youth to be motivated with hostile attitudes towards those they felt defrauded by. Fostering a positive community attitude requires that we have the resources of God's spiritual fruit. Those resources prepare our feet to go places with a meek and gentle spirit of peace to convey motivation for a safe and secure community environment. However, there are some people who will prepare your feet with the broth, or talk, of a safe and secure environment but the bread, or reality, of that tranquility never manifests. Instead, the preparation around our feet is by the physical violence that surrounds us, the domestic abuse that is prevalent in the home, and the chaotic occurrences everywhere. As they attack the peace, meekness, and gentleness that cover our feet they oppose the nature of God's purpose to motivate people to go forward with a serene and harmonic spirit. They stir up a militant attitude against God and against God's reward of the spiritual fruit. However, as we prepare our feet with the rewards of the spiritual fruit, our motivation is to bring a safe and secure atmosphere by being peaceable, meek, and full of gentleness. By having the resources of God's spiritual fruit to regulate the function of our inner life our shoes will be filled with the resources that motivates us to bring tranquility to the community we are in.

Compassion is necessary when we have a lot of people we are responsible for. The elderly woman had so many children she didn't know what to do and compassion was not abundant within her consideration. The provisions available were enough to feed the children broth but not deep enough to be able to provide the children with bread to sustain their nutritional need. The tenderness of the elderly woman was also shallow as she whipped the hungry children and sent them to bed. Having hungry children to suffer harsh discipline would eventually carry over into callused community interaction. In essence, the feet of the children were covered with the preparations of an antisocial type. However, God's rewards of the spiritual fruit brings the resources of a soft and moist tenderness to prepare our feet with mercy and compassion for our social surroundings. When the spiritual provisions of God are attacked we become hardened and callused to social intentions. Some people may talk about serving the broth of love, kindness, and goodwill but the bread to absorb that compassion is not available. Instead, they stir up hatred, cruelty, and ill intentions as preparation for your motivation in social interactions. The shoes put on your feet are made of intolerance, exclusion of others, sensual abuses, and hatred. They attack God's provision of the spiritual fruit that gives us a social place of belonging that is full of loving-kindness. By the rewards of the spiritual fruit, God prepares our feet to go into a loving place of belonging with one another, sends us into a place of mercy and warmth, and greets us with sensual intimacy. Having our feet prepared in this way provides the motivation to circulate socially with the intent to bring tolerance, love, kindness, and goodwill to one another.

God is that presence in us that transcends all natural provisions. Our bond to the goodness of our inner life can be so strong that water, food, and even sleep is far less important because our commitment to God is so much greater. What good is food and water if we reject the provisions of the soul? Water and food sustains life and also the spiritual fruit sustains life. The greater issue comes by asking, which of those provisions sustains a healthy social attitude and fellowship? People will fight and go to war over natural resources but through God's spiritual fruit the motivation is for cooperation and communion with one another. Suppose we prepare our feet

with the shoes of natural resources so that everywhere we go our destination is always in the direction of accumulating those earthly provisions. Eventually, we will desolate the provision of the spiritual fruit in that conquest, and consequently puts us at conflict and violence towards other members of humanity. Because natural provisions are more important than God we become calloused and hardened towards the soft and tender attitude of compassion for the welfare of others. The sanctity of life becomes less important as basic primal needs become of far greater importance. Opposition to God's rewards of the spiritual fruit brings calamity to humanity over resources. Negativity in the population prevails because of who has and who has not. In contrast, by preparing our feet with the coverings of God's rewards of the spiritual fruit we have an abundance of motivation for the welfare of humanity. We go in the spirit of peace to bring equality relating to providing for basic human needs. In the spirit of love, we have compassion for the sanctity of all life and that provides the motivation to be charitable to those who need provisions. As we are reverent to God we also are reverent to the divine worth of fellow members of life. Positive energy permeates humanity because there is a balance of the worth of natural resources with the will of God through the spiritual fruit.

The way in which we choose to identify ourselves has a lot to do with the preparations that cover our feet and the destination that we choose. The elderly woman found her destiny in a shoe with so many children she didn't know what to do. The destination continued to become more negative as she had no adequate resources to provide for her children. She apparently was not identifying with a large family unit, nor was she identifying with a bountiful supply of resources. She was not able to self-actualize as a mother who could successfully provide for her many children. The elderly woman's self-expression became harsh as she whipped the hungry children and sent them to bed. I'm sure on the inside the woman must of had those times of inner despair, feelings like she was evil, an overall sadness and pessimism because of what her life had become. Unfortunately, there are some people who want to oppose God's rewards of joy, faith, and goodness to cripple our ability to self-actualize as an optimistic person full of positive energy. They want to prepare our feet with evil, despair, and negative energy to motivate our words and behaviors. In other words, they want us to bring to others everything that is wrong with the world. Even so, God lives within us to give us a purpose through the spiritual fruit by which we identify our motivation. That motivation is expressed in what we say and in what we do as our feet are prepared with hope, optimism, joy, faith and goodness.

We can assess that preparing our feet with God's resources of the spiritual fruit enable us to go places with a constructive purpose towards community warmth. The diagnosis is that some people oppose the resources of the spiritual fruit to guide our feet against the fruitful ways in community fellowship. Even so, we plan to prepare our feet with God's spiritual resources to motivate us to include others into a loving family atmosphere. We implement that plan by being receptive to the soft, moist, and tender qualities of our inner life which is the broth and the bread of our soul. We know the implementation of the plan is successful when we desire the broth and the bread within the lives of others as well as within our own life. The broth is the moisture of the spiritual fruit as the bread is the ability to absorb God's rewards of the fruit into our inner being. In this event, fellowship with other people is motivated by the resources within the spirit of love, peace, faith, and perseverance.

Humpty Dumpty

Humpty Dumpty sat on a wall

Humpty Dumpty had a great fall

And all the King's horses and all the King's men

Couldn't put Humpty together again

Belief in our ability to recover after experiencing a crisis, tragedy, or great fall comes by removing the walls, or obstacles, that impede our well-being. Humpty Dumpty was sitting on a wall, like sitting on a treasure chest, but unable to access all the recovery mechanisms, or treasures, that exist on the other side. Because Humpty was prohibited from entering the place that keeps us all together, Humpty had an unbearable crisis, a great fall. This is not the type of crisis that prestigious people, professionals, kings, King's men or King's horses can put together again. The great fall that broke Humpty could only be prevented by having access to the spiritual resources of inner life. Likewise, in our brokenness, we can only be put together again from internal fruitfulness. The efforts of all the best professionals are not able to put us together again if a wall exists to the internal resources that bring mental, physical, and emotional healing. The beginning of our well-being, through spiritual fruitfulness, begins as the walls prohibiting entry into the divine realm of our inner life are broken down.

We should consider that our inner feelings contain the substance of the spiritual fruit, and we should allow those feelings to surface for the sake of our own welfare. When we bottle-up those fruitful feelings then we are effectively building a wall that prohibits constructive results in what we say and do. Therefore, we can comprehend how sitting on a wall will cause a great fall that external solutions cannot resolve. Because this nursery rhyme, "Humpty Dumpty," places the seat of Humpty in a prestigious place, let's assume Humpty was administering government policy. Now, we can envision why it would be a great fall to lose one of the King's officials, and the dilemma of all of the King's people not able to fix the problem. Envision Humpty as a social service administrator, but sitting on a wall of love, goodwill, and kindness. Then you can envision the creation of hatred, cruel sentiments, and ill-intentions that infested society. Those who placed Humpty in that administrative position would be very unhappy at the upheaval in the kingdom. That would be a great fall politically, and one that could not be fixed with external methods and certainly not without fruitful feelings from the people served. Likewise, there is the administrative seat that is assigned the duty of establishing a safe and secure environment. However, if they sit on a wall of peace, meekness, and gentleness, then harsh and aggressive violence would fill the land. Therefore, another government placed administrator is having a great fall that cannot be fixed with external appearances. Then, there is the seat of administration that instills in those served the ability to persevere with patience and self-control when suffering difficulties in society. However, if the administrator is sitting on a wall that gives the desire to continue constructively, then the social atmosphere would be filled with people who are impatient with the conditions in the kingdom, becoming out of control and impossible to manage, and suffering one fatality after another. The result is another administrator having a great fall that government leaders cannot fix. Then again, there's the seat where the administrator

is sitting on a wall that blocks faith, joy, and goodness from manifesting which fills the population with despair, pessimism, and evilness. Yet again, the King's territory becomes an example of shame and tyranny as another government official has a great fall that cannot be fixed by political leaders. In this light, we can comprehend how important it is for us to not allow walls to be built that block the spiritual fruitfulness in our emotions, thoughts, and behaviors. Wherever we sit in life, we manage our inner being in such a way as to produce positive results to avoid the pitfalls of destructive and unfruitful consequences.

It's common sense that if we are open to the fruitful sentiments that are in us, then constructive attitudes come from us. In that event, it's just as apparent that if we build a wall to spiritual qualities then we close our inner life to constructive results. We could say that Humpty was preoccupied with building a wall to prohibit the general population from accessing the divine fruit of the soul. In the building of that wall, he closed his own inward being to fruitful blossoms, and desolated his administrative territory of positive results. Humpty Dumpty became so incompetent at managing the affairs assigned to him that he had a great fall. Due to the wall that closed his soul to blossoms of nurturing sentiments, he was filled with impatience towards the population, reacted with out of control rampages against the people, and perpetrated fatalities onto society. There was nothing within the grasp of earthly powers that could put Humpty together again. The lesson for us?: Always keep our inner life open to spiritual qualities to maintain constructive attitudes through patience, self-control, and perseverance. These qualities keep us together as we persevere in reverence for life instead of being broken by fatal consequences. We stay in one piece by being open to patience instead of being broke to smithereens through impatience by things "getting on our nerves." We remain intact by openness to self-control instead of being fragmented by rock-hard stubbornness that causes out of control behaviors.

All of us have inner regulatory attitudes that enable us to keep our life maintained in the way we envision it to be. We may not refer to these qualities as being spiritual, but in reality it is our openness to fruitful attitudes that we maintain our safety and security. We regulate our life by being receptive to positive vibes and keeping negative vibes away. Humpty was sitting on a wall made by his prohibition of meek, gentle, and peaceable qualities. By trying to close out a serene spirit within the people he governs, he unwittingly closed out those qualities in his own attitudes. In his battle against divine qualities, he himself became harsh in his administration of policy, aggressively pursued those who severed themselves from servitude to the "wall," and violently responded to "wall crashers." Physical harm, fear within the homes of the people, and chaotic instability were the trademarks of Humpty's administration. The political fall-out was so great that the forces giving Humpty his seat of power could not put Humpty together again. The lesson for us?: As we maintain openness to the qualities of a meek and gentle spirit of peace then the impetus of what we do and say will convey a willingness to establish a safe and secure environment. In contrast, building a wall to that tranquility conveys intentions of causing conflict to incite a harsh atmosphere of violence. The spirit of peace keeps us together in times of trouble, meekness keeps us together when people instigate aggression, and gentleness keeps us together when others are harsh.

Society becomes cohesive when there are soft and tender attitudes for one another, but walls come about by the hardness that separates one part from another. To sit on a wall that causes a fall is to prohibit wholesome communion between one person and the other. In the case of

Humpty Dumpty, the harmony between the people in his administrative responsibility and Humpty himself was impeded by the wall made while sitting in the seat of power. The fracture between the people and those sitting in a place of authority was too great for all of the king's people to fix. From the seat of power flowed intolerance for specific communities of people, sexual abuses within the jurisdiction, and exclusion of those who was not bonding with "Humpty." Humpty was filled with the hardness of hatred, ill-intent, and cruelty for those who protested the social walls. The gap that left a huge void of goodwill, kindness, love, tolerance, sensual intimacy, inclusion, and harmony for the people was a wall that political powers could not fix. It is only from the soft, moist, and tender attitudes of our inner life that walls dissolve to bring a cohesive harmony for those sitting in a seat of power and the people served. The lesson we learn from Humpty Dumpty? Wherever we sit in life, it's essential to keep open to compassion through the attitude of goodwill, kindness, and love. If you close out those qualities, a wall will form that causes hate, cruelty, and ill-will towards compassionate people.

The wall that Humpty Dumpty was sitting on caused barricades to the universal deity that works within us. Everything good that works from our inner life is of that deity, and Humpty was sitting on that like a dog sitting on a buried bone. Humpty was shutting out the spiritual fruit, closing out serene attitudes, impeded moist attitudes by creating hardness, impeded reverence for supernatural inclinations, and caused negative energy to manifest. This is why Humpty's fall was so great that the most powerful earthly people could not fix. Only when we remain open, and encourage others to remain receptive to the infinite source of all power, knowledge, and presence can we experience spiritual fruitfulness. That reverence for the divine goodness in us is the source that heals individuals, communities, and nations. In that reverence will manifest all the qualities necessary to remove walls and to bring healing. Those qualities include tranquility, social tenderness, respect for the universal deity, and positive energy. Where Humpty Dumpty was trying to hoard the all-powerful deity for self, he haphazardly shut the deity out of his life, which caused his great fall. However, as we acknowledge that the deity is one and same in us as every individual, we will openly welcome that divinity in others the same as in self.

It's impossible to self-actualize as an entity who has unique intelligence, an all-encompassing presence, and very powerful resources when everyone else is in touch with an infinite intelligence, infinite presence, and infinite power. In Humpty Dumpty's case, he was not able to express himself in words and deeds that would associate his identity with infinite wisdom. Humpty was sitting on a wall that barred his ability to tap into the divine realm that would identify his character as one with remarkable accomplishments for the people he governed. Because of that, Humpty came across as a person of gloom, despair, agony, evilness, and pessimism, and this was directed at the people within his administrative rule. All the political powers of the world were not able to fix Humpty's identity crisis, which reflected their own identity, because they built a wall within themselves by being against the divine self-expression of the general population. Because the expression of faith, joy, and goodness are signs of an identity in touch with the source of a spiritual presence, Humpty ruled against those qualities in others so that he could be an unique source in touch with the supernatural realm. This was Humpty's undoing by trying to make his own identity more important than the universal deity that resides in every individual equally. What is the lesson learned from Humpty Dumpty? If we keep our self-expression open to faith, joy, and goodness then our identity is known by the optimism that is conveyed. However, if we try to build a wall to self-actualizing through divine qualities then the atmosphere of despair, evilness, and pessimism manifests.

We can assess that being open to the universal deity will keep us together through the spiritual fruit. The diagnosis is that closing self to inner goodness will sit us on a wall of unfruitful sentiments, leading to a great fall. In this light, we plan to keep our inner life open to refrain from the hardness of walls. We implement this plan by allowing soft, moist, and tender attitudes to live in us and through us. We know the implementation of the plan is successful when no walls exist to the love, peace, faith, and perseverance blossoming in what we say, do, and believe.

Hot Cross Buns

Hot cross buns

Hot cross buns

One a penny, two a penny

Hot cross buns

If you have no daughters, give them to your sons

One a penny, two a penny

Hot cross buns

What's a hot cross bun? It's a spiced sweet bun made with currants, a dried fruit of the small, sweet, seedless grape, and marked with a cross on top. Traditionally, hot cross buns were eaten on Good Friday to commemorate the crucifixion of Christ. "One a penny two a penny" signifies the selling of the hot cross buns in the marketplace as vendors would shout that to attract customers. To some, daughters or females in general represent the moistness of fruitful qualities. What happens when you have no "daughters?" Feed the hot and dried, but sweet and spicy "buns" to your sons. This is sure to ignite some hot tempers. We know Christ's message represents the moist fruit of love, peace, faith, and perseverance, so to sell dried fruit with a tempting spice would be to crucify Christ publicly.

What would your life be like if your inner state was made like a hot cross bun? Whether male or female the ingredients would include a hot temperament with just enough sweet and spicy taste to keep you interesting. Both male and female would be full of dried fruit to diminish the functions of kindness, gentleness, goodness, and perseverance. The females would be available at the discretion of third party entities in the marketplace, and the males would be full of aggressive vigilance over the "hot cross buns." In essence, a female would have hints of a cruel demeanor, harshness, evilness, and possess the ability to end relationships on a whim, but with a sweet and spicy flavor. The males would show more cruelty, harshness, evilness, and fatal interactions in their domination over the "hot cross buns." The moist fruit of goodwill, meekness, joy, and patience would be dried into bad intent, aggression, pessimism, and impatience while maintaining a sweet and spicy flavor. The females would be disgusted at your refusal to "buy" their "hot cross bun," and the males would assert their anger to further oust you from the marketplace for your refusal to have one. Additional ingredients of the "hot cross bun" of your inner life would be the dried fruit of peace, love, faith, and self-control which would result in conflict, hatred, despair, and out of control behaviors. In essence, the females would experience hostile encounters from those overtaken by the temptation of the sweet spice, and the males would become violently engaged in their despair of those taking the "hot cross buns" without approval.

Imagine making an effort to remain open to patience, self-control and perseverance relating to overcoming calloused indulgence in sweet temptations. However, certain of those around you

keep inserting reasons for you to hurry up and partake before the hot sweet spice becomes cold. They are making dried fruit of your inner life. The only thing close to being fruitful in the offering of their temptations is the carnal pleasure within the sweet and spicy "buns." They are making hot cross buns. As the guys become anxious in their anticipation of getting the craving of their pleasures fulfilled, the call is heard "one a penny, two a penny hot cross buns." Likewise, the women become impatient with the guys who are looking for fruitful comforts and insist that the guys pursue the sweet and spice temptations. Again, the call is heard, one a penny, two a penny hot cross buns. The pleasures and comforts we have of one another disappear in a calloused world made of sweet spice and dried fruit.

In the making of hot cross buns there is the ingredient of dried fruit made from the fruit of peace, meekness, and gentleness. By drying that fruit there they create conflict in the act of pursuing self-gratification, aggression in the taking of temptations, and harshness while partaking of the pleasures. But the tumult is tempered by the sweet spice of the participants. Even then, the regulatory qualities that enable inward tranquility are not available and serenity does not exist with the inner life. The guys are hot-tempered and always aware of the possibility of physical violence from third parties and the unpredictability of the female's response to assertive behaviors seeking carnal gratification. The females have to use harsh aggression within their sweet and spicy flavor when indulgence has reached limitations. When the call sounds, "hot cross buns, one a penny, two a penny, hot cross buns," there is alarm, anticipation, readiness, and vigilance in the awareness of the taking of the hot cross bun. In that world of dried fruit and sweet spice, the safety and security within spiritual fruitfulness is sacrificed.

In social relationships, we are drawn to sweetness and a little spice to add to the interpersonal intrigue, but dried fruit of hatred, ill-intent, and cruel responses we can do without. But, when there is a mix of the sweet spice with the dried fruit our social experiences become temptations urging us to indulge intrusively into the pleasures of carnal desires. That transpires without a fully recognized consent. The fruit of love, goodwill, and kindness are dried and do not play a role in the fulfillment of sensual pleasures as the call is heard, "hot cross buns, one a penny, two a penny, hot cross buns." The females have that underlying attitude of hating the affections of their pursuers with hints of cruel promises, but mixed with a sweet flavor of spice that suggest everything will be O.K. The males also have that inner hatred and cruel perspective towards the aloofness of the women's affection, but during the indulgence convey an assurance through the sweetness of the spice. A desirable place of belonging through loving kindness is lost to the "hot cross buns" made of sweet spice and dried fruit.

Hot cross buns are made by things that can be given or created by human hands. Carnal desires can be given to us through components of the flesh, and money can come from various external sources. Even so, human hands cannot create the spiritual fruit of our inner life, and in that fruitfulness we seek things of the universal deity, not things that destroy the good fruit of the soul. In that light, the reason external entities intend to dry the inner fruit is to redirect the focus on external temptations. Those temptations are the "hot cross buns" made with dried fruit and sweet spice, which are male, female, and people of all sorts. Those "hot cross buns" desolate the inner fruitfulness that the internal deity desires to work within us. The indulgence of those temptations consisting of dried fruit will eventually cause inner turmoil, a loss for the value of life, irreverence for the divinity of the soul, and fill us with negative energy; that is the echo heard in the call, "hot cross buns, one a penny, two a penny, hot cross buns." Wholesome sensual

intimacy, physical pleasures, and fleshly comfort come from the infinite deity. With the deity's gift of sensual gratification comes spiritual fruitfulness, inner peace, a regard for the life of others, reverence for the infinite deity, and positive energy.

In the making of hot cross buns, the moist fruit are dried by putting you into an environment akin to a hot oven where your inner fruit is struck at continually as they pursue your pleasant demeanor like fire on fuel oil. Their intent is to use sweetness and spiciness to tempt others according to their devious purpose. They want you to lose faith in love, discard goodness in affections, and discourage joy in the fulfilling of pleasure while simultaneously maintaining the sweet flavor of a spicy treat. Their "hot cross buns" incite aggression, adventurous risks, and self-confident motivation in the pursuit of sweet and spicy temptations. The ones on fire for sensual pleasure give heed to the call, "hot cross buns, hot cross buns, one a penny, two a penny, hot cross buns." That is the dry fruit within a hot cross bun. The optimism of sensual intimacy that comes by faith, joy, and goodness in one another's fruitful sensuality would be lost in a calloused world of dried fruit hidden in a savory taste of sweet spice.

She'll Be Coming Round the Mountain

This nursery rhyme embraces the essence of the spiritual fruit....can you sense the spirit? There is joy, faith, goodness, goodwill, kindness, love, perseverance, patience, self-control, peace, meekness, and gentleness.

She'll be coming 'round the mountain when she comes

(when she comes)

She'll be coming 'round the mountain when she comes

(when she comes)

She'll be coming 'round the mountain

Coming 'round the mountain

Coming 'round the mountain when she comes

(when she comes)

Chorus

Singing aye aye yippee yippee aye

Aye aye yippee yippe aye

Singing aye aye yippee

Aye aye yippie

Aye aye yippie yippie aye

She'll be riding six white horses when she comes

(Yee-ha!)

She'll be riding six white horses when she comes

(Yee-ha!)

She'll be riding six white horses

Riding six white horses

Riding six white horses when she comes

(Yee-ha)

(Chorus)

And we'll all go out to meet her when she comes

(When she comes)

And we'll all go out to meet her when she comes

(When she comes)

And we'll all go out to meet her

All go out to meet her

All go out to meet her when she comes

(When she comes)

(Chorus)

She'll be wearing pink pyjamas when she comes

(When she comes)

She'll be wearing pink pyjamas when she comes

(When she comes)

She'll be wearing pink pyjamas

Wearing pink pyjamas

Wearing pink pyjamas when she comes

(When she comes)

(Chorus)

And we'll all have apple dumplings when she comes

(Yummy)

And we'll all have apple dumplings when she comes

(Yummy)

And we'll all have apple dumplings

All have apple dumplings

All have apple dumplings when she comes

(Yummy)

(Chorus)

We'll be singing Halleluja when she comes

(Hooray) We'll be singing Halleluja when she comes

(Hooray)

We'll be singing Halleluja

Singing Halleluja

Singing Halleluja when she comes

(Hooray)

Polly Put the Kettle On

Polly put the kettle on

Polly put the kettle on

Polly put the kettle on

We'll all have tea

Sukey take it off again

Sukey take it off again

Sukey take it off again

They've all gone away

The kettle is being put on for visiting guests. That is made apparent because the kettle is taken off when "they've all gone home." The rhythm of repetition of putting it on and taking it off is a purpose that serves those visiting the home. In other words, the habitual routine of a warm fellowship by sharing family-friendly drinks happened only when visitors came. That communion was not a daily part of the family activity. In this article, we will consider the importance of diligence in warm social fellowship that transcends social dysfunction.

Dysfunction occurs when we attempt to put on the spiritual fruit for special occasions, but take off the spiritual fruit for everyday occasions. This double standard is a condition of a person's inner life which is contrary to the reputation they want to be known by. On the inside they are full of unfruitful feelings and thoughts towards those around them, but they want to hide their internal intent with external appearances. In essence, they will put on a pleasant charade for social purposes, but when that charade is taken off they disparage those they just coddled. A tree cannot give life to oranges and lemons both, either it's an orange tree or a lemon tree. The same way with people, either we live to bear good fruit in social interactions or there is unfruitful intent within the person during social mingling. For social appearances, some people attempt to mimic the attitude of goodwill, kindness, and love. However, once they are out of public sight they convey ill-intent, cruel purpose, and hatred towards the fellowship they just visited. They have conflict, harshness, and aggression swarming within as they purpose within themselves to come across as a person with peaceful intent by mimicking a meek and gentle attitude. Those who put on tranquility then take it off have no optimism for the people they present themselves to. While they put on a smile and share optimistic words, their spirit is missing the positive energy of joy, goodness, and faith. That's because the despair, evilness, and pessimism they inwardly feel about you is negating the real optimism that should be there. Those who put on charades to persuade others of their civil qualities are inwardly filled with impatience for the gathering to end. They fear the perpetuation of an harmonic fellowship will become "out of control" because it is opposite of the intent of an unfruitful culture. Patience, self-control, and perseverance are qualities of the spirit that blossom from within, and cannot be mimicked

through external prompts. Through the spirit flows the genuine intent of our inner life, but through the flesh come charades to hide the desolate inner life.

Dysfunction occurs when we attempt to open our life to a fruitful purpose for special occasions, but close our life to spiritual blossoms in day to day matters. This is a common concept in today's era, the years of the nursery rhyme, and stemming all the way back to the age of myths. In today's times we accuse politicians of having a public image that is different than their private policies for the country. This is also voiced in the tale of Little Red Riding Hood and the big bad wolf who dressed like a caring grandmother. Then again, it's evident in the tale of Dr. Jekyll and Mr. Hyde, and again is apparent in the story of the Trojan horse. All those stories have the same concept in common, put on a kettle of tea to perpetuate an image then take it off again to carry on with unfruitful intent. The perpetrators of unfruitful acts by conveying a contrary image are full of impatience, out of control behaviors, and terminal results. Their victims are those who fall prey to external appearances but are blinded to the spiritual condition of inner life. In each fraud, there was not any evidence of a bonding relationship through the sharing of mental, emotional, and behavioral fruitfulness. In this light, we should always have patience until we see real blossoms of spiritual intent. Love is more than flowers, gifts, and food. We should always have self-control when external appearances seem to be everything we want. That control will prevent us from becoming unruly in the effort to have our picture-perfect dream now. Furthermore, we should always persevere from the spiritual fruit of our inner life and never trade in those constructive attitudes for external appearances.

Dysfunction occurs when we attempt to regulate our life with tranquility for special times, but taking tranquility off from day to day. The gift of the Trojan horse is an example of how putting the kettle on to share tea with visitors can translate into tragedy when the tea is taken off when everyone is gone. The people who presented the Trojan Horse to rivals did so with all external appearances of peace, but inside the wooden horse were armed soldiers. The soldiers were waiting inside the horse to enter the gates of their victims then to jump from the wooden gift to kill and destroy. On the inside, the gift bearers had thoughts of deceiving, had no intentions of regulating peace with their rivals, and had every intention of stirring up chaos and destruction. However, with external gestures and appearances they persuaded their rivals to accept the gift that would be their destruction. The spirit of meekness, gentleness, and peace was not in them so their external offering was not from a tranquil spirit. Their thoughts of deceit and violence crowded out the intent of a safe and secure environment for other people. Likewise, when we welcome a meek and gentle spirit of peace then the external fruit will convey noble intentions. In contrast, relying solely on external gifts and appearances to establish a safe and secure environment will soon manifest with chaos. For example, it didn't require a gift of a giant wooden horse to demonstrate peace, just a quelling of physical violence, in-home exchanges between cultures, and an enduring stability within the day to day process. In other words, we bond in unification through a fruitful spirit, but gift-giving that does nothing to unify is deceit.

Dysfunction occurs when we attempt to put on social graces for special occasions, but take off that social demeanor in daily living. That on again off again relationship to soft and moist tenderness will eventually hardened us and make us calloused to compassion. In essence, the person puts on all the proper external social graces, but on the inside is a predator looking for a victim. They attempt to mimic the qualities of the spirit through carnal desires for material substance. Where there should be oceans of love there is nothing more than words and images

covering their hatred. Likewise, where there should be the trickling rains of kindness there is nothing more than empty clouds giving clues of the cruelty within. Furthermore, when we seek the rivers of goodwill there is nothing flowing and only the hardness of rocks that signify the buried ill-will. From the spirit flows the attitude of sensual intimacy, tolerance, acceptance, inclusion, and a loving place of belonging. In contrast, in the flesh comes sensual abuse, intolerance, ridicule, exclusion, and hatefulness. Through the soft, moist, and tender spirit of love, goodwill, and kindness we put on the kettle to serve others with social intimacy. That social intimacy is eternal and what we live by moment by moment.

Dysfunction occurs when we attempt to appear as one in touch with the living divinity for special occasions, but every other day being detached from the 5th Element. Let's remember that the 5th Element is the part of the universe that transcends human norms. In this case, we attempt to put on quality that transcends human norms, but are limited to human tangibility by using external props. The image is to portray self as being in harmony with the spirit of the universal deity, but all their words and deeds are rooted in physical appearances. To hide their spiritual desolation they show you pictures of themselves with flowers, babies, groups, family etc. Likewise, to cover up their conflict with inner goodness they place holy paraphernalia on tables and hanging on walls to paint an image of tranquility. They do this for the benefit of visitors. In addition, to hide their calloused attitude towards the sanctity of life they focus on their intentions to donate to charities. Every other time they incite turmoil towards the tenderness of life in others. Moreover, they will want you to believe in them and their goodness but they deny that divine presence in others. Furthermore, to hide the pessimism they feel towards your optimism they praise you on things relating to physical qualities, not spiritual. In essence, when it comes to the divine presence of the soul they are very negative inwardly, but swear happy days are ahead for everybody. Just not yet because they still need to be. Consistency comes about in our spiritual fruitfulness because we believe that the supreme deity is universal. This means we feel tranquility within and convey that peace to others, regardless of what our or their appearance might be. We feel compassion for the living and that transfers to others through loving kindness, regardless of our inability to donate material property or money. In essence, we live for the supernatural presence of the 5th Element and want it to work on behalf of others. A sincere union with the universal deity permeates our spirit with positive energy, regardless of what others think or say about us.

Dysfunction occurs when a positive self-expression is put on for making impressions for special occasions, but negativity flows through words and behaviors every other day. In essence, we want our identity to be known in the best light possible to solicit favorable public opinion, but on the inside exist a dark and ominous entity. With their words and external appearances they want to fill you with happiness to come across as a lovable identity. This is like showering you with Christmas gifts and birthday gifts on that one special occasion, but when everyone has left they are full of gloom and despair. On the inside they have evilness towards joyful celebration, feel despair over fun gatherings, and are saddened by the happiness that is not from them. In other words, they want to be the source of public faith, joy, and goodness, but on the inside they detest those same qualities if they do not originate from them. However, the optimism that comes from the spirit is the same source that forms an inner smile to blossom on your face. The fruit of the spirit does not originate from a human source, but originates from an inner source to bring people together with edifying words and deeds. The spirit of faith, goodness, and joy is an

everyday experience that transcends human carnality and is what enables us to self-actualize as an optimistic identity.

We can assess that being in a consistent rhythm of fruitful purpose towards all people contributes to the eternal spirit in society. The diagnosis is that being in an up and down rhythm filled with unfruitful purpose is discriminatory and socially terminal. In this light, we plan to relate to one another in a fruitful rhythm within day to day relationships the same as in special occasions. We implement this plan by putting on soft, moist, and tender qualities and leaving them on relating to humble and elite situations regardless of how disgusting or how special are our circumstances are.

Little Bo Peep

Little Bo Peep lost her sheep,
And didn't know where to find them,
Leave them alone,
And they'll come home,
Bringing their tails behind them.

Sheep are most notable for their soft wool that brings warmth while being about the most docile creature in this world. The "sheep" of our inner life consist of soft, moist, and tender qualities. We lose those sheep beneath hardened and calloused attitudes, but by leaving some things alone through tolerance the sheep of our soul will come home to keep us in tune with a civil spirit. We lose love, kindness, goodwill, peace, meekness, gentleness, joy, goodness, faith, self-control, patience, and perseverance beneath intolerant and intrusive attitudes. Even so, if we leave unfruitful attitudes alone, such as ill-intentions, cruelty, hatred, aggression, harshness, pessimism, evil, despair, out of control impulses, impatience, and attitudes of fatal endings, then the sheep of fruitful attitudes will return to us. We lose the sheep of our inner life and don't know where to find them because we keep giving precedence to unfruitful sentiments, which never allows more fruitful attitudes to appear in us. Just leave some things alone and by a compassionate attitude the sheep will reappear within our spirit.

The easiest way to lose the sheep of our spiritual fruitfulness is to close our inward doors to them. Those doors are shut by attitudes of impatience, out of control behaviors, and the fatal attitude of ending our union with soft, moist, and tender qualities. However, if we leave them alone with attitudes of patience, self-control, and perseverance in soft and fruitful sentiments then the sheep will come home. They will come home bringing the blossoms of the spiritual fruit to fill our inner life.

We lose the sheep of our soul when our thoughts no longer focus on soft and tender attitudes. In that case, we have no mind to regulate our inner turmoil with attitudes that bring tranquility. We are left in a flux of instability when the softness of our inner sheep are lost. The sheep are lost within the quagmire of harsh, aggressive, and violently raging inner impulses. If we leave the sheep alone, to free them of insecure and unsafe attitudes, then they will come home to our inner being, bringing the qualities of a meek and gentle spirit of peace.

The idea is to have oceans of "sheep" living in us by moist, soft, and tender qualities, and to have new sheep trickle into us to join the oceans that flow with tolerant and humane sentiments. If we lost those sheep, even missing one trickle would have a negative reaction on our social intent. It's unimaginable that a whole ocean of sheep would be lost to deprive us to the point of not being able to flow with social attitudes. Those sheep would be lost in hatred, cruelty, and bad intentions that would result in abuses towards intimacy, exclusionary attitudes towards the socially inclined, and intolerance towards the soft and tender spirit. For those sheep to come

home, we have to abandon anti-social tendencies and this will allow the resurfacing of love, goodwill, kindness, belonging, sensual intimacy, and tolerance.

The "sheep" are always home in the presence of the living deity of our inner life. If we do not know where to find the soft, moist, and tender nature of our soul then we do not know the work of the divinity within. In that case, we are lost in spiritual desolation, internal conflict, disrespect for life, irreverence for the supernatural, and are lost in negative energy. When we leave the divine qualities alone and welcome the goodness of the soul, then home come the sheep bringing spiritual fruitfulness, inner tranquility, with softness for the sanctity of life, reverence for the universal deity, and positive energy.

When we identify with the soft, moist, and tender qualities of our inner life, then we are able to self-actualize as a compassionate, tender, and loving person. That compassionate identity is evident in our self-expression by what we say and do, and in those words and deeds is a reflection of our most secret beliefs. We have to believe in humane qualities for every living creature in order to self-actualize through the fruitful life of our soul. The "sheep" of our identity is evident by the spirit of optimism through the fruit of joy, goodness, and faith. If we are aggressive it's like the hot summer sun on a sheep with heavy wool. If we are unfruitful in our adventures it's like a heard of wool-bearing sheep being caught in a fire. If we are unfruitful in our self-confidence it's like being struck by lightning in stormy weather. In essence, an identity that is hostile to soft, moist, and tender qualities is also pessimistic, full of evil, and despairing.

We can assess that the "sheep" of our inner life comprise soft, moist, and tender qualities. The diagnosis is that we lose our sheep by having hard, dry, and calloused attitudes. Even so, we plan to keep our sheep home. We implement that plan by keeping the sheep free of unfruitful attitudes. We know the success of that plan by the love, peace, faith, and perseverance that remain in us through tolerance, acceptance, and inclusion.

Little Miss Muffet

Little Miss Muffet sat on a tuffet

Eating her curds and whey

Along came a spider

Who sat down beside her

And frightened Miss Muffet away

The spider that approached Miss Muffet affected her on various levels of human needs. The encounter disturbed the very basic need of the human body to obtain nutrition. This obviously unsettled the sense of safety, made the social environment unbearable, the value of the eating experience plummeted in worth, and the ability to self-actualize was impeded due to the unwanted guest. Where do we run to from here? Hopefully, we run to a place of peace, faith, love, and perseverance during distasteful situations.

Interestingly, curds and whey is cottage cheese and includes the lumpy with the liquid. The spiritual fruit are characterized as being "liquid," which are soft, moist, and tender. The lumps represent the hardness of our inner experience which consists of our human short-comings. This combination of liquid and lumpiness are the curds and whey of our spiritual life. The "spiders" of life will sit near the solid lumps of our short-comings to intimidate us away from humane attitudes. Spiders do not do well submerged in liquid, so it's best to run in the direction of fruitful attitudes and away from the source of terror. We should immerse self in the liquid of meekness, gentleness, and peace, while escaping from the lumps of aggression, harshness, and cruelty. Run from the self-hatred within human short comings to restrain cruel and ill-intended acts to self and others. Let's allow the liquid of love, kindness, and goodwill to remove the lump where the spider wishes to sit. The seat in which the spider sits is in the lumpiness of human despair, sadness, and evil, but the seat sinks in the softness of an optimistic attitude by the spirit of joy, goodness, and faith. In our human short-comings is where we become impatient with our own lumpiness, which could lead to out of control responses to unfavorable situations, and that can lead to fatal consequences. In this case, we accept our human condition by accepting self as we are, with all the lumps, as we run in the direction of patience with our faults, self-control with those who judge, and perseverance in constructive attitudes.

Grace brings comfort to our fleshy imperfections to sink the seat of fear into the blossoms of juicy fruit. To be purely open is like having the liquidity of the spiritual fruit flowing through us unencumbered. Unfortunately, fleshy imperfections make us a little lumpy which could impede the fruitfulness in what we think, feel, and do. Thus is the nature of our spiritual nutrition that we receive through "curds and whey. " The "spiders" of life will have a seat on the lumps of our flaws to make us fear our humanity. They intend to incite unfruitful responses to our imperfections by making us close self from a fear of others, and to close our inner life from the fear of reprisal for being spiritually focused. The spiders want us to be impatient with criticism, become out of control towards pious attitudes, and to react in ways that cause endings in life. In this case, we should run to a place where there is patience with human short-comings, self-

control when feeling the lumpy urges of inhumane reactions, and to persevere in the liquid of spiritual fruitfulness.

Mercy towards the shortcomings found in the lumpiness of the flesh brings relief and a tranquil feeling, and that mercy is within the liquidity of a fruitful spirit. Within the "curds and whey" of our inner life we can know that the spirit changes the primitive nature of the flesh. That change transpires by regulating harsh attitudes, curbing aggression towards others, and quelling violent responses. However, the "spiders" of life sits on the lumps of our imperfections to make us feel fear of embarrassing exposure to the point of hurting others with bodily harm. That disturbance spills into the home and perpetuates instability in daily activities of living. In that event, we should run to a gentle place where meekness will cause peace to stabilize our interpersonal responses, to bring harmony in our place of shelter, and to contribute to stable behavior from day to day. Tolerance and mercy towards human imperfection creates a safe and secure environment.

Compassion does wonders for infusing warmth into the lumps of our imperfections, which creates social graces from person to person. The "spiders" of life sit on our social short-comings to incite fear of one another to cause intolerance, and exclusionary reactions. This includes abuses to sensual intimacy, hatred, cruelty, and ill intentions. When those anti-social sentiments begin to terrorize us, we should run to a place of goodwill, kindness, and love, which is internal to us if not externally evident. Within the liquidity of social attitudes, we sink the seat that the spider sits on. Those social graces include sensual intimacy, acceptance of imperfections, belonging with the well-intended, and love for humanity. As we feed on the spiritual curds and whey, we are able to digest the lumpy short-comings with the moisture of compassion to bring social harmony through tolerance.

All that we are on the inside, including the "curds" with the "whey," corresponds to how we relate to the living divinity of our inner life. Within the liquidity of our softness is found spiritual fruit, serenity with our flesh, respect for life however imperfect, reverence for the grace of the universal deity, and positive energy towards fellow human beings. Because the liquidity of our inner life is of the internal deity, then the lumps of our imperfections can be diminished into the cream of the spiritual realm. The "spiders" of life intend to scare you away from the source of infinite intelligence, to frighten you away from the source of infinite power, and to incite terror to the infinite presence. They focus on your imperfections to make you feel unworthy of divine goodness, and use intimidation on human vulnerability. The spiders want to desolate your inner life by the tool of fear to put you in turmoil by your insecurities, incite contempt of life towards those who disparage, to terrorize your respect for the supernatural, and turn you into a frightful storm of negative energy. In that case, we should run in the direction where there are fruitful attitudes for the spiritual curds and whey. That is a place of merciful intent towards the vulnerability of the flesh where social graces embrace human imperfections. In that place is love for the divine potential of humanity, and the optimism of faith while working through short-comings.

Within the curds and whey of our spiritual life is enough warmth to generate hope within human imperfections, and that hope is durable over the eras of time. We accept who we are within our carnal nature and are propelled forward by the optimism of the spirit as we experience failures and successes. Faith is necessary to see past our fleshy short-comings so we can move on with honorable intentions towards our future. The spiders of life sit on our imperfections to strike us with fear concerning the future, which leads to despair and hopelessness. Goodness is to know

that regardless of our human pitfalls there is grace as we believe in wholesome and honorable living. The spiders will terrorize you with the belief that there is nothing good and honorable about the human animal, and only through evil can we do well in this world. Joy gives us the ability to feel enjoyment in the gratification of the flesh while happiness in the spirit is extended to one another freely. The spiders want you to be afraid to enjoy the fulfillment of basic human desires, and incite sadness and pessimism over any carnal gratification. Our identity definitely belongs with the lumpiness of humanity as we all share the same oxygen, food sources, water, need to eliminate, and need for sleep. Even then, our self-expression can share the liquidity of hope, optimism, and faith as we self-actualize as decent human beings.

We can assess that spiritual curds and whey comprise all the liquidity of fruitful attitudes, and all the lumpiness of human imperfections. The diagnosis is that some people will sit on our shortcomings to incite fear to frighten us away from spiritual fruitfulness. Even then, we plan to maintain the peace we have with our human condition. We implement that plan through tolerance and compassion towards our own imperfections, and the imperfections of others. The success of that plan is apparent as we persevere in peace, love, and faith amidst intimidation and terror.

Old Mother Hubbard

Old Mother Hubbard

Went to the cupboard

To get her poor doggie a bone

When she got there

The cupboard was bare

So the poor little doggie had none

What comes to me in this nursery rhyme is that the spirit of goodwill is with Mother Hubbard for her dog, but no one is present to help her to help her dog. Even then, as faith propels us to persevere in good deeds, our spiritual life continues to remain vibrant. Then my spirit awakens to the passage of scripture in Matthew 15:22-28; "...a woman came out of the same coasts and cried unto Him saying, "Have mercy on me O Lord...my daughter is grievous vexed with a devil." He answered her not a word and His disciples came and besought Him saying, "...send her away; for she crieth after us." and he answered and said, "I am not sent but unto the lost sheep of the house of Israel." Then came she and worshipped Him saying, "Lord, help me." But He answered and said, "...it is not meet to take the children's bread, and cast it to the dogs." And she said, "Truth Lord: yet the dogs eat of the crumbs which fall from their masters' table." Then Jesus answered and said unto her, "O woman, great is thy faith: be it unto thee even as thou wilt." And her daughter was made whole from that very hour.

Three Blind Mice

Three blind mice, three blind mice
See how they run, see how they run
They all ran after the farmer's wife
Who cut off their tails with a carving knife
Did you ever see such a thing in your life
As three blind mice

Just imagine the confusion of three blind mice running in every direction having little awareness where they're running to and fro. An image that is common when people encounter mice is to run and holler and find a stool to stand on. In this scenario, we can envision the confusing and frantic behavior of the mice along with the farmer's wife who had a knife. Fortunately for the mice, they only lost their tails and not their whole life. The farmer's wife accomplished her purpose of ridding herself of the mice, without taking a life. Naturally, the chance of encountering three blind mice at the same time is astounding. Equally astounding is the unnatural ability of the farmer's wife being able to chop off the tail of each mouse. However, by spiritual elements this nursery rhyme makes perfect sense. Spiritual blindness is associated with not being able to see the difference between a kind and helpful person and a cruel and hurtful person. Spiritual farming is associated with planting seeds that sprout with blossoms of spiritual fruit. In this light, the three blind mice represent those who unwittingly terrorize people who have constructive intentions towards their welfare. The farmer's wife represents the motive to plant good seed, within fertile but hostile conditions, without harming the life of those who blindly oppose that endeavor. The knife represents the spiritual quality that severs unfruitful attitudes from fruitful attitudes. This nursery rhyme was written in Great Britain about thirty years after the new United States of America declared independence from the tyranny of Great Britain. This essay, based on "Three Blind Mice," will talk about planting good seed when people blindly interfere with that endeavor. God is with those who endeavor to plant spiritual seed and is merciful to the accident prone.

The ability to see what is happening on the inside determines the ability to distinguish fruitful from unfruitful endeavors. Three blind mice did not have that insight as they lost their tails while erroneously running after the farmer's wife. By the mercy of God, the life of the mice are spared. Farming requires that there is moist, soft, and fertile ground to enable seed to sprout into desired blossoms. Likewise, a focus on the soft, moist, and tender qualities of inner life enables discernment between behaviors that are conducive to the seed of spiritual fruit, and behaviors that are hostile to that fertility. The farmer's wife had that discernment and had the spiritual carving knife for accompaniment. While planting good seed, the farmer's wife had the ability to sever interference from hardened attitudes from her fruitful endeavors. Fortunately for the mice, they were blind and not intentionally opposed to the spiritual seed that the farmer's wife was planting. Losing their tails was somewhat of a wake-up call, or an awakening of sorts. The three blind mice could not see her love because they were blinded by the hate within themselves. Acts

of cruelty blinds kindness and bad intentions blinds goodwill. Three blinded mice could not see within themselves to comprehend the peaceful purpose of the farmer's wife. Behavior of aggression blinds meekness as harsh attitudes blinds gentleness. The three blind mice run after the farmer's wife because the despair within their own life blinded them to the faith for fruitful results that lived within the farmer's wife. Inner pessimism blinded the three mice to joy while evilness lurking within blinded their eyes to goodness. Within the three blind mice were thoughts and emotions prevailing with terminal and fatal interpretations of the eternal seed the farmer's wife was planting. Their out of control reaction to run after the farmer's wife blinded them to self-control and their impatience blinded them to patience. The three blind mice could not see fruitful outcomes within themselves and therefore could not envision fruitful outcomes from the farmer's wife. Even so, the farmer's wife, who had a carving knife, was able to remedy the situation while sparing the lives of the mice, and continued to plant the eternal seed of spiritual fruit. With the carving knife she was able to cut off the tail of hatred to produce love, to cut off ill-intentions to foster goodwill, and to cut off cruelty to encourage kindness. Farming to plant the seed of peace would produce blossoms by cutting off the tail of violence, cutting off aggression to foster meekness and to cut off the tail of harsh behaviors to induce gentleness. Faith permeated the inner life of the farmer's wife because she was willing to cut off despair and hopelessness from her thoughts, emotions, and way of behaving. Joy was with her as she planted the humane seed of hope which was the knife cutting off the negativity towards others. Goodness is what she saw within herself and what she desired to blossom around her, which was the motivation for cutting off the tail of evil. Perseverance is part of the eternal seed that lived within the farmer's wife which is the spiritual knife that cut off fatal attitudes of terminal endings. There was patience for the blossoms to come of the spiritual fruit and by that patience the tail of impatience was cut off. Self-control permeated every fiber of her inner life as the blindness of others would be tolerated as impatience was cut off from her attitude. In that light, we comprehend how seeing the good fruit of our inner life enable us to plant the seed of spiritual fruit wherever we are. In contrast, blindness to every good work makes us a stumbling block to fruitful endeavors. The spiritual carving knife is available to us for the purpose of cutting off the tail of unfruitful emotions, thoughts, and behaviors to foster fruitful words and behaviors.

Blindness results in the closing of our inner life to spiritual fruit while farming good seed brings about openness to constructive attitudes. Can you imagine what it would be like to have thought processes blind to reasonable inspiration? On top of that mental blindness, there might be emotions blindly feeling things that lead you astray. That mental and emotional blindness would eventually lead behaviors to run after beneficial things in a negative way. That blind misdirection would eventually put you in situations where you would lose your tail in confrontation due to bad decisions. The inability to see the fruitful workings of inner life can lead to a search for comfort and pleasure for the physical flesh that result in harm. Health of the body is harmed when we attempt to substitute the comfort of the spiritual fruit for the artificial comfort of earthly substances. How we blindly treat the body can have detrimental effects to our welfare. For example, our body functions on water, nutrition, oxygen, sleep for rejuvenation, and being able to eliminate waste and live a sanitary life. Awareness of the good fruit within our body will lead us to live within that guidance to fill the body with healthy substance. Blindness to that fruitful guidance leads to drinking fluids that are poison to the body such as excessive alcohol, excessive caffeine, excess sugar and so on. This is also true of our consumption of food that has no nutritional value, such as all types of junk foods without vitamins, minerals, carbohydrates, protein, and good oils. Breathing oxygen seems like a simple procedure until people complicate

that with various types of smokes and substances that impedes the ability of the lungs to intake oxygen. Restoration of the body only comes through adequate sleep but many people in a fast-paced society overlook the need for proper rest. Even the elimination of bodily waste should be a natural occurrence although some people may not want you to have the comfort of that necessity. Sanitation is within that same vein where it's necessary to live free of disease-causing elements. Therefore, mental blindness with emotional blindness of indifference will lead to the destruction of health. Blindness causes people to run with hostility in the direction of lifestyles that would benefit their health. Seeing the fruitfulness of our inner life and living within that guidance is like a farmer who plants good seed and waits for the blossoms of good fruit to appear. Farming good health is to chop off the tail of habits that are destructive to physical welfare. The spiritual carving knife consists of patience, self-control, and perseverance. When we see patience within us, we see how that chops off the tail of the impatience that might exist within blindness of reason and emotional reactions. Wait for reasonable solutions and for fruitful feelings to manifest before we react. Seeing the self-control of our inner life enables us to adjust our behavior in such a way as to chop off the tail of out of control responses. Perseverance that we discover within enable us to endure mental and emotional turmoil from day to day. Planting the eternal seed will blossom within us to enhance the possibility of good physical health. God cares for our physical welfare by guiding us through the inner qualities of the spiritual fruit.

Safety in our environment comes about because we are able to see the qualities within ourselves that contributes to that security. Blindness to serene qualities will cause hostilities to manifest. Envision three blind mice running around not perceiving the qualities that make the difference between peace and violence, meekness and aggression, or gentleness and harshness. In that blindness, they would be running destructively after the very things that would make them safe and secure within their bodies, within the home they occupy, and within their social order. However, not being able to see serene and tranquil qualities would lead to confrontations of bodily harm, domestic disturbance, and chaotic instability from day today. Feeling hostility towards those who farm seeds of peace, meekness, and gentleness is very destructive and self-defeating which often results in tragic consequences. As farmers of good seed, to enable a safe and secure environment to manifest around us, we should utilize the spiritual carving knife. By the spiritual carving knife we cut the tail off of violence to give blossom to peace, cut the tail off of aggression to give life to meekness, and cut the tail off of harshness to enliven gentleness. God cares for our safety and security by inspiring awareness of the spiritual fruit that exist in the soul. When we have knowledge of the spiritual essence of our inner life we can regulate behavior in such a way as to give us peace internally and externally. Our life is stabilized because we can see serene and tranquil qualities within ourselves and desire those qualities to exist with one another.

Hardness of our inner life is the cause of spiritual blindness. Think of this as charcoal powder in the eyes preventing you from seeing, and the only way enable sight again is by washing the eyes with water. Calloused attitudes are the charcoal in the eyes and the only way to be able to see again is to wash with the soft tenderness of the spiritual fruit. The three blind mice had hardened barriers within themselves and could not see the soft and tender qualities that should exist. Intolerance, hatred, exclusion of others, cruelty, sexual abuses, and ill-intentions are all attitudes that create barriers to social qualities. Blindly, the three mice were destructive to the farming of love, kindness, goodwill, tolerance, sensual intimacy, inclusion, and overall belonging with a civil community. Those are the soft, moist, and tender qualities that wash us to open our eyes to

responsible social behavior. We need to cut the tail off of attitudes that harden and make us a calloused person to those who farm desirable places of belonging for others. Spiritual carving knives enable us to cut off the tail of hatred for the purpose of fostering love, to cut off the tail of cruelty to give life to kindness, and to cut off the tail of bad intentions so that goodwill will manifest. Possessing a pleasant place of belonging begins by welcoming the attitude of compassion, mercy, and desires to plant social seeds with one another.

Seeing God is essential for living a constructive life, so how do we know when we are seeing God? God is the source of spiritual fruit, God is within tranquility, God works through the soft moistness of our soul, God is Spirit with no name or gender, and God stimulates fruitful results. In this life, we are able to see how God works within our physical welfare, our safety, our social life, our sense of worth, and our self-expression. The three blind mice were blind to the presence of the living God within their soul. They blindly desolated the spirit's fruit, they caused conflict, they were calloused, they were irreverent to the spirit of God, and they expressed themselves through negative energy. We know that is true because the blind mice ran after the farmer's wife who was farming seeds in God to produce spiritual rewards. The spiritual carving knife is a tool to cut off the tail of anything that separates us from God's work within our life. Cutting off the tail of things that desolate the spiritual fruit will cause us to blossom fruitfully in what we feel, what we think, and how we behave. God's rewards to us are the spiritual fruit. Cutting off the tail of things that cause conflict will produce the character of a peaceful spirit. God is peace. Cutting off the tail of hardness towards the sanctity of life will cause a love for life to manifest. God is love and the root of life. Cutting off the tail of misdirection relating to God will provide us guidance through the character of God. God's presence is with us internally and guides us in what we feel and think and do. By cutting off the tail of negativity we give life to optimism and positive energy. God is joy. As we

Comparing blind self-expression with enlightened self-expression is easy to do. Enlightened self-expression comes with the positive energy of optimism through the spirit of joy, goodness, and faith. That self-expression delivers hope. In contrast, blind self-expression comes with negativity of despair through hopelessness, evilness, and pessimism. That self-expression delivers gloom. Characteristic of blindness, the three blind mice were so full of negativity that they could not see positive outcomes within their identity. The blind mice ran after the farmer's wife with all sorts of negative sentiments including sadness within their ominous presence. Spiritual blindness caused the mice to miss the intentions of the farmer's wife to plant hope and optimism for the future. Devilish was the nature of the blind mice towards a positive person, and that resulted in the physical consequences of having their tails cut off. The farmer's wife identity was rooted in her association with the farmer of eternal seed. The spiritual carving knife enables us to cut the tail off of evilness to give sprout to the seed of goodness. Likewise, cutting the tail off of sad pessimism enables the blossom of joy. Furthermore, cutting the tail off of hopeless despair gives manifestation to faith. When we stimulate the optimism of positive energy then what we say, what we do, and what we believe motivates one another for edification.

We can assess that as we see the spiritual qualities of our inner life, we associate well to those who farm seed for an eternal purpose. The diagnosis is that blindness to fruitful qualities causes us to relate in unfruitful ways to those who plant good seed. Seeds are planted within us through thought processes, emotions, and motivation tactics. Some people disrupt the planting of the seed by causing mental anguish, frustrated emotions, and antisocial behaviors. Even so, we plan to

welcome the good seed of the spiritual fruit to blossom within our life. We implement that plan by allowing the soil of our soul to remain soft, moist, and tender in the receiving and distribution of life's experiences. The success of our plan is known by the fruit that is evident after the planting of that seed. When we see the good fruit within our own life then we know we have found the resolution to blindness. Enlightenment is known because there is the existence of love, kindness, goodwill, peace, gentleness, meekness, faith, joy, goodness, perseverance, self-control, and patience.

Twinkle Twinkle Little Star

Twinkle, twinkle, little star

How I wonder what you are

Up above the world so high

Like a diamond in the sky

Twinkle, twinkle, little star

How I wonder what you are

The light of a star usually stimulates interest to inspire star-gazing from a distance, but the closer a star is the more we realize it's a fiery inferno like the Earth's sun. This is like admiring famous people just to learn that they indulge in various destructive behaviors. In fact, a star really is a distant sun that is too high above to give warmth. If the diamond-like twinkle of the star is describing a person, we might think of the Bible's description of Lucifer who was the brightest of all heaven's angels until his fall to Earth. Apparently, Lucifer was not soft at all, but had all the hardness of a diamond and was far above the people that the universal deity wanted to be near to. The twinkle in his eyes was nothing more than fiery meteors shooting towards the inhabitants of Earth. Perhaps that is why we wonder what that distant, twinkling star is above the world so high, so far removed from us, like a diamond in the sky. The true light is near enough to us to provide warmth, growth, and familiarity.

In the softness of the spiritual fruit is warmth to bring people together in the essence of equality, like the Sun's warmth that gives life to all humanity. In contrast, hardness of our inner life makes us distant from one another, like a diamond twinkling far above in the night sky. The star draws attention to its own brightness, but lacks the ability to generate warmth for the inhabitants on Earth. The twinkling brightness of the stars is of no inspiration if the Earth's sun ceases to exist. The nearness of the Sun provides warmth, light, and life to all living creatures on Earth, but the distance of the stars are in a cold, dark, and lifeless proximity to us. The universal deity draws near to us through the spiritual fruit to grant warmth, light and life. In contrast, for someone to declare their superiority by removing themselves far above the population is cold, dark, and deadly because they remove themselves from the spiritual fruit. The brightness of their twinkle is nothing more than tactics to draw attention to their dictates. A compassionate government draws near to the people by bringing awareness and compassion, to generate the spirit of life for the people. A twinkling star that sets far above the people utilizes posters of hearts to publicize their concern for the population, but within their soul is hatred, cruel intent, and ill-will towards those living under their mandates. In the spirit of love, goodwill, and kindness are the attitudes that harmonize and bring cohesion to civilization through a government whose soul is for the ones they govern. In the twinkle of an eye of those who remove themselves far from society is the quickness to bring violent, aggressive, and harsh reactions. Even so, those who draw near to society desire to bring peace to humanity through a meek and gentle atmosphere in each neighborhood. The intent of those who bring warmth, light, and life is to instill optimism from person to person through faith, joy, and goodness. The twinkling of the distant stars makes

promises of pleasant things to come, but the reality the people experience cause despair, pessimism, and evilness towards one another. Those who distance themselves from the culture they attempt to govern become short-tempered with warm, knowledgeable, and life-giving citizens. They become out of control and rely on abusive dictates which results in torrents of fatalities. Those who draw near to the spiritual fruit are patient, utilize self-control in the use of power, and persevere through the light and warmth that brings life. While the diamond-like twinkle of the star makes us wonder, there is definite knowledge of the one that brings life through a warm spirit of enlightenment.

Our spiritual life grows when we can be open to the warmth of friendly attitudes, and there is light to bring awareness of the nature of the spiritual fruit in us. This is similar to the Earth's Sun being near enough that all life grows in the direction of that warmth and light. In contrast, distant stars are noted for their twinkle and interesting formations, but they do not contribute to the blossoms of Earth's life. This is similar to the attractive and interesting behavior of some people, but they do not interact with other people to enhance the spiritual fruitfulness of inner life. They might look attractive, but in spiritual things they keep you dark to insight, are cold in a way that prohibits fruitful blossoms, and will stand by to watch the demise of your spiritual life. Attitudes bent on darkness, coldness, and fatalities close your inner life to the spiritual fruit, while refusing to feed your spiritual needs, and thus prohibiting growth in fruitful life. In contrast, attitudes that are warm, conveys awareness, and contributes to fruitful growth enables our inner being to open to be fed the nutrition necessary to blossom with fruitful attitudes. In this light, we maintain our self-control with those who do nothing about out of control chaos, utilize patience with those who allow impatience with fruitful perspectives, and persevere in spiritual life when all around is fatality. We become the Sun that brings warmth, light, and life by persevering through self-control and patience.

When it comes to our own safety and security, we would not want to be deliberately kept in the dark about the dangers that might lurk in our society. Instead, we would want to be enlightened about potential threats so that we can respond in ways to keep from harm. Even with the stars, it's inspiring to see their twinkle in the night sky, but very hazardous to try to visit one without the proper knowledge to do so. The Sun is a star, so by its nearby proximity we understand the risk of venturing into space to be nearer to it. In a sense, the same warmth and light that gives life to humanity also provides enough information about the dangers that lurk in the twinkle of distant stars. In contrast, in the cold, dark, lifeless environment of the distant stars is not enough forthcoming information to keep us safe. Some people are like the distant stars that attract our attention to their twinkling formations, but do nothing to prevent us from pursuits that might bring bodily harm, domestic abuses, and chaotic instability. In contrast, warmth brings peace, awareness enables us to maintain our safety, and life-giving intentions add to our stability from day to day. In the light of this information, we should maintain meekness when aggression seems to have a free reign, to embrace gentleness when harshness is rampant, and to espouse peace when violence is an epidemic. A cold, dark, and fatal environment is evident by the harsh, aggressive, and violent environment that induces instability. The spirit of a meek and gentle attitude of peace comes from warm light, and is the substance of life to stabilize our living.

Sociable qualities exist because people come together with warm affections, share enlightening and beneficial knowledge, and convey a love and respect for life. In a social group exists warm light to foster harmonic and cohesive growth. Anti -sociable qualities are evident when people

are distant, cold emotionally, secretive in their darkness, and are indifferent to life. Nothing lives within anti-social behaviors to foster life in others. Like the Earth's Sun that is nearby to generate life through warmth and light, people who nurture life draw near with love, kindness, goodwill, tolerance, acceptance, sensual intimacy, and an endearing place of belonging. The distant stars twinkle from their cold, dark, and lifeless demeanor to draw attention to reasons for being exclusionary, intolerant, hateful, cruel, ill-willed, and sensually abusive. The contrast between the nearby Sun's light to the twinkle of the distant stars is the same contrast between warm engaging qualities compared to cold and distant qualities. When all around seems to be unregulated social upheaval, we should maintain our love in the face of hate, to maintain kindness when there is an abundance of cruelty, and to maintain goodwill when ill-intent is rampant.

The impetus of this article is explained in this paragraph. Star-gazing and space exploration gives much inspiration in many ways by the twinkling and formations that bedazzle us. The skies are full of wonder, yet without Earth's Sun we would not be alive to enjoy the distant stars. Then an inner voice, or inspiration, came to me that said, "Draw near to me and I will draw near to you." In this light, it occurred to me that the universal deity is alive in our thoughts and emotions to shape our behavior. The infinite presence is right here with us and not a distant entity. If we see a twinkle that is distant to us, so far above us to be relevant to our state of living, then the attraction has deterred us away from the true source of life. In other words, it is possible to be attracted to the mesmerizing twinkle of cold entities who live in the darkness of death, unless we draw near to the warm light that fosters life. Those distant stars might be cruel dictators that live in the darkness of murderous intent, or might be those people around you that show no desire for your welfare. Those cold entities always twinkle with a message of bettering the world, or your day to day life, but inwardly they desolate the spiritual fruit. They are distant to universal tranquility as those focusing on them are left with turmoil and conflict. Their twinkle promises social cohesion but the reality is disrespect for life and social fragmentation. They do not draw near to the universal deity, and oppose those who do. On their own doings, they fill the Earth with pessimism. However, if we draw near to the life-giving source of warmth and light, then we will be filled with light, warmth, and life. The divine presence wants us to be aware of the warmth of the spiritual fruit in us to generate the blossoms of life from one person to the next. The infinite presence causes the growth of our inner garden to be fruitful through warmth and light. In that life-giving growth is peace, reverence for the sanctity of all life, a desire to draw near to the universal deity, and a warm positive energy within humanity

If the distant stars and the Earth's Sun could be described by their self-expression, then the clarity of the issue would be self-evident. For example, from the words and deeds of the Sun comes warmth to give life to everything and everyone on this planet. In contrast, coming from the words and deeds of the distant stars is nothing more than a twinkle to draw our attention to them and away from life on Earth. In that case, the identities of the Sun and distant stars are established, whereby one entity is known for life based on outer appearances, and the other entity is known for imparting life through warm light. Within our beliefs should be compassionate warmth, constructive awareness, and a love for life to shape our words and deeds. The warm light that flows through us to impart life is the identity we become known by. In contrast, beliefs that need to draw people's attention to them, within an atmosphere of emotional coldness, secretive darkness, and deadly intent, are distant to the welfare of humanity. That distant twinkle leaves despair, sadness, and fatality in the darkness of Earth. However, there is faith, joy, and

goodness as we draw near to the universal deity who gives to us spiritual warmth, awareness through the light of day, and life through fruitful blossoms and nourishing waters.

We can assess that the twinkling of a star and the Earth's Sun are the same in nature. The difference is that the Sun is near enough to generate warmth and life, but other stars are distant, cold, and indifferent to our life. The comparison of the Sun to the stars is an analogy of the difference in governing styles, or the difference between socially oriented people and anti-social people. The diagnosis is that we can be drawn to the infertile and distant stars with awe and wonder, or we can be more down to Earth with appreciation for the Sun's warm light that gives life. Through the life that the Sun provides we are able to star-gaze. In his light, we plan to revere the warmth of compassion and the light of spiritual awareness that gives life to harmonic living. We implement that plan by being receptive to soft, moist, and tender qualities that reveal we are born of compassion, with the light of the spiritual fruit, to impart the spirit of life to one another. We know our plan is successful when the warm life of love, peace, faith, and perseverance lights our way.

Jack Be Nimble

Jack be nimble,

Jack be quick,

Jack jump over the candle stick.

There are various aspects of a candlestick and during the time of "Jack's" jumping it was a major source of light and long lasting flame. The candlestick is a light in the darkness, it produces warmth, the wax can be hard or softened, the fire causes melting, it's a source of heat that can burn or ignite other larger fires, it represents longevity, and ironically the flame usurps the life of the candle while simultaneously allowing light and warmth to persist. In the 1800's, jumping candlesticks was a form of fortune telling and a sport. Good luck was said to be signaled by clearing a lit candle without extinguishing the flame. That seems reasonable because what luck is there by extinguishing the source of light and warmth? And how difficult could it be to tell fortune according to how we correspond to the various aspects of the candlestick? It's horrid to make sport of the candle stick. Imagine the consequences if Jack extinguished the light of the flame leaving us with no understanding, no burning love, and just hardness towards humanity.

Our inner life is similar to a candlestick. Let's say the wick represents our core values, those values determine our relationship to the flame/light, the wax represents the strength of our resistance or tolerance to basic human desires, and the flame represents primal urges that are constrained by the light shining on behaviors that could be constructive or destructive. From our inner life we have core values, specific attitudes towards human carnality, and a flame of light to temper primal urges in favor of more enduring civil behaviors. The core values are the spiritual fruit to allow the slow burning of basic human desires within our tolerance of fleshly comforts. We can say the wax represents patience, self-control, and perseverance in our tolerance of human indulgences. The wick represents love, goodwill, and kindness which are the core of all civil relationships. The flame represents understanding of partaking in the desires of human nature through the light of peace, meekness, and gentleness. The candlestick brings optimism, faith, joy, and goodness as we comfort humanity through the civility of spiritual fruitfulness. To play sport with that flame would be to mock our understanding of civil and primal indulgences of human nature to incite harsh and aggressive conflict. That "sport" would attempt to eliminate the wick of our core values that keeps us soft and tolerant towards human frailties inciting us with hatred, cruelty, and ill intentions towards "sinners." And making sport of the candlestick would attempt to eliminate the ability to soften the wax to incite out of control indulgences, impatience with being deprived of fleshly gratification. In essence, being a "Jack" that plays "games" with the light of the candlestick is to leave humanity in despair, sadness, and urges of evilness.

When it comes to the openness of our inner life, the wick of core values enable us to experience life in a way that allows spiritual fruitfulness in what we feel, think, and do. The flame is a light that shows us how to remain open and fruitful as we indulge in fleshly comforts and pleasures; constructive indulgence keeps us open but destructive indulgence closes and hardens us. The wax represents our ability to remain soft in our openness while enjoying life, or represents a dark, hardened, and corrupt inner life. In all this, the key to remaining open to pleasurable

comforts is to persevere with self-control and patience within the desires of fleshy fulfillment. We maintain a spiritually fruitful life because the candlestick of our inward being is lit. The "Jack's" of the world come along to play sport with the candlestick to jeopardize the light which affects our core values and turns us into a hardened person towards the human condition. In the hard, dark, and unfruitful soul exist out of control indulgences, impatient urges to gratify the flesh, and fatal consequences. In that event, the candlestick has been nullified.

Our core values, symbolized by the wick, enable us to regulate the activity of our inner life to keep us on a safe and secure course. The light of the flame enable us to understand how to enjoy human desires free of conflict with others and free of conflict with our inner self. The wax represents our ability to remain soft towards human short comings to maintain the spirit of tranquility from person to person. In this light, the candlestick represents the character of a meek and gentle spirit of peace to enable us to overcome impulses of violence, domestic disturbances, and chaotic instability. The "Jack's" of the world tempt the light of our core values to incite aggression, harshness, and conflict to cause an insecure and unsafe environment.

The wick of our core values enable the creation of soft and moist melt to maintain our tolerance, acceptance, intimacy, and belonging with one another. The light of the flame enable our understanding of human nature to enhance our melt with a soft and tender attitude towards social differences. The nature of the wax enables a compassionate restraint against intolerance, exclusion, sensual abuses, and superior attitudes by melting by the light of the flame. The candlestick of our soul is the essence the attitude of love, goodwill, and kindness by the light of understanding to make us flexible and compassionate as a member of humanity. The "Jack's" of the world will harass the light that causes melt to shut down the core values that espouse social justice.

There is a living deity of our soul that is the source of the light of our understanding, the one with the power to melt the hardness of primal ways, and establishes an all-encompassing presence of core values for humanity. To give reverence to the infinite divinity of our inner life is to respect each person as a member of humanity. In the presence of the universal deity, our core values are compatible with global humanity. The melting of our hardness is to bring humanity together through spiritual fruitfulness, peace, cohesion, and positive energy. The light of our understanding is to recognize humanity's existence relies on the divine presence that permeates human nature. The "Jack's" of this world want to extinguish the light that reveals the infinite deity to quell universal core values. They cause people to experience hardness and conflict in the world. In that event, there would be spiritual desolation, terror, intolerance, irreverence to the divine, and torrents of negative energy.

The wick of our core values gives life to the flame of our understanding. In that light, our understanding establishes our identity according to how we express the awareness of our beliefs, words, and behaviors. Will the light of our self-realization be enough to melt the hardness relating to fellow human beings? Will the flame of our understanding be enough to form a bond with universal core values? What we say and do should form an identity that is able to ignite a spark to light a fire as bright as the sun to form opinions, insight, and conversation relating to who we are within the scope of humanity. The "Jack's" of the world have an identity formed by their beliefs that aggressively oppose the light of the flame, while using influential power to strike against the lit candlestick, and rage like a fire to devour light, spiritual values, and

tolerance for human nature. The "Jack's" detest identities rooted in the self-expression of light, compassion, and humanitarian cohesion.

Mary had a Little Lamb

Mary had a little lamb

Its fleece was white as snow

And everywhere that Mary went

The lamb was sure to go.

It followed her to school one day

Which was against the rules

It made the children laugh and play

To see a lamb at school.

Like Mary, many of us has had pets and other cordial animals follow us wherever we go as we walk, drive our car, ride the bicycle, etc. We love our animals and they reciprocate affectionately. Because of this bond with animals and humans, many establishments post signs on their doors, "no pets allowed." Even then, there is a sense of playfulness and laughter to have such gentle and comforting creatures in our midst. Now, envision having the spirit of the pet in you, and everywhere you go you make people laugh with playfulness in the spirit, but some places have made it against their rules to have you there. How would you feel, and what type of culture is made that way? Adding to this, what would society be like if the schools banned joy, gentleness, and love from entering the learning process? Children would be graded corresponding to proper responses to laughter and playfulness, and teachers jobs would hinge on how well they kept the "lamb" out of the learning schedule.

From our inner life is where the spirit of laughter and playfulness originates. Fun and play consist of joy, gentleness, and love. Those spiritual qualities are a delight and something we should desire to follow us wherever we go. Who would want to engineer a culture of people who establish rules against being spiritually focused? The schools would implement anti-spiritual sentiments into their curriculum. The children would be taught to hate and have cruel intentions towards kindness, goodwill, and love. They would have to demonstrate their proficiency in utilizing techniques of aggression, harshness, and conflict to ban a meek and gentle spirit from graduating. Especially, the children would have knowledge on how to use despair, pessimism, and evilness to bar the attitude of faith, joy, and goodness from receiving a diploma. The teachers would exhibit an attitude of impatience towards children who showed patience to a joyful and playful spirit. In addition, the teachers would demonstrate various degrees of out of control responses toward students who shared self-control towards the "lamb." Furthermore, the instructors would have a purpose to put an end to the students' attitude of persevering in laughter and playfulness. In essence, through their position of authority and disciplinary tools, the teachers would bully and intimidate the children to brush them away from the "lamb."

We have to be open to the idea of owning a "lamb" of our inner life, and to allow the soft and tender qualities to be with us everywhere we go. That allows various fruitful qualities to blossom in us to give inspiration, insight, and creativity through joy, gentleness, and love. What would happen if creativity through the "lamb" was against the rules? Even more tragic is the thought that schools from kindergarten to graduation would not allow individual ideas that brings laughter and playfulness through inventions and interpretation of the subject taught. In other words, if students had inspirations or interpretations that made learning fun and playful then it would be answered with discipline, not praise. The teachers would be impatient with such inspiration, show a degree of out of control behavior to intimidate the student, and would attempt to end that spiritually fruitful learning. The "as seen on TV" products that are so fun and useful would become less and less available. Many parents are already concerned about the nature of video games not being "lamb-like," and not anywhere near to being child-like. In this light, let us be patient with children in the same way we are patient with our beloved animals that seem to follow us where they are not allowed. Let's allow self-control to live in us when children seem so full of negative and abnormally serious emotions. Especially, let's persevere in the qualities of joy, gentleness, and love when teaching children the lessons they need to learn in life.

Within the spirit of gentleness, joy, and love comes an environment that is safe and secure. Where there is laughter and play, dangerous and life threatening occurrences disappear. Comfort would be brought to us if the "lamb" followed us everywhere we went. To be more precise, how reassuring to have the qualities of the lamb living in us wherever we go. To think that bringing the "lamb" with us is against the rules should be alarming. Without joy, gentleness, and love we know without a doubt the physical violence, abuses in the home, and chaotic disturbances that would infest our communities. How horrible to think that schools would not allow the spirit of the "lamb" to be part of the curriculum. Students would not be able to thinking terms of creating a fun and playful environment. The children would be guided away from thoughts that regulate devious and malicious impulses. In addition, the students would not be in tune to the qualities that stabilize their environment. Because the teachers cannot allow the laughter and playfulness that the lamb brings, they would be harsh, aggressive, and confrontational towards students who espouse the values of a spiritual mind. In this light, let's be nurturing to the fun and play that the lamb brings. We can do that by being a meek and gentle person of peace towards children, and not trying to beat their chaotic attitude down with physical dominance. A safe and secure environment transpires when we allow the laughter and playfulness of the lamb to interrupt the cycle of harm, abuse, and instability.

Animals have a way of bringing people together in socially beneficial ways, and are often used as therapy in various nursing settings. This is the same as Mary's lamb that is able to bring about laughter and play, which is socially therapeutic. If each one of us had joy, gentleness, and love going with us everywhere we went then our neighborhoods would be full of laughter and play. In contrast, thinking about a school that has rules against laughter and play would certainly have a curriculum that is detrimental to harmony in the community. Rules against gentleness, joy, and love are detrimental to humanity. That educational process would produce graduates who would be harsh, pessimistic, and hateful to the therapeutic spirit within society. Negative attitudes would manifest in the community due to intolerance of the "lamb." Social harmony would be tore apart by abuses to sensual intimacy because fun-loving sentiments would be frowned upon. Then there would be the exclusion of those who laugh and play which further fragments harmonious living. In essence, hatred, cruelty, and ill-intentions would be on the prowl like a

wolf seeking to devour the lamb of a joyful, gentle, and loving spirit. In this light, we need to let our spirit convey some compassion in our daily encounters with various people, even though we know they are hostile to social qualities. This keeps us socially oriented, even though some people think otherwise. Especially with students and children we should share love even though they are hateful, to share kindness even though they are cruel, and to share goodwill even though they are ill-intended. We allow the "lamb" to follow us wherever we go for the purpose of making our social experiences a little more cohesive through tolerance, sensual intimacy, belonging, and acceptance.

For the "lamb" to follow us everywhere we go would require that we welcome the divine work transpiring in us wherever we go. That divine work is of the universal deity and is the "5th Element" of this world. For example, water, earth, fire, and ice are four elements, and the supernatural presence in the world is the 5th Element. (That is information we'll probably never learn in school.) The divinity of the soul creates lamb-like qualities in us when we reverently recognize its' presence. The spirit of laughter and play comes from a spiritually fruitful soul, and that comes through knowledge of the divine work happening in us. We know of the deity working in us from an awareness of what we feel from our inward existence. From the deity working in us we learn the importance of inner peace to enable us to laugh and play with those around us. We also learn the importance of the sanctity of life while relating to every human being. Especially, we learn how the supreme-being lives in us to create the "lamb" of our soul. The joy, gentleness, love, laughter, and play is the source of optimism within humanity, and these things are worth learning about. If there are rules against the "lamb" entering school, then the divine teacher of our inner life is being terminated by the ideologies of physically minded teachers. In other words, the focus would be more on the fleshy and carnal aspects of human needs and much less focused on the spiritual inner life. The love for the spiritual teachings that come from within would be utterly desolated in preference to relying solely on earthly masters. The inner peace of our soul would be rejected to find peace with the school curriculum. Tragically, the feeling of respect for life would be rejected in exchange for the life given to us through the worldly curriculum. By rejecting the "lamb," which is born of the living deity of our soul, we breed contempt for the "5th Element." Without the lamb of joy, gentleness, and love in our learning we incite negativity through pessimism, harshness, and hatred.

A lamb that inspires laughter and play is a lamb that brings enough warmth to inspire spiritual growth. To have that lamb of a gentle, joyful, and loving nature in us would identify us as someone who would want to inspire spiritual growth. To match that identity, our self-expression in what we say and do would be full of optimism to encourage the life of the lamb in others. That internal learning process through love, joy, and gentleness would enable us to self-actualize as spiritual and positively charged people. Imagine the type of students graduating from a school where self-expression through the "lamb" was against the rules! This would be a culture of people who does not identify with the spirit of laughter and play, and would bring with them no warmth for spiritual growth. Their ability to self-actualize as producers of a grand new world order would fall short in the mire of pessimism, hate, and harshness. The teachers in a school that banned the knowledge of the "lamb" would utilize despair against the spirit of faith, use sadness against the spirit of joy, and implement evilness to diminish the spirit of goodness. This would be a generation of extreme austerity relating to the optimism towards the "5th Element, and would be an age of prohibition against identities growing in the "lamb." In this event, we should always convey faith for the divine potential in every living creature. We should exhibit joy with every

success that develops in the life of others, and to transfer the spirit of goodness upon those we encounter from day to day.

We can assess that the spirit of the lamb enables laughter and playfulness through a gentle spirit of love and joy. The diagnosis is that rules against bringing the lamb to school would turn our society into a spiritually austere place. That would be a society filled with harsh, pessimistic, and hateful ways to lamb-like attitudes. Even so, we plan to allow the lamb-like qualities of the spiritual fruit to live and grow in us. We implement that plan through soft, moist, and tender attitudes that we have through the knowledge of the divine goodness working in us. We know we are successful when our day to day learning comes through love faith, joy and perseverance.

Georgie Porgie

Georgie Porgie pudding and pie

Kissed the girls and made them cry

When the boys came out to play

Georgie Porgie ran away.

Pudding and pie is really a pleasant dessert and comforting kisses are also a pleasant experience; but to confuse the comfort we have of one another for a meal, dessert, or appetizer is quite anti-social. When there is mutual affection there is no need to run away or to cry, but imposing kisses on someone who rejects those approaches causes trauma and is reason for the perpetrator to run. We should be thankful for those who protect affectionate responses from unwanted sexual aggression.

Something is going terribly awry within a person when they begin to partake of the affections of others the same as what they would indulge in pudding or a piece of pie. Within themselves they do not recognize sensual feelings in a way that would bring positive feelings within the soul of those whom affections are imposed on. They harden the attitude of sensual intimacy as they cause a need for protective forces to guard the comfort of one another's warm touches. Instead of inspiring love they incite hate, instead of goodwill they are full of ill-intent, and instead of kindness they are cruel to affectionate feelings. Where there should be meekness, gentleness, and peace in our intimacy the perpetrators incite aggression, conflict, and harsh responses to their sexual molestations. The "Georgie Porgies" of the world leave despair, sadness, and evilness when people should be joyful, full of goodness, and filled with faith in the anticipation of greeting one another with a kiss and a hug. In response, we should persevere in the comfort of our sensual intimacy, have self-control when confronted by those molesters, and to be patient for justice as fruitful blossoms continue in the sensually pure. The worst thing is to allow inner feelings of out-of-control responses to manifest because this could lead to fatal consequences which stems from impatience for vengeance. Our inner life will heal through fruitful attitudes, but prosecution of sexual offenders has no statute of limitations.

It's healthy for us to be open to the sensual intimacy coming through spiritual qualities because pleasant feelings fill us with inner reserves to allow many comforting blossoms. Those pleasant feelings permeate our brain, emotions, and even physical functions to keep our persona healthy in our view of sensual interactions with one another. To be a "Georgie Porgie" is to be a person whose intent is to close intimate doors to dwindle our sensual reserves and leave us empty of sensual pleasure. In fact, "Georgie Porgie" is calloused and closed to sexual purity with no fruitful regard for affectionate interaction with others. They view sensually attractive people as a snack to be eaten when the hunger manifest. Sexual predators are not capable of persevering because they have no patience or self-control when it comes to passion, comfort, and pleasure of a spiritual kind. In that light, we will persevere as time progresses because we sense that through patience and self-control we will be fruitful in our openness to affection.

The brain of "Georgie Porgie" associates sexual cravings with foods for the body and relates pudding and pie to hugs and kisses. They have no regulation of their behavior in approach to sensual attractiveness and that is the cause of conflict and unstable social consequences. It may cause the "boys" to come seeking to do bodily harm because this molestation would disrupt family life and incite chaos wherever the perpetrators exist. Aggressive, harsh, and violent consequences would be the world "Georgie Porgie" is subject to, or some type of social deviance in walls of pretensions. For those of us who allow our minds to think with a meek and gentle attitude of peace our sensual intimacy brings us pleasure with one another to quell negative and forceful impositions to bring tranquility in community living.

There is no better feeling than to be saturated with pools of sensual pleasure that trickles into us from a spiritual source and flows through us like an eternal river. Somehow we have pleasurable relations with one another with perfect strangers and among people from all parts of the world even from six feet apart, but we feel so comfortably together. The spirit of love, goodwill, and kindness lives in that moisture. "Georgie Porgie", however, is a dry person inwardly who opposes the trickling in of sensual moisture and has less than a small creek attempting to flow. He thinks more of eating than of drinking, but his pudding and pie is the moisture of your sexual attractiveness. "Georgie Porgie" is a calloused individual who will impose affections on you because of the hatred and cruel intent existing for the loving kindness of community harmony.

In reality, to molest the soft moistness of interpersonal relationships is to molest the infinite intelligence, power, and presence of the universal deity. That's because the universal deity is the source of that tenderness which enables us to connect spiritually in our sensuality and to connect fruitfully in our physical hugs and kisses. When we really value the infinite worth of each individual then there is mutual respect in our sensual relationship with one another. Affection arising from the divine source of our inner life enables mutual comfort and smiles to testify of our love for each other. A disregard for that goodness would cause disparagement as the perpetrator impose their sexual desires on an unwilling person. The perpetrator would have to run and hide from a civil community.

Who really wants to be known as a person who harasses the soft moistness of sensual intimacy? In a civil society where communities are built on qualities of love, the "Georgie Porgie's" would always be on the run and hiding due to a trail of despair, sadness, and evilness that they taint society with. The "Georgie Progies" will harness aggression, have self-confidence in the use or abuse of others, and adventurously takes risks in the pursuit of sensual quests. The words and deeds of the perpetrator would be faithless about relationships, indifferent to the attitude of joy relating to harmony, and convey a demeanor that goodness is not important. In their hiding they espouse optimism for eating while downplaying social values, pudding and pie becomes their love affair. True joy with faith and goodness flows through the spirit of our sensual intimacy in the process of being affectionate in a mutually beneficial way. In that event our identity becomes known as a loving and compassionate person of goodwill.

Wee Willie Winkie

Wee Willie Winkie runs through the town

Upstairs and downstairs in his nightgown

Tapping at the windows and crying through the locks

Are all the children in their beds, it's past eight o'clock

Imagine reading headlines in today's newspaper that reads, "Man In Pajamas Knocks On Windows Seeking Information On Children!" Schools would be on lockdown even as parents would be advised to keep their children inside until the perpetrator was apprehended. This testifies to the importance of children in shaping our communities for the present while focusing on the future. Guarding the welfare of children includes every area of living. Those areas exist of their health, their safety, their social interactions, their relationship to God, and their ways of self-expression. Spiritual enlightenment comes to us when we consider children to be instrumental in shaping the attitude within ourselves as well as shaping the character of tomorrow's society. We desire to guard the welfare of our inner life to guide us in guarding the welfare of children.

Childlike qualities of our inner life enable us to relate to children in an appropriate way. Peeping through the window of our soul is what some people do to determine if those childlike qualities are in bed. Perpetrators who do harm to children have intentions of doing harm to you inwardly as well as doing harm to society. Here is an analogy; handling eggs require that we have a gentle approach to avoid fracturing the egg, but handling a steel shot-put with physical strength enable us to throw it far without damage. The quality of our inner life needs to exhibit gentleness when handling an egg, but our inner life can exhibit physical strength when throwing a shot-put. Likewise, when handling children our soul needs to be full with a gentle spirit, but aggressive physical strength towards children is abusive. In this light, we see perpetrators as being hostile to parents, hostile to childlike qualities, abusive to children, and hostile to the future of society. Abusers of children run through the same town they intend to destroy. They go upstairs and downstairs of homes as well as tapping on windows as they cry through the locks wanting to know if the children are in bed. When childlike qualities are in bed, that is to suggest the spirit of joy, gentleness, kindness, and self-control are thin within thoughts, emotions, and physical reactions. Society becomes destitute with sadness, harshness, cruelty, and out of control behavior because perpetrators not only terrorize the children but also steals childlike qualities. Children thrive by the nurturing coming from the spirit of goodness, meekness, kindness, and patience. Perpetrators who terrorize children and childlike qualities intend to fill the inner life of citizens with evilness, aggression, cruelty, and impatience. Child abusers spread conflict from house to house to defeat the blossoms of the spiritual fruit. They steal away the playfulness of being neighborly that is usually found in childlike qualities. Raising children always begin within the womb through love, peace, faith, and perseverance to carry a child successfully for 9 months. Who would ever envision a pregnant mother full of hatred, despair, violence, and with fatal intent towards the sanctity of life? Even so, those who intend to put childlike qualities to bed will terrorize children directly to incite behaviors that are horrifying to the general population. Their

abusers represent tyranny at its worst as they attempt to abort the future of the communities in which they operate.

How would it make you feel to know that a person was running through town, entering homes and going upstairs and downstairs, tapping on windows, and crying through the locks with the single purpose of determining if children are in bed. Experiences like that are unsettling, which leads to locking doors while keeping the children out of sight. Childlike qualities diminish very quickly in circumstances like that. We begin to consider options to keep children safe as well as preserving the fruitful structure of society. Preserving children, childlike qualities, and the future of neighborhoods depend on the survival of spiritual fruit of our inner life. Childlike qualities exist in the spirit to grant mental comfort, emotional peace, and reasonable physical responses. Desolation of the childlike spirit results in anguish of thought processes, feeling turmoil, and reacting with physical aggression. Possessing or lacking a childlike spirit determine how we relate to children which determines the character of future generations. Without a childlike spirit we become impatient with children, which leads to out of control physical aggression which in turn has fatal consequences. We become firm with the children for their protection but to be too extreme defeats the purpose. Those who terrorize children and childlike qualities want to see that type of unfruitful attitude in society. To preserve the spirit of the child within ourselves, to preserve the playful spirit of the children, and to preserve the future of our community depends on retaining inner fruitfulness. In that fruitfulness, we discover patience, self-control, and perseverance to keep the childlike qualities alive within us and to appropriately communicate to children during troubling times. Patience with the free spirit playfulness of children enable us to maintain comfort in the relationship when predators abound. Basically, that is what nursery rhymes do--- they provide comfort that mixes with playfulness when all around is tyranny. Self-control keeps us from losing that pleasant comfort of childlike qualities within the relationship with the child. Something as simple as singing a nursery rhyme to children keeps the seriousness of troubling situations in mind with a sense of peace. The spirit of perseverance enables us to continue in childlike qualities to keep a wholesome relationship alive with children. Nursery rhymes have been written, sung, and played as games for a very, very, long time even though the lyrics themselves speak of the deeds of tyrants. In this light, we comprehend how we are able to keep childlike qualities alive within us for the benefit of children and future generations.

Predators abusing childlike qualities want you to believe that aggressive violence is how to protect your children. Before that happens they devise a way to disturb the peace you might be feeling inwardly. The target is your children simultaneously with targeting the childlike spirit of your inner life. They want to change a meek attitude into aggression as gentleness transforms into a harsh demeanor. As they run all through town with their devious plan they incite mistrust along with betrayal to cause conflict from neighbor to neighbor. Violence occurs central to children about who is best suited to care for the child as parents, school officials, acquaintances, etc., loose the spirit of the child within them. Homes are full of domestic disturbances because of the loss of a meek and gentle spirit of peace where the children lose the ability to feel safe within their playful spirit. As insecurities manifest amidst the chaotic environment there are those looking through the window of the soul wanting to know if the children are in bed. Those who cry through the locked doors intend to intimidate childlike qualities. The predators prey on your fear to make you feel it's necessary to use physical aggression to protect what you have. Those who violate childlike qualities have no regard for the spirit of children even as they have no regard for future generations. God's reward of peace, meekness, and gentleness are rejected by

the predators in favor of force through violence, harsh ways, and aggression. Even so, we know that a safe and secure environment develops because we value tranquility from house to house and through the town. Tranquility develops through childlike qualities that are gentle, meek, and peaceable.

Predators harden the softness of childlike qualities to fragment social interaction. Immediate signs of fragmentation include community-wide lockdowns as well as alerts to keep us on guard. Perpetrators run through town preying on children as well as childlike qualities to keep you from the community activity you would have engaged in. Manipulating citizens to withdraw from social activities is not enough for them. They run upstairs and downstairs within homes to further eliminate the social qualities found in a childlike spirit. Home life becomes dysfunctional because a loving kind spirit of goodwill diminishes as children and childlike qualities come under attack. Adding to the assault on a sociable attitude, the predators will tap and peer through the windows crying through the locked doors, wanting to know if the children are in bed. The perpetrators are like powder in water as they turn soft moist tenderness into heartless callousness. Putting childlike qualities to bed delivers intolerance, social exclusion, hatred, cruelty, ill intentions, sexual abuse, and various other antisocial attitudes. However, childlike qualities possess the spirit of love, kindness, and goodwill, which are only found in the presence of God. Spiritual fruit lovingly embrace children, even enables the ability to rediscover childlike qualities, to enhance social fellowship fostering community welfare. A new breath of life comes within the playful spirit of children, manifesting through childlike qualities, plus fosters a constructive community for generations to come. Tolerance of differences through a childlike spirit enables us to experience intimacy with one another through well-meaning wholesome qualities. Inclusion of others into a joyful, playful, loving place of belonging is what is given to us when we are reverent to the soft tenderness of the soul. When we love children we also are kind to childlike qualities which enable the manifestation of goodwill for the future.

Predators want you to think that trusting in God is not a solution. Abusers of childlike qualities seek to focus attention on their authority while simultaneously causing the rejection of the power of God. Predators run through communities, putting themselves in the spotlight, to show how destructive they can be to children, childlike qualities, and to the future of society. They delight in desolating the fruitful spirit of joy, gentleness, and love that are the essence of playfulness that are found in constructive adults and children. God's children are their enemies as they purpose to make themselves supreme rulers through intimidation and fear. They have no sense of worth for the values of others except for their own desire to be masters of the human animal. Homes are plagued with people running upstairs and downstairs creating conflict with childlike qualities while putting children at risk due to their "we don't play attitude." God's peaceful tranquility is opposed simultaneously with hostility to the spirit of the child. Predators harden the soft tenderness of inner life, relating to what we refer to as innocence, to incite contempt of life today towards future generations. They tap on the hard glass windows, while crying through the hard locked doors, having the gall to ask if the children are in bed. Predators who abuse childlike qualities need to know that God is not being honored above their predatory authority. All through town and all through the house there are elements peering in the window of the soul with intent to spread negativity towards the childlike spirit. Even so, God gives us the spirit of joy, meekness, perseverance, and love to give life to the spirit of the child. The spirit of the child lives in us through the blossoms of the spiritual fruit. Childlike qualities enable us to come together at county fairs, sports arenas, firework celebrations, concerts, theater productions, and

every other community event. We value the worth of others, rooted in God, to enable appreciation of one another during times of gatherings. In those civil gatherings exist God's peace. By the spirit of the child, there is a tenderness for the sanctity of life as we gather together to enjoy playtime at "recess." God is the source of life. Reverence for God in us will bring about reverence for childlike qualities, children, and the welfare of future generations. God is eternal even as the eternal spirit lives within us. To speak of the faith, dependence, joy, goodness, and optimism of children would require another two or three essays. Positive energy is rooted in God, which in turn creates a childlike spirit within those who know the value of a playful spirit.

Stalkers of childlike qualities want you to believe that optimistic self-expression is not the solution to protecting your children. They want you to identify with what they say plus what they do. Self-expression of the predators includes behavior that runs through town disturbing the spirit of the child. The action of their behavior goes upstairs and downstairs in the home to put to bed the child within. Plus they tap on windows of inner life to discourage you from entering into tender qualities. The expression of their words is as one hollering or crying through locked doors inquisitive as to whether the children are in bed. Predators abusing childlike qualities intend to incite despair, evil feelings, and pessimism about the playful spirit that come through optimism, hope, joy, goodness, or faith. They want to develop behaviors plus words to identify with their unfruitful purpose. Perpetrators harming the spirit of the child envision a future that is ruled by physical force, diminishing childlike qualities, and robbing children of a playful experience. Gloom plus despair with physical agony are hurled at those who refuse to identify with their purpose by refusing to say and do according to predatory beliefs. God frowns upon those who abuse the fruit of the spirit as the eternal spirit is withdrawn within the negativity of predatory practices. God is within the spirit of joy, goodness, and faith because God's eternal spirit propels us positively into the future to enhance the children and our selves through a childlike spirit. Identifying with the goodness that lives within our soul enables our words and actions to be beneficial to the future community plus edifying to those in the home.

We assess that retention of childlike qualities within the spirit enables the preservation of children as well as preserves the future of communities. Childlike qualities come from being a child of God because God rewards us with the spiritual fruit. Spiritual fruit consist of such qualities as joy, gentleness, peace, and love which produces a spirit of playfulness. The diagnosis is that the loss of a childlike spirit results in a character that is abusive to children, as well as destructive to future generations. If we are not children of the spirit of God then we are left with sadness, harsh attitudes, violence, and hatred. Unfruitful attitudes are the purpose of those who perpetrate harm to childlike qualities. Even so, we plan to continue in the spirit of childlike qualities for the purpose of relating fruitfully to children to inspire a constructive future. We implement that plan from living from the soft and moist tenderness of the soul that gives life to the spirit of nursery rhymes to see us through turbulent days. Nursery rhymes are just one example of creative ways to communicate to children when times are horrific. We know we are successful implementing the plan when God's reward of the fruit of the spirit lives through us by peace, faith, perseverance, and love. We know we are children of God when we value the supreme worth of a childlike spirit.

There was a Crooked Man

There was a crooked man

He walked a crooked mile

He found a crooked sixpence

Upon a crooked stile

He bought a crooked cat

Which caught a crooked mouse

And they all lived together in a little crooked house

There is a saying that when the inner life is full of darkness then everything else that is done is also full of darkness. This nursery rhyme, "There was a Crooked Man," reinforces that concept. Everywhere the wicked man went was crooked, the money he took was crooked from a crooked fence, he bought a crooked pet that caught a crooked mouse, and they all lived in a crooked house. This all makes perfect sense when you think of the motivation behind the behaviors of those with a dark inner life. A crooked person will not be walking in the direction of a law enforcement complex because they intend to walk in areas where their wickedness will be concealed. Crooked people usually discover their money on a crooked wall that separates law abiding citizens from those of lawless activity. Subsequently, the money they gain from the crooked wall is also from crooked activity. Even owning a crooked pet is common because we see this basically every day. This is the idea that some dogs bark only at people in uniforms which represent a civil community. If loving and kind people of the straight side of life attempt to pet the dog then it results in being bitten.. Furthermore, a crooked mouse represents those people who steal from those who are crooked but suffer the consequences of being bitten by crooked pets. Moreover, people who live in darkness are not looking to live in a neighborhood that is full of light, goodness, and law-abiding behavior. In essence, the crooked person and all their crooked associates live together in a crooked house within a dark environment. Having an inner life that is full of darkness with crooked activity adversely impacts health, safety, social belonging, a relationship with the universal deity, and the expression of identity. An inner life full of fruitfulness and Light changes the direction of everything we do from day to day.

The decisions we make always originate within ourselves before becoming something tangible in our day-to-day life. For example, before we buy a gift for somebody we have various thought processes, we have various emotional feelings about the person, and then that gift becomes a reality in someone's life. In other words, the places we go of our inner life determine the character we become beyond everyday situations. If our inner life is totally corrupt or crooked then the thoughts and feelings we have will lead us to walk in places that identify and associate with those unfruitful desires. By walking in those unfruitful paths, we build walls that keep fruitful individuals from entering our life and have crooked money by defrauding those we build walls against. In association with those walls, crooked individuals have it within themselves to guard their wicked activities with vicious animals. If anyone attempts to cross them they are

prepared to use violent force. The house they share together is full of hatred, faithlessness, violence, and fatal consequences. The thoughts, emotions, and behaviors that flow from their decisions are covered with cruelty, ill intent, harshness, aggression, pessimism, evilness, impatience, and overall out of control reactions. With that being said, we can comprehend how essential it is to have an inner life that is open to love, peace, faith, and perseverance. When those qualities possess us our thoughts and emotions will manifest in a way that benefit ourselves and our fellow human beings. Whatever miles we decide to walk, we will bring the spirit of goodwill, kindness, gentleness, meekness, self-control, patience, joy, and goodness. The money we have is not from building walls against a civil people, and the pets we have are accustomed to cuddling and affection. The responses towards people who steal from us is not met with violence but through a civil process. We share our house with people whose inner life are full of fruitful, faithful, and civil intentions towards one another. When our inward life is full of light then our spirit permeates with constructive intentions.

What we are open to inwardly or what we are closed to inwardly determines whether we have a healthy or unhealthy life. When we close ourselves to spiritual fruitfulness then we are among those of an unfruitful rhythm and purpose. When we are intent on closing out the pleasantness of an honest Spirit than everywhere we walk we are in the process of closing out that comforting demeanor. In the process of closing out fruitful attitudes we build walls against people of fruitful purpose as we garnish money from them by dishonest means. The mind, emotions, and behaviors of a spiritually crooked person is very unhealthy for their own welfare and the welfare of others. In fact, even in the owning of a pet they do not allow the comfort of petting, cuddling, and overall affection with their animals. The only sentiments allowed from their pets are raw animal instincts for the purpose of keeping the spiritually fruitful world shut out. In essence, they and their pets and those who live in the house with them are crooked in their efforts to deny the comfort, pleasure, and overall enjoyment of a fruitful rhythm and purpose. In contrast, as we open ourselves to spiritually fruitful intentions then our mind, emotions, and behaviors are focused on bringing comfort and pleasure to one another. Everywhere we go and the money we have is within the context of tearing down walls and opening one another to fruitful interactions. We desire all the pleasure and comfort that comes with showing affection to our pets and to respond in a spiritually fruitful way towards those who have intentions of defrauding the goodness in this world. We desire a house that is full with the blossoms of the spirits fruit. As we encounter those whose motivation is to close the inner being to fruitful attitudes then we have it with us to live by the spirit of self-control, patience, and to persevere. We have self-control to counter the ugly responses that might come by having our pleasant feelings slammed in a door. With self-control, we have patience with those whose only purpose is to make the comfort in life difficult. In addition, we persevere in the openness within the spiritual fruit when some want to make the closing of your inner life terminal.

The functions by which we regulate our inner attitude determine whether we have a safe and secure life or a chaotic one. If we refuse to let fruitful qualities regulate our inner life then we align ourselves with those who create turmoil for others. What would our life be like if there were no functions to regulate the crooked ways that lives within us? This nursery rhyme summarizes the answer to that very well. The places we go would be filled with crooked intent to incite chaotic circumstances in the lives of others as well as causing self to live in turmoil on the inside. Because of the upheaval a crooked person intends to cause, the money they have is taken from the walls they build with the purpose of causing more friction. People who do not have a

fruitful way to regulate their inner life are set on social anarchy. Even as they relate to animals they intend to disturb the ability for animals to show a serene or tranquil Spirit towards other life around them. Because they cannot regulate peace within themselves they want to create a vicious jungle in the environment they dwell. The only response they know towards people who attempt to defraud them is harsh and aggressive violence. The rules of the house they dwell in center around physical violence, no shelter from threats of force, and instability in relations from day to day. Even so, as we allow the fruit of peace, meekness, and gentleness to be the functions that regulate our inner life, we have the stuff to build a safe and secure environment. That's because everywhere we go it is within us to sustain a peaceful and tranquil environment. That also suggests that it is not in us to accept money from anarchy because we regulate that out of our life through a desire for stability. We do not build walls to initiate friction but we use a meek and gentle Spirit to dissolve walls to bring cohesion. In the spirit of a safe and secure environment, we delight in the demeanor of animals that sing a song, love to be playful, and show signs of serenity. When other people aggress on us the initial response is not to meet violence with violence but to call nine-one-one and to secure a place of safety where ever we can. The house we build is to occupy the residents of peace not violence, to invite the residents of gentleness not harshness, and to welcome the residents of meekness not aggression. The environment we live in is a safe and secure environment because the substance of inner life is regulated with a meek and gentle spirit of peace.

Our relationship to the tender softness of the soul, which is found in the moisture of our inner life, determines whether we are a calloused individual or a compassionate one. If we reject the qualities that enhances our social graces then we align ourselves with associates that have antisocial intent. We build our social network according to the thoughts we have towards various people, what we feel about others, and the way we behave in specific group settings. A crooked person is not looking to establish affectionate relationships with others, rather they are seeking ways to manipulate your softness to their advantage. Wherever this person goes within a social network they are seeking to team up with people who benefit their usury. They build walls to keep people out of their crooked life who do not benefit them. The walls built are made by being hateful, cruel, and conveying ill intentions towards those who repel crookedness through a sense of social responsibility. They show no loving attention to their pets and reject the affectionate loyalty of those animals. If anyone attempts to deny their crooked solicitation then they stir up intolerance, exclusion of those people, hatred, and become abusive to fruitful intimacy. The house of the crooked person is full of social corruption because the rooms are filled with hatred and there is no room for love. From head to toe there is cruelty with not enough room for kindness. In every room of the house exist ill intent with very little space for goodwill towards social graces. In contrast, an individual whose inner life is full of civil desires for soft and tender attitudes will be full of the spirit of love, kindness, and goodwill. Wherever they go their intent is to develop a loving place of belonging for those they interact with. The money they make is from tearing down walls by opening doors to tolerance, acceptance, civil belonging, and sensual intimacy. Those civil people would refuse to accept money that violated a constructive social atmosphere. There is mutual affection with animals as they evenly receive and distribute tenderness. Every room of these socially minded people are full of charity, kindness, goodwill, compassion, and love. In this light, it's very easy to comprehend how the substance of our inner life results in the social network that we find ourselves in.

The attitude we have about the living deity occupying the human body determines whether we walk in the path of humanitarian focus or become inhumane towards others. The crooked person lives by the intent to put a kink in the relationship we have with the universal goodness of the soul. They recognize the signs of that divine presence by the spiritual qualities of tranquility, tenderness, respect for the supernatural realm, and positive energy. When a crooked person recognizes those signs, they have a purpose to put a kink in those fruitful manifestations. Within their crooked purpose it's obvious that they feel no sense of worth for the lives of others because they attempt to deny others of a divine experience. Everywhere they go they impede or put a kink into the ability of others to be motivated by the living Divinity of life. Those kinks build walls that prohibit the ability to generate money through the goodness our inner life. In other words, they build walls to goodness and then defraud their victims as a means of obtaining their crooked financial gain. Even if their pets show signs of the Divine Spirit then they will make a crooked effort to put a kink into those sentiments. Even the same breed of animal can have an affectionate Spirit or be a vicious animal, depending upon their access to fruitful manifestations. Even for those who show a lack of a relationship with the Universal Deity, the crooked person responds with unfruitful intentions towards those who defraud them. Because a crooked person attempts to put a kink in Divine qualities, their whole house is filled with sentiments that oppose anything that hints at something Divine that transcends nature. They are desolate of spiritual fruit, full of friction, their inner life is dry and calloused, they have no respect for belief in a power that transcends the ordinary, and they embrace negative energy. In contrast, a person who welcomes the goodness of inner life is full of spiritual fruit, a serene spirit, a soft tenderness, a respect for belief in an infinite being, and they embrace the optimism of positive energy. Everywhere they go they bring with them a spirit that permeates with praise and thanksgiving for the Divine realm of their inner life. The money they have funnels into the openness of a relationship with the divinity of the soul as they espouse tearing down walls that leads into the presence of that Divine goodness. Even though they might own the same breed of pet as a crooked person, their pet is full of a spirit that desires affection, love, and compassion. In a sense, because they welcome the universal deity their whole house is filled with spiritual fruit, tranquility, tenderness, a belief in a presence beyond nature, and flows with positive energy.

How we choose to self-actualize and identify ourselves depends on the substance that fills our soul. I'm sure most of us know the familiar saying that from the storehouse of our inner life flows the sentiments that determines the image of who we are by what we say and do. In this light, we know a crooked person according to their self-expression and also according to how they relate to the optimistic self-expression of others. Everywhere the crooked person walks they express a despairing an evil attitude that spreads negativity from place to place. They build walls to the faith, joy, and goodness of those who identify their financial resources with the positive energy of society. Their purpose is to make you feel hopeless and sad about financial opportunities other than your identifying with their financial schemes. In other words, the crooked person will fill you with much pessimism until you give them what they are looking for. The crooked person does not associate with those who attempt to self-actualized through optimism that comes through spiritual fruit, instead, they demean that fruitful self-expression. For example, you might identify with cuddly and affectionate animals but the crooked person will respond with pessimism to make you despair over your desire to self-actualize with the ownership of that pet. Even then, those same crooked people will transfer a very hostile persona if you express any type of negativity or hopelessness towards them. The reputation by which their house becomes known by is a single entity filled with negativity and despair over future occurrences. In contrast, a

person who desires to identify with fruitful qualities will express themselves with optimism in what they say and do. Wherever this wholesome identity goes they share the spirit of hope, optimism, faith, joy, and goodness. They want people to expect a better future for themselves through fruitful self-actualization. The money that they have comes from identifying with openness, while rejecting walls, which enables people to experience happiness when engaging in financial transactions. The fruitful identity does not make money by making other people feel doom and agony if they refuse to contribute to their financial purpose. Likewise, the self-expression of an optimistic person will use pets for healing, companions, and other charitable causes to benefit others. When others attempt to disparage the identity of optimistic people they respond, not with predictions of doom and calamity, but with hope that goodness prevails through time. They self-actualized with a house full of faith with little room for despair, their house is full of joy with a minimal amount of sadness, and the rooms in their home is filled with goodness with very tiny amount of evil inclination.

We can assess that through the spiritual fruit living in us the manifestation in what we do will have a positive rhythm and purpose. The diagnosis is that if we close out the goodness from living in us then everything else we do will be full of malicious behavior. In this light, we plan to allow our thoughts and emotions to be filled with substance that propels positive behavior. We implement this plan by interrupting negative sentiments with soft, tender, and moist attitudes from which pleasant social sentiments manifest. We know we are successful implementing the plan when our inner life is full of the spiritual fruit of love, peace, faith, and perseverance.

Pop Goes the Weasel

Half a pound of tuppenny rice

Half a pound of treacle

Thats the way the money goes

Pop goes the weasel

Up and down the city road

In and out of the Eagle

Thats the way the money goes

Pop goes the weasel

Have you ever had those days, or that life, when the work you do pops all the fruitful intentions out of you. You work and work and work just to have enough money for groceries but living without appreciation for what you do. Then when you finally get home there's a monkey on hour dining table and from being at the end of the yarn you act out with hostility while at home. After that, you decide go out to spend the little money you do have on substance abuse. Then in the morning it's back to the daily yarn and after a thousand yards of knitting pop goes the weasel. In essence, we come to the end of our yarn and engage in unfruitful responses. Even so, through the spiritual fruit there is continuance at the end of the yarn.

The reality of this spiritual interpretation is written in historical records. During the 1700's and 1800's there was a cloth making machine that wound the yarn and it was called the weasel. Every 1000 yards the machine made a popping sound, thus derives, "Pop goes the weasel." The work done on the weasel would provide money to buy groceries in austere amounts. The shopping list would include tuppenny rice, and also treacle which was a dark molasses or syrup that is often referred to as an antidote for poison. The Eagle refers to The Eagle freehold pub at the corner of Shepherdess Walk and City Road, London. The Eagle was rebuilt as a music hall in 1825 and the Salvation Army purchased it in 1883 whose entity was against drinking and the music hall. In 1901 the building was demolished then rebuilt as a public house. The public house bears a plaque with this interpretation of the nursery rhyme as well as the pub's history. Now, let's continue with this essay about continuing on when we come to the end of the yarn and the weasel goes POP!

The soft yarn of the spiritual fruit becomes wound so tight after a thousand yards and, Pop! We become unfruitful in all our activities of daily living. In other words, the softness of our inner life is the yarn that keeps us together when the Pop! sounds. We are able to continue in nerve-racking situations when the fruit of the spirit is alive in us. The diminishing of the spiritual fruit causes a person to become wound tight with "stress," causing them to respond in unfruitful ways when hearing the nerve-racking Pop! The way we respond to situations after the "Pop!" determines the atmosphere at work, in the home, and how we soothe our inner state. At the

workplace we need the yarn of goodwill, gentleness, goodness, and patience to maintain positive relations with employers, coworkers, and customers. Otherwise, at the Pop! we react with ill-will, harshness, evilness, and impatience in the course of performing our work. In the home, we need kindness, meekness, joy, and self-control, otherwise at the Pop! we react with cruelty, aggression, pessimism, and out of control behaviors towards family members. As the fruitful yarn comes to an end, we succumb to self-hate within remorse, become prone to violence within substance abuse, are taken over by despair, and indulge in fatal habits. It is only through the fruitful yarn that we are held together and able to continue past the Pop! In the spiritual yarn we persevere in nerve-wracking situations by the spirit of love, peace, and faith.

The soft yarn enabling the opening of our inner life is wound so tight after a thousand yards, Pop! We become closed to fruitful blossoms within our mental, emotional, and physical responses. Having a constructive attitude at work, in the home, and in public really does relate to how we feel on the inside. As long as the soft yarn of the spiritual fruit is alive in us then we will always continue in a constructive way when we are on the verge of the Pop! In contrast, when we become wound so tight that fruitful attitudes are scarce then tragic consequences manifest over basic necessities, at work, at home, and in public places. Being at the end of the yarn, where the Pop! is nerve-wracking, leads to out of control behaviors through impatience which can lead to fatal results. However, we have another option when the Pop! sounds. That option is to maintain self-control in agitating situations knowing that self-control keeps us on a civil destination. Then to convey patience knowing patience enables us to maintain our inward fruitfulness. And to persevere in fruitful attitudes knowing that perseverance keeps us going fruitfully when nerve-wracking situations assail us.

The soft yarn of our inner regulatory function becomes wound so tight after a thousand yards and, Pop! we become erratic in trying to control life. Erratic behavior over scarce commodities, at the workplace, in homes, and in the harm we do to self that disturbs a safe and secure environment for those around us. At the workplace there are many things that can irk us after the use of a thousand yards, then Pop!, the peace at work becomes conflict and violence. As the yarn is wound tight through work demands we return home and "nonsense" nerve-wracking situations occur and Pop!, we become aggressive within the place we call home. Furthermore, as we find no peaceful yarn at work or home we frequent places to soothe our inner state with substance abuse, then Pop!, we become engaged in a harsh world of the "city road." The fruitful yarn of tranquility can continue in us past the "Pop!" when we stay in the spirit of meekness, gentleness, and peace. When the "Pop!" is heard at work we can continue on as an example of peace to avoid negative consequences to self, even if others have a problem with a "passive" attitude. When the "Pop!" sounds in the home we can continue on as an example of meekness to protect those around us, even if others consider us a weak disciplinarian. When the Pop! is heard within us to drive us to seek comfort in substance abuse we can continue on in the spirit of gentleness to be gentle to our own body. We persevere in gentleness even when there seems to be harsh harassment driving us to abusive behavior. In summary, by the fruitful yarn of a meek and gentle spirit of peace we can continue on past nerve-wracking situations to be mindful of regulating a stable and tranquil life.

The soft yarn of soft, moist, and tender qualities become wound so tight after a thousand yards and, Pop! we become hard and calloused to social intimacy. The worry over the scarcity of basic necessities, the social friction at work, the inconsiderate happenings at home, and the unfruitful

social ties through substance abuse cause the fruitful yarn to tighten and Pop! When the “Pop!” sounds to wreck our nerves and dry the soft moistness of fruitful attitudes then it fragments our social cohesion. We become indifferent to the basic social needs of others, develop ill-will towards co-workers, become cruel to those in our home, and become partners with the sentiments of hate in the culture of addiction. At the end of the yarn there are signs of intolerant sentiments, the excluding of those who once were dear, and a lack of social intimacy. Even so, as we keep the soft yarn of the spiritual fruit alive, we have constructive continuance beyond the nerve-wracking “Pop!” through the spirit of love, goodwill, and kindness. We are able to maintain compassion for the destitute, to continue in goodwill for coworkers, to perpetuate kindness in the home, and to persevere in love for our own welfare.

The soft yarn of the spiritual fruit unites us to the living deity of the soul. That's because the spiritual fruit are rewards given to us by the universal deity. After a thousand yards of nerve-wracking experiences the divine yarn might become wound so tight that a specific “Pop!” fractures our union with the universal deity. This is similar to the final straw that broke the camel's back. As we lose the yarn of the spiritual fruit we are losing our connection with the spiritual realm. Unfortunately, when the spiritual fruit are thin, then the “Pop!” will incite behaviors that are irreverent to the goodness of our inner life. Not only do we lose sight of the worth of the supreme-being, but people around are given less worth. When the “Pop!” sounds we become irreverent to the universal deity and abusive to others. When unscrupulous people perceive we are near spiritual desolation then Pop! they incite unfruitful behavior. If the attitude of peace is thin then “Pop!” they incite conflict. When reverence for the supernatural is thin then “Pop!” they incite carnal lusts. If there are attitudes that disrespect life then “Pop!” they incite fatal responses. When a love for the spirit of God seems desolate then “Pop!” they incite evil indoctrination. If optimism is nearing the end of a thousand yards then “Pop!” they incite pessimism. Unfruitful behavior is what happens when we become severed from the divinity working in our soul. Even so, there is fruitful continuance beyond the thousand yards when we honor the divine worth of the universal deity. In the honoring of the universal deity we maintain a respect for the value of those around us. When the Pop! sounds the spiritual fruit abounds in what we say and do because the divine presence makes it happen. At the sound of the nerve-wracking Pop! is a stimulus to carry on in peace, to remember the importance of life, to realize the 5th Element keeps us in civil attitudes, and an unexplainable optimism that continues.

The soft yarn of our self-actualizing becomes wound so tight after a thousand yards and, Pop! Our identity becomes contrary to a fruitful personality. Who we are is identified by what we say, do, and believe, but without the fruitful yarn we become a notorious personality. The Pop! at the end of a thousand yards impedes our ability to self-actualize as a civil human being. If we show the yarn of goodness in our words or behavior, “Pop!” something interferes unless we show signs of evilness. Likewise, when we express faith or optimism, “Pop!” something impedes those sentiments until we show despair. In addition, when we show joy, celebration, or happiness “Pop!” something prohibits that self-expression until we display sadness and pessimism. The whole essence of who we are changes when we run short of the spiritual yarn and when we allow nerve-wracking situations to affect us in unfruitful ways. We become a dark individual at work with an ominous demeanor. There is despairing hopelessness when talking about the ability to maintain basic necessities from week to week. There is gloom and negativity towards other members of the household. The only place where the person feels "comfortable" is where the identities indulge in substance abuse. Even so, by the yarn of the spiritual fruit there is

continuance beyond the thousand yards. When the “Pop!” sounds we are driven to a place of faith and optimism. Then the Pop! is heard again and the spirit of joy manifest as we are comforted in knowing we are a person of hope and positivity. Once again, the “Pop!” sounds which reminds us of our goodness in a world susceptible to dark and evil behavior. We become an entity full of hope at work, optimistic relating to basic needs, maintain a positive influence in the he home, and by that positive energy we have no need for mood altering substances. The self-expression of our identity remains fruitful past the 1000 yards, and remains fruitful beyond nerve-wracking situations.

We can assess that as we reach the end of the soft yarn and begin hearing the, Pop!, there is continuance of constructive attitudes through the spiritual fruit. The diagnosis is that without the spiritual fruit, when we reach the end of the soft yarn and hear the Pop! we will succumb to detrimental behavior. In this event, we plan to discover soft, moist, and tender attitudes when we experience the Pop! of destructive intent. We implement that plan by responding to harsh, cruel, negative, and fatal attitudes with perseverance, patience, and self-control. We know we are successful when love, peace, faith, and joy manifest from our inner life when our job, home life, and creature comforts seem hopeless.

The Owl and the Pussycat

The Owl and the Pussycat went to sea
In a beautiful pea green boat
They took some honey, and plenty of money
Wrapped up in a five pound note
The Owl looked up to the stars above
And sang to a small guitar
O lovely Pussy, O Pussy my love
What a beautiful Pussy you are
You are, you are!
What a beautiful Pussy you are
Pussy said to the Owl, You elegant fowl
How charmingly sweet you sing
O let us be married, too long we have tarried
But what shall we do for a ring?
They sailed away, for a year and a day
To the land where the Bong-tree grows
And there in a wood a Piggy-wig stood
With a ring at the end of his nose
His nose, his nose
With a ring at the end of his nose
Dear pig, are you willing to sell for one shilling
Your ring? Said the Piggy, I will.
So they took it away, and were married next day
By the Turkey who lives on the hill
They dined on mince, and slices of quince

Which they ate with a runcible spoon
And hand in hand, on the edge of the sand
They danced by the light of the moon
The moon, the moon
They danced by the light of the moon

This nursery rhyme called, "The Owl and the Pussycat," is a perfect opportunity to discuss how the 5th element works within relationships. The 5th element is the supernatural presence in this universe that transcends nature. We can call that Fifth Element anything we want such as the universal deity, the Divinity that lives in us, or even God. It is only by a divine spirit that usual and ordinary enemies can actually find it within themselves to live in harmony with one another. It definitely does transcend nature for a predatory cat to befriend a frantically tempting feathered creature. The friendship that transcends natural impulses is supernatural and we see it happen frequently with our own pets, and the animals that surround us. Often, people use the term, "fighting like cats and dogs," but that is a natural way to perceive the different natures of a cat and a dog. Even then, those who have cats and dogs for pets discover that they can actually be playful with one another and even cuddle. In this light, this essay will discuss the importance of having the spiritual fruit permeating our persona because those fruit transcend natural inclinations to harmonize human interactions. What are the signs of the fifth element that transcends nature to bring two very different characters together in a fruitful relationship? The owl and the pussycat were like two peas in a pod that traveled together in search of marriage. There are many hints of the signs of the universal deity that bonds one another together in a way that transcends human nature. For example, the spiritual honey which is spiritual money, the singing of praises, the appreciation for the music of praise, and the desire for marriage through those divine qualities. They also were able to dance by the light of the moon, which signifies the ability to see past the darkness of the natural world to see by the light that transcends fleshy tendencies. In addition, and another very important piece of the supernatural realm, is that they fed upon mincemeat and fruit. That is symbolic of putting away the negativity of the natural desires while allowing more fruitful attitudes to prevail. In other words, in everything they did they shared it together in a relationship that brought them together through the marriage of the Spirit while diminishing natural instincts. From here, let's delve into this spiritual essay inspired by the nursery rhyme called, "The Owl and the Pussycat."

How we relate to others is an issue of how we feel on the inside. Those feelings has to do with how we respond to the fifth element of our inner life. The Fifth Element enables us to transcend natural tendencies to overcome earthly or fleshy differences in one another. To explain the fifth element, there is spring, summer, fall, and winter but on the inside our attitude can remain positive in whatever season we are in. Therefore, there is four and then the fifth element. Likewise, there is earth, ice, water, and fire, but we are not held bondage to any specific one of those four elements because we have the fifth element to work on our behalf. In this light, we have our natural inclinations towards the differences in others but because the fifth element causes the spiritual fruit to occur in us we can bond together. This is the spiritual inspiration given to us through the nursery rhyme "The Owl and the Pussycat." For example, perhaps the owl is winter and the pussycat is summer but through the inner workings of the fifth element

there can be a bond. Likewise, perhaps the owl is ice and the pussycat is fire but because of the inner workings of the fifth element there can also be a bond. What are the elements of the fifth element working in us to create bonds in relationships that would naturally by nature be quite contrary to one another? Those elements are spiritual qualities such as love, peace, faith, and perseverance. All of those qualities are found in the honey and music of the soul that brings a bond of praise for one another. Where there is a sweet song of praise for others there is a bond of unity. For example, ill intentions and cruelty naturally divide one another but through the spirit of kindness and good will there is harmony that transcends nature. Likewise, wherever there is division from harsh and aggressive attitudes in natural instincts, the spirit of a meek and gentle attitude transcends all the negativity to bring tranquility in relationships. Within the natural flesh, there is despair, sadness, and evilness about the behaviors of those around us, but by the fruit of joy and goodness we can transcend natural inclinations to foster positive energy in relationships. The most tragic of all natural instincts are the out of control behaviors that results in fatal consequences, but by the spirit of self-control and patience we transcend the ugliness of the flesh to dwell in bonds that persevere. The owl and the pussycat of this rhyme had all the ingredients of the fifth element to bring them into marriage. The owl and the pussycat of this rhyme had the honey and music of the soul to sing the praises of one another. They became as two peas in a pod amidst their natural differences. The spiritual fruit are of the fifth element.

The Fifth Element opens our inner life to possibilities that transcends the nature of natural relationships. We should think of our bodies as being a vessel or a container or a bag of sorts that holds the substance of the fifth element that bonds people together by overriding natural instincts. That substance consists of the honey of music to enable us to sing the praises of one another for their most noble characteristics. When we close ourselves to the substance of the spiritual fruit we consequently close ourselves to singing the praises of one another. In that event, we are full of earthly desires, emotions, thoughts, and ways of behaving. In a sense, our motivation for self-gratification takes precedence over fruitful relationships. For example, people drink alcohol at the expense of getting along with others as well as making a debate over the proper foods to eat or not to eat. That was definitely not a problem with the owl and the pussycat as they both shared a diet of mincemeat and fruit. Also, even the air we breathe can become an issue in a relationship when you think of smokers and nonsmokers. And should I even mention the issues that come across in one tiny room called the bathroom. Moreover, should I dare talk about who keeps who up at night and not allowing the rest needed to revitalize. As we can see, by not allowing the singing of praises for one another we engage in activity that creates mental anguish, emotional frustration, and abusive behavior relating to relationships. A portion of the ingredients of the fifth element that enable us to transcend natural instinctual impulses include the honey and fruit of patience, self-control, and perseverance. Self-control actually puts in check the out of control nature that comes through natural impulses. Likewise, patience enables us to diminish the impatience that comes through the natural order of the flesh. Furthermore, perseverance is what enables us to continue in the substance of the fifth element when the desires of fleshly nature pursue us. In other words, the ability to continue and endure within our relationships depends on our ability to allow the divine nature of the spiritual fruits to override the desires of the flesh.

The Fifth Element is the source that enables us to regulate instincts of our inner life to establish tranquility in relationships of different inclinations. When a pussycat meets an owl, the natural result is that feathers fly and claws lunge. The honey and the music of the soul is a part of the

substance of the fifth element that keeps us safe and secure by singing the praises of one another. When we are able to see by the light of the Moon then we realize that some people want to eliminate that song of praise we have for one another. They attempt to eradicate our ability to transcend the differences that would normally bring harm and instability that expose us without shelter from dangers. If all we had were raw primal instincts then we would be plagued with violence within a harsh world, and infested with cruelty towards our fellow human beings. However, there is a substance within us that transcends natural instincts which are the fruit of peace, meekness, and gentleness. We see this every day in nature as very many different animals are able to show a gentle and serene spirit towards otherwise natural enemies. The spirit of peace is of the fifth element because it transcends and diminishes the natural tendency for violence towards those we perceive as a threat to our space. Likewise, the spirit of gentleness is of the fifth element because it transcends and even diminishes the natural inclination to be harsh and intrusive towards those we perceive as enemies. Moreover, the spirit of meekness is also of the fifth element because it transcends the primal impulse of aggression towards those we feel have violated us. We can have safe and secure relationships because we welcome the regulatory function of the fifth element which transcends natural instincts by the spiritual fruit that brings cohesion.

The Fifth Element softens our inner life to give us the ability to mold our natural inclinations into a form that transcends instinctual urges within relationships. I reiterate this idea in all of my writings that the tenderness of our soul is from the divine presence that lives within us. Some people call this being soft or other people associate this with a moistness of our inner life which happens to be the source of the honey of music. When we are able to sing the praises of others and to reciprocate when we receive praises of others then we are full of social inclinations. These social inclinations cross many boundaries that transcend the natural order of life. We often use words such as tolerance, intimacy, love, and acceptance to give one another a desirable place of belonging. Even so, when we see by the light of the Moon we understand that some people want to drive all that softness from us to make us a hard and calloused individual towards social interactions. In that hardness, we discover natural impulses such as intolerance towards the differences of others, sexual abuses, non-acceptance of those who do not fit our mold, and overall and exclusion of all those who don't belong with our mold. The owl and the pussycat found a whole social network that united them in marriage relating to the turkey, the pig, the owl itself, and the pussycat. Even though some people may say this nursery rhyme is just ludicrous, the spirit that guides the thoughts, emotions, and motivation to write this is still promoting the idea that various natural enemies can come together in a social network to bring cohesion and harmony. It's easy to comprehend that love is of the fifth element because it supersedes the natural instincts of hatred towards differences. Likewise, the spirit of kindness is supernatural because it overrides the very nasty impulse for cruelty towards those who don't fit in with our culture. Moreover, the spirit of goodwill is definitely from a source that overrides human natural inclinations by allowing us to have good motivation or goodwill towards those who are very much different than ourselves. By the element of the Fifth Element we are able to have a loving place of belonging across many different boundaries.

The Fifth Element lives within us for the sole purpose of diminishing the Tyrannosaurus Rex of human instincts so that we can move forward as civil human beings. I believe that the living deity demystifies the fifth element so that it can be easily understood by the natural mind. The supernatural essence is just that, its natural and it's super. For example, every time I witness a

flag dancing to the beat of the music by the force of the wind I see the fifth element at work. In that light, the Fifth Element makes it easy for us to believe that the natural order of things can be easily overridden. The natural world of the flesh within the owl and the pussycat is quite super when the fifth element is in the mix. It's a supernatural event anytime opposites such as a cat and an owl actually live in harmony. In all simplicity and yet with all divinity let's look at the work of the living deity in comparison to a world that is void of that supernatural presence. Number 1, the singing of praises for one another is a sign of the spiritual fruit that is substance of the fifth element. Number 2, there was peace within opposite instinctual impulses, which is a sign that the living deity is suppressing the natural order of things. Number 3, the evidence of softness which we can feel through the moisture of our inner life was apparent and is mentioned relating to the honey. Number 4, there was reverence for goodness and love which can only come through the 5th element living in us. Number 5, there was the desire to stimulate a union through positive energy which in this nursery rhyme was evident through their faith and their joy. What are relationships without the supernatural presence of the living deity? Number one, there would be a emptiness of spiritual fruit which would cause claws to launch and feathers to fly. Number 2, there would be distress and conflict on the inside every time we were in the presence of people who look different or were from different cultures. Number 3, there would definitely be hardness towards the life of others as we would have deadly intent towards those who were not created by the same mold as us. Number 4, there would be an extreme disrespect for any signs of a supernatural presence that transcended natural inclinations. Number 5, negative energy would prevail because there would be a hopeless feeling and feelings of evilness when relating to people of different backgrounds. In this light, it's easily understood that the survival of humanity and the longevity of interpersonal relationships depends on our belief and reverence for the qualities that transcend the natural order of life.

The Fifth Element changes our natural identity from those created from Earth into something noble through the spirit that flows in our self-expression. What we identify with determines how we respond to others in what we say and in what we do. If we identify ourselves with the natural order of the flesh then we relate to others through instinctual impulses. In contrast, if we identify with the substance of the fifth element then we relate to one another through the spirit of that supernatural realm. In the natural world, what we say and what we do is all about things of the flesh such as what we eat, how old we are, and common feelings such as anger, frustration, and discrimination.. However, when we identify with the supernatural realm then what we say and what we do transcends the natural inclinations of evilness, pessimism, and despair concerning human short-falls. If the owl was not able to transcend its identity as an owl, and the pussycat was not able to transcend its identity as a cat then in the natural realm there would have been plenty of reason to be pessimistic towards the other. Fortunately, through the fifth element the owl and the pussycat created a bond through the Spirit of optimistic energy which came through a feeling of faith, joy, and goodness. The honey of music was on their tongue and in what they did to be able to sing the praises of one another. Likewise, as we allow the substance of the fifth element to permeate our spirit we allow the spiritual fruit to override the despair, evilness, and negativity that is rooted in natural instincts. In that event, we are allowing positive energy to flow through us to sing the praises of one another to bring a delightful self-expression by identifying with the deity of this universe.

We can assess that through the 5th Element, natural instincts are diminished so that we can live fruitfully together with one another amidst our fleshy differences. The diagnosis is that by

rejecting the divine goodness within us, we give rise to primal instincts which destroys and fragments harmony across many of nature's boundaries. Even so, we plan to live for the fifth element that transcends natural instincts so that we can have peace within ourselves and peace with others. We implement that plan by allowing the Spiritual fruit of love, peace, faith, and perseverance to override the primal instincts of our inner life. Through those soft qualities, which are symbolized by honey and music, we can sing the praises of one another. We know we are successful in the implementation of the plan when constructive attitudes live within us towards people of various lifestyles. Whether it's the four seasons or the four elements, the Fifth Element sees us through all seasons and the Fifth Element is what brings together all the elements in a constructive use for humanity.

Itsy Wincy Spider

Itsy Wincy spider climbing up the spout

Down came the rain and washed the spider out

Out came the sun and dried up all the rain

Now Itsy Wincy spider went up the spout again

Most people probably think in terms of a spider being something unwanted. In that case, it's probably a good event for the spider to be washed out. But in the dry weather the spider returns to climb up the spout again. Apparently, water is good for washing out unwanted things, and dryness might cause undesirables to persist. "Itsy Wincy Spider" nursery rhyme provides some spiritual insight.

Our inner life can be compared to the situation presented to us in "Itsy Wincy Spider." We could say the spout is the funnel that feeds our inner life, the spider represents all the ugliness we feel inside, and the rains are the inner qualities that washes the "spiders" out. The spider comprises attitudes of hate, cruelty, bad intentions, violence, harshness, aggression, despair, pessimism, evilness, fatal reactions, impatience, and being out of control. Those spiders of our inward being can be washed out through kindness, goodwill, love, peace, meekness, gentleness, patience, faith, joy, goodness, self-control, and perseverance. The dryness represents our inner life when soft, moist, and tender attitudes are not present, allowing the spiders to persist.

When we open self to the variety of life, the spout of our inner life draws in spiders, rains, and dryness. Through life experiences, we build reservoirs within us that could include negative attitudes, or moist and tender perspectives, or we could dry up. The spiders of negativity prohibits the blossoms of the spiritual fruit; the moist softness in positive attitudes contribute to fruitful endeavors, and the dryness of our soul causes ugly feelings to persist. In this light, we should persevere in the tender qualities that wash out the spiders, have self-control when the spiders are felt within, and to have patience for the rains when we experience dryness in our perspectives.

We need to have a way to regulate our inner life to rid the soul's spout of the spiders to permit the rains of inner tranquility to stabilize our life during dry periods. That is done by having a mind focused on the qualities of peace, meekness, and gentleness to train self against the attitudes of violence, harshness, and aggression. If we permit a perspective that dries us of all the regulatory properties of the calming rains then the spiders will persist. It's good to have a purpose of letting the spout of our inner life flow with the rains of serenity, peace, and stability to wash out the turmoil of a dry and spider infested inner life.

As long as we allow the rains to trickle into us we will have pools of compassionate attitudes to flow like a river through the spout of our inner being. The rains of kindness, goodwill, and love become non-existent when the spiders infest our pools to cause a torrent of hate, cruelty, and ill intentions. Those spiders wash out through tolerance, acceptance, sensual intimacy, and love to

allow us to remain socially oriented through dry times. A dryness within will cause the spiders of intolerance, exclusion, sensual abuses, and hate to persist.

The universal deity is the governor of the spout of our soul, the rains, the spiders, and the sun. A good relationship with that divine presence keeps our inner life in order because we give reverence to the goodness of our inner life. When we honor that infinite source of rains then those rains will be ever-present in us to wash away the spiders. If we are irreverent to the goodness within then the spiders multiply to infest us with negative attitudes. When we ignore the divinity living within, it creates dryness to allow the spiders to persist. The spiders cause desolation of spiritual fruit, inner turmoil, adverse effects relating to the sanctity of life, disrespect for the universal deity, and manifestations of negative energy. By allowing the soft moisture of the infinite source to infill us, we experience spiritual fruitfulness, peace, moisture, reverence for the supreme deity, and positive energy.

The thing that dries our rains quicker than anything is the "heat" we experience from other people. They can be very aggressive against the attitudes that wash away the spiders from our inner life. They want the spout of our inner life to be infested with the spiders of despair, pessimism, and evil. With self-confidence, they strike against the tenderness that permeates the spirit. It's as though they want to inflame us with a fiery temperament caused by a spidery infestation in our thoughts, emotions, and physical presence. In this light, we maintain a faith for the rains to come, a trickle of goodness amidst the fiery difficulties, and a pool of joy even when spiders desire to climb the spout of our inner life.

Horsey Horsery

Horsey horsey don't you stop

Just let your feet go clippetty clop

Your tail goes swish and the wheels go round

Giddy up, we're homeward bound

This nursery rhyme espouses all the feelings a person would experience while riding in a horse and buggy with a companion of good cheer. From a horse, we sense their power and gentleness which inspires us with awe and admiration. The horse utilizes its strength to carry us to a desirable destination, "homeward" bound. In a way, we probably met someone who is like a horse by using their powerful influence and gentleness to make our life one of cheer, hope, and praise. They deserve our recognition, praise, and appreciation.

That's a wonderful event to experience something that makes us wish it would go on and on and on forever. Those are feelings that come from a place of our inner life. There is a compulsion to feel joy, faith, and a sense of goodness during those times we are heading "home." "Home" is that desirable place of comfort. When there is somebody with a powerful gentleness to chase away gloom, despair, and evil we should praise that person for making our life a bit sunnier. A meek and gentle spirit of peace reveals the power to diminish the feelings that cause us to react with violence and harsh aggression. Feeling we are homeward bound comes within the spirit of tranquility. There are people with a powerful influence coming from an attitude of love, goodwill, and gentleness that is capable of making us forget all about hatred and cruel intentions. They deserve our praise for putting us on the homeward path through tender mercies. We want those positive sentiments to persevere forever, and that desire gives the ability to maintain self-control and to embrace patience as we feel our destiny is in the homeward direction. Praise goes to all those people who eliminate feelings of fatal urges, out of control impulses, and impatience to create cheer in us, hope, and appreciation for others.

What compares to a horse and buggy ride to inspire a feeling that we want the experience to go on and on? Santa Clause? Even though Santa rode a sleigh instead of a buggy, and had reindeer instead of a horse, the legend is designed to inspire hope and cheer year after year. Santa is one horse of a fellow. Whether riding in a horse drawn buggy or riding in a sleigh driven by reindeer, it's our openness in giving praise to someone else for their ability to bring comfort to our mind, emotions, and physical welfare that enable internal blessings. There are real people who perform wonderful deeds akin to Santa, and they have a powerful and gentle influence whose purpose is to fill our life with every desirable sensation. When in the valley of scarcity the horsemen inspire us with hope for the possibility of internal fulfillment. The horsemen's gentle persuasion use their power to subdue out of control behaviors by inspiring us with a reason to maintain control. They diminish impatience by enabling us to anticipate the rewards of patience. And they keep us from fatal consequences by giving us a reason to persevere in hope.

Riding a horse and buggy is fun because the pathway is clear and the weather is bearable. The cleared pathway of life and the bearable social climate often comes by the deeds of someone we

know. They are the horse pulling the buggy we ride in. The horsemen use their minds to regulate bad experiences to stabilize our inner life with tranquility. People who have the powerful gentleness to bring calm want us to feel cheerful and hopeful within a meek and gentle atmosphere of peace. With their influential power, the horsemen quell hostilities, put limitations on aggression, and subdue harsh encounters. Because of them, we are able to arrive at a desirable destination of a happy, safe, and secure environment. Praise should be given to those who make our life a serene one.

At times we say someone is a "breath of fresh air," the "wind beneath our wings," or a "refreshing drink of water," and that is also true of how we feel when riding in a horse and buggy. In the buggy ride there is a refreshing positive energy that we receive from the character of the horse, the open atmosphere, and the novelty of the buggy ride. Likewise, those people who are our "breath of fresh air," the "wind beneath our wings," and our "refreshing drink of water" are capable of carrying us through life in a way that inspires love, goodwill, and kindness. From their powerful gentleness the obstacles of hatred, cruel attitudes, and bad intentions, are overcome to induce cheer, faith, and appreciation. The horsemen keep our inner life full of pools of charitable benefits that come to us on a regular basis to keep the flow of acceptance, belonging, intimacy, and tolerance alive. Praise should be given to people who give us a place of belonging through loving kindness.

While we may praise the horse for inspiring the desire to go on forever on the homeward bound path, there is something more profound within those fruitful feelings. The universal deity is at work in us. This is true of people who inspire us with their gentle power also. There is something more profound happening in them to produce that spirit, and in us to enable us to feel that awesome spirit. The spiritual fruitfulness in us connects to the infinite power of the universal deity, which propels us to do good for others and enables us to be receptive and appreciative of that character. Only when we are in touch with the divinity of our soul are we willing to be a horsemen to carry others through life on a constructive path. In that divine presence is a gentleness that is calming and peaceful in our giving and in our receiving. We value the sanctity of life and want it to go on and on forever in the spirit of eternal life. An optimistic and joyful spirit permeates those who welcome the infinite deity into our day to day journey as we desire to carry others and to give praise to those who do well in carrying others through the pathway of life.

How terrible it is when a horse is left in the hot sun with no water, or is continually whipped every time its gentle power is felt, or is kept running until it falls faint. For those who appreciate the majestic nature of the horse it would be cause for despair, sadness, and with hints of evil desires. Equally horrid is keeping a gently powerful person who does good for others subject to hostile aggression, dark influences from powerful places, and constantly pursued for various forms of contributions. That would make the horse and buggy ride less than satisfactory, take the thrill away from Santa Claus, and leave us barely with anyone to turn to to keep our spirit full of faith, joy, and goodness. Even then we can radiate like the horsemen by keeping what we say, do, and where we go full of stimulation to bring cheer and optimism to others; that is our homeward destination and that is our becoming of a horseman, and that is our contribution to humanity.

There was an Old Lady

There was an old lady who swallowed a fly
I don't know why she swallowed a fly - perhaps she'll die
There was an old lady who swallowed a spider
That wriggled and wiggled and tiggled inside her
She swallowed the spider to catch the fly
I don't know why she swallowed a fly - Perhaps she'll die
There was an old lady who swallowed a bird
How absurd to swallow a bird
She swallowed the bird to catch the spider
She swallowed the spider to catch the fly
I don't know why she swallowed a fly - Perhaps she'll die
There was an old lady who swallowed a cat
Fancy that to swallow a cat
She swallowed the cat to catch the bird
She swallowed the bird to catch the spider
She swallowed the spider to catch the fly
I don't know why she swallowed a fly - Perhaps she'll die
There was an old lady that swallowed a dog
What a hog, to swallow a dog
She swallowed the dog to catch the cat
She swallowed the cat to catch the bird
She swallowed the bird to catch the spider
She swallowed the spider to catch the fly
I don't know why she swallowed a fly - Perhaps she'll die
There was an old lady who swallowed a cow

I don't know how she swallowed a cow
She swallowed the cow to catch the dog
She swallowed the dog to catch the cat
She swallowed the cat to catch the bird
She swallowed the bird to catch the spider
She swallowed the spider to catch the fly
I don't know why she swallowed a fly - Perhaps she'll die
There was an old lady who swallowed a horse
She's dead, of course

This nursery rhyme inspires the idea that sometimes we indulge in behavior that gets us deeper and deeper into something that is fatal to our welfare. It seems harmless to swallow a fly, but to employ a spider to rid you of that mistake starts to develop a rhythm that is a detriment to life. Then it becomes extreme to employ a bird to eliminate that mistake, and it just keeps getting worse. After employing one "assassin" after another to remove a small mistake, it becomes fatal. This nursery rhyme inspires us with the idea that one tiny act of indiscretion can lead to one ill-advised act after another in the effort to erase the initial error. Destructive intent can be physically fatal, and certainly spiritually fatal. In this writing, we see why remedy of a wrong comes through the spiritual attitude of our inner life, but trying to eliminate a mistake by physical means is detrimental. In essence, the ability to forgive and tolerate our short comings is conducive of life, whereas unbearable regret leads to fatal reactions.

Our inner life is swarming with emotions and thoughts that drive what we say and do, and within that swarm will be physical responses or spiritual responses. Physical responses to what we feel and think will eventually lead to negative consequences, but a spiritual response imparts a continuance of life. We know how swallowing a fly will stir various sentiments within our swarm of feelings and thoughts, but worldly responses leads to further deterioration of our inner life, whereas spiritual responses contribute to spiritual growth and increase. An example of this is a person turning to substance abuse during a time of having a swarm of emotional and mental turmoil. A person begins small with a "fly" of alcohol but to counter the effect or side-effects in public, they utilize another drug, or "spider." Then they begin to counter the effects of one drug with another drug until they swallow the "horse" which leads to their death. Then there's the infamous "affair" that a person succumbs to, but is very concerned about being blackmailed. As a response to the blackmail, a "spider" is sent to silence the "fly." After that, the spider "knows too much" so a "bird" is sent to silence the "spider." On and on goes the fatal cycle until the person is in so deep in crime that it becomes their death sentence. However, when we allow the spiritual fruit to work in us amidst the turmoil, agony, and regret of the initial "fly," we can have a more fruitful future that imparts life. With all the emotions and thoughts swarming in us, there can be hatred, cruel intentions, and ill-will, or there can be love, kindness, and goodwill in response to a moment of indiscretion. Unfruitful attitudes will lead to various degrees of harshness, aggression, and violence to keep others away from our regrets, but fruitful attitudes of

meekness, gentleness, and peace will wash the mistake into a sea to be remembered no more. In this light, we discover faith, joy, and goodness to keep our attitude focused on the continuance of life, instead of the deadly nature of despair, pessimism, and evilness. Even in our indiscretion, there is the ability to persevere in the spiritual fruit as we allow self-control and patience to temper us when accusers judge us. The spiritual fruit living in our turmoil will counter-act the urge to respond from out of control behavior, with quick-temper impatience, and will save us from being a fatality.

Chasing the embarrassing "fly" of indiscretion will close our inner being to fruitful responses, but allowing the fruit of the spirit to wash the "fly" away keeps us open to constructive attitudes. Sometimes we will do something to comfort us emotionally, or to give us peace of mind, but that single behavior may have been contrary to the goodness that lives within. For example, you take \$10.00 from someone's purse or wallet to put gas in the car to go to work, but on the inside you feel it was wrong so you attempt to hide the deed. When the person is curious about the missing money, you feel very awkward and start to close yourself to the subject by sending the "spider" of impatience with the inquisition.. Then as the victim becomes more curious about the circumstances, you start sending the dogs after the cats as arguments begin to develop. The closure and hardening of the inner life is transpiring. Eventually, you discover yourself spiritually dead by swallowing the whole horse of defrauding others and using unfruitful behaviors to defend the act. The perpetrator becomes known for being quick tempered, out of control, and someone that could be capable of fatal behaviors. The issue could of been remedied where it started at the "fly." A simple but humiliating apology, which is a confession, would keep us open to the spiritual fruit, and keep our relationship with others constructive. In turn, true peace of mind would follow, along with emotional comfort to impart fruitful results in our deeds. Whatever we are feeling or thinking, let self-control and patience be the seeds that sprout with perseverance amidst our turmoil. The seed of the spiritual fruit is what keeps us open and spiritually alive when we err in the flesh.

Much of the turmoil, agony, and regret that we experience inwardly is a result of what we believe about specific behaviors. If we think in rigid terms about what a "fly" represents, then we will develop specific guidelines for quelling those experiences, which in turn would stabilize our daily activities. When we think that swallowing the "fly" is inexcusable, then we will utilize every means possible to conceal it from public scrutiny, which could lead to some confrontational moments. Those confrontational moments might be the spider chasing the fly, which is an unfruitful way of regulating unwanted attention away from an indiscretion. Things begin to become more intense as the dog chases the cat leading to bodily harm, domestic disputes, and unraveling into a chaotic lifestyle. Who can imagine a lifestyle worse than that? Yet, in swallowing the horse you engraft violence and chaos into your way of handling intrusions into your concealed regrets. Death by violence is the result. However, when we think that an indiscretion can be overcome by regulating our inner turmoil with sentiments of a meek and gentle spirit of peace then a true sense of stability will be with us. While our indiscretion may have disturbed a safe and secure environment, we can still overcome severe regret by becoming a light of tranquility in an unforgiving and intrusive environment. The key is to not employ anymore tactics that cause tumult, and wash the fly away with a serene spirit while being flexible enough in your beliefs as to not escalate a volatile situation. Be gentle towards the body of others, be meek in your approaches, and let peace repair your inner turmoil.

Swallowing the "fly" referring to social behavior might mean a calloused deed done to another which evaporates the soft and moist tenderness of our inner life. That initial fly might represent a deed that causes a raindrop to vanish. Then progressing to the dog chasing the cat represents the rivers beginning to cease flowing. Then swallowing the horse represents the disappearance of the oceans that causes social death. A person might betray someone near to them, or betray their culture, in a demonstration of intolerance and exclusion of those they have socially sworn allegiance to. In order to hide from that regretful indiscretion, the person indulges in external displays of hate, cruelty, and ill-will towards outsiders to prove their loyalty. In the end, the horse is swallowed as they live a life of social abuses towards anyone who differs from the beliefs that should be, but the swallowing of the "fly" destroyed. The spiritual life of social harmony is in the moist tenderness of our inner life, the same as drinking water is life to the body. Swallowing a "fly" spiritually is like drinking mud physically. We will live through the experience if we refrain from drinking dirt and continue on with inputting the water that gives life. If we impede one raindrop of compassion through an anti-social act, let's remember the many other raindrops of compassion that we welcome. In that way, the oceans of tolerance, love, sensual intimacy, kindness, goodwill, and inclusion, will wash away regret, turmoil, and agony. From within us will flow rivers of humane deeds to bring harmony and social life.

The living deity of our inner being is truth, light, forgiveness, mercy, and life. In the process of hiding an indiscretion within us, we hide away the best part of our soul. We lose contact with truth, shun divine awareness, become unforgiving, come across as unmerciful, and succumb to fatal consequences. The swallowing of the "fly" is a blemish on everything the universal deity wants us to be, which results in regret, agony, and turmoil from a broken union with the divine goodness. A separation from the supreme-being becomes worst as the blemish becomes bigger and bigger until the Tyrannosaurus Rex in us replaces the fruit of the spirit. Certain death is imminent as we sever self from the source of life. As we go from the indiscretion of the fly, to the perilous dog, to the deadly horse we gradually desolate the rewards of the deity, which are the spiritual fruit. Conflict, regret, agony, and turmoil fester within as we begin to lose respect for life. We lose our ability to reconcile with the comfort and forgiveness given us through the universal deity. Negative energy leads to fatalities and negative energy is what we have when we swallow the horse. Humbly reconciling self to the living entity of the "5th Element" is to acknowledge our awareness of the deed that separated us from the source of light and life. With acknowledgement is the sincere desire to refrain from words and deeds that fracture our union with the spiritual realm. In that process of reconciliation our inner life will blossom again with spiritual fruit. We will experience inner peace, a love for the sanctity of life, a reverence for the wonders of the "5th Element," and positive energy will flow with inmost joy.

Talking with our mouth full is difficult, but chasing the food in mouth down with more food makes it absolutely impossible to talk. In this light, we see that swallowing a fly enables us to talk some, but to swallow a cat or cow would make it impossible to talk. Swallowing the horse would be the death of our self-expression. The identity we become known by relates to what we say and do, so after swallowing a fly we can still communicate constructively. When we swallow a cat, who we are in words and deeds would become quite notorious. Furthermore, speaking what lays within us after swallowing a horse would be the death of any self-actualizing efforts. The self-expression of the person would be bogged down with negativity because each sentence would be full of evil, hopelessness, and pessimism. The person's identity would be known as an inhumane and horrid person. The physical death of the person could very easily result from being

a verbal antagonist. In a moment of indiscretion, we might swallow a fly that makes us regret we said anything because that's not who we really are. Our identity is not yet that of someone whose beliefs, words and deeds are dark and gloomy. There is still hope as long as we have faith in our potential as a well-meaning person. With faith, we believe in the goodness that yet lives within. And with goodness, there is joy in the positive energy of knowing we have the opportunity to remedy a regretful word or deed. Instead of allowing positive fruit to be buried beneath an indiscretion in what was said or done, we should continue in the optimism of becoming a wiser identity.

We can assess that when the spiritual fruit interacts with agony, regret, and turmoil there will be a positive resolution. The diagnosis is that if we attempt to hide a small indiscretion with larger violations then death follows. In this light, we plan to tolerate and forgive our own mistakes to move on into fruitful attitudes. We implement that plan by allowing the moist and soft tenderness of our soul to wash away the fly. We know the plan is successful when spiritual blossoms are evident instead of inner desolation of a constructive perspective.

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