

Do not analyze. Ponder on it, within yourself. Do not worry. Cast out doubt. Bring your mind back again and again to the objective state of being in the now present and observe doubt flee from you.

Whereas you have been accustomed to respond to words as though they themselves were the idea or the thing referred to, you will soon find yourself responding increasingly to the meaning that the word reawakens in you.

Once the word begins to motivate, it begins to substitute for real meaning and purpose. the process that it sets in motion is called brainwashing.

Another unwholesome relationship we have with words is the allergic one.

We know intuitively that, as people, we must live in the world, but not be of it.

Through consciousness, the light who sired all creation outside touches us inside and turns us off to outside influences that seek to control us.

The conscious mind of man must be still before the subconscious can be impressed by it, and the consciousness of man cannot be still until it becomes aware of its restless ambitious nature and turns from its worldly pursuits. Once it is committed, no longer reaching out after things and activities to obscure the presence of truth, it will become still and in the stillness it will see the light.

It will not be possible for our minds to become still until that consciousness realizes that its role is one of an inactive, obedient observer.

Do not be afraid. The same power that reveals truth to a willingly obedient consciousness and body will also give you the power to express it and to bear the certain tribulation that must inevitably follow.

When you are meditating for the right reason (to be better, not to feel better), you meet life without the building up of tension.

The present is the place where we become strong or weak.

Fear and doubt indicate the absence of faith and draw us into a pattern of anxiety. We no longer love to do what is right--we become pridefully afraid of making mistakes, which is not the same thing at all.

Animals were ordained to react to circumstances. The adaptations resulting from their reactions bring about changes in them. The process is known as evolution. It is natural for each creature to respond to and take its cue from its environment. But we, as human beings, have no tolerance for evolutionary pressures. Circumstance was not meant to be our master. We need to unfold from a higher order of purpose.

First, we are patient. Patience may itself be sufficient activity. Then, if we are prudent, we will see clearly to speak and act from an emotional undistorted view of the situation.

Be plain-spoken--with firmness, kindness, and patience. Whatever you have to say, say it. Whatever you have to do, do it.

Do not be blinded or excited by compliments, because you have discovered that excitement to pride is the root of error.

The danger lies in the petty, unjust threats that ambitious, unreasonable people provide to lead you down from your center of calmness. If you respond, you will become like them.

Before facing each new day, we must be sure to meditate in order to meet life correctly and touch others with the virtues of patience. Otherwise we perpetrate the evolution of trouble.

Patience (non-response will starve our egocentric will by depriving it of the daily -dose nourishment of emotionality that has promoted its growth.

This helplessness (not hopelessness) and pain, humility, stresses the Spirit to compassion and provides a remedy that will strengthen your wonder (faith).

Hence, we must dissolve all mental chatter in our mind, and fast from the excitement of "love" and hate that propels our selfish pride in its striving toward selfish goals.

We are designed to be intuitively impelled.

We must surely see that it takes real courage and strength to be patient. Any fool can be excited--and all fools are.

Without love, we become dependent upon impatience, anger and excitement as energizers.

The only life stimulus we know is excitement, yet with it we grow wrongly--and without it, we rot. To find a right way of life, we must find a right way of life stimulus. That is why we need to meditate.

The meditation exercise represents a commitment to a true way of life.

Reality does not speak aloud, but it shines a light on every error and shows the disparity between the familiar wrong and the unknown right.

Your true desire should be to have a quiet soul, from which vantage you will see yourself and your thoughts and how they originate, by the light of reality.

Do not give up principles for any material gain or credit, for anything you might gain in that way will eventually take possession of you.

Do not seek the approval seek the approval of other people.

Desist from your efforts to make others feel better by cheering or comforting them. They need their discomfort if they are ever to find themselves.

Make allowances for the unkind words of others. Do not take personal offense. Right on the spot, be outspoken, without preparation, with firmness, kindness and patience.

The pattern of good, which appears as understanding, will drive your emotions, and your emotions will affect your reactions, and you will effortlessly affect for the better the conditions under which you live.

The very motion toward a self-chosen remedy produces a greater motion away from the solution within. Thus we have more pain at the end of pleasure, more resentment against pain, and fear because of the resentment.

We often fear death because we have built our values around sensation, and death would expose us to an eternal, burning hunger that cannot be satisfied without a body to serve as a vehicle for sensation. On the other hand, we may look forward to death as a release from the torture of no finding satisfaction in pleasure.

Only a patient, calm, positive man can successfully handle a negative situation.

He who hath fear is not made perfect in love.

Love of truth leads to the courage of one's own convictions, and courage grows to dispel the mists of fear and despair.

The breaking of our pattern of fear comes about by: 1) realizing how wrong we are in the present, 2) relinquishing the resentment against the "cause" in the past, and 3) no longer making the conquest of symptoms an issue. The alternative to resentment is desiring anew to love. No more is necessary than to live each moment with grace, placing fairness first, because of our respect for what is good and because we are truly sorry for having fallen into temptation.

Of course, you cannot simply will these things to come about, so you must look to the meditation exercise to hold sway over your mind and flesh. Then one day, you will meet your old problems, and all those fears that come from frustration--and you will meet them fair and square.

Suddenly, you are no longer afraid!

Life's cruelties then become a compost for new growth, rather than something to avoid.

The pursuit of pleasure invariably brings pain--just as the pursuit of knowledge leaves us void of understanding. Because of this false concept, we reap bitterness.

If you have been abused, it doesn't matter how many people are kind to you--they can never truly relieve the pain you feel. The only way you can be relieved of this accumulation of feeling is to discover how to stop responding resentfully to pressure.

The opposite of "hate" is not "like". The opposite of hate is "not hate", which is the impartial absence of emotion. The opposite of pain is not pleasure, but rather the joy of rightness, which comes out of not hating.

To resent persecution and trial is to resent the Redeemer. For out of tribulation comes first the awareness of our lack, then pain, which leads to repentance and a new opportunity to live out of patience.

Anger is pride food. It makes us feel right when we are not right. When we deny ourselves the luxury and emotional excitement of anger, we shall see our error, our guilt, and feel our shame.

Often we like those behind whom we can hide our weakness and thus appear right--we even marry them. We are strong in another's weakness, and we like this.

In love, we no longer live in the vicious cycle of moving to pleasure to offset pain, begetting in that pleasure more guilty pains as the result of our indiscretion.

Love originates from within--not from another person!

Any emotional experience that imparts to us a sense of rightness, varying from the love of others to our judgment upon them, keeps us apart from truth and makes us part of the hypocrisy of the world.

Love affects conditions through not being tempted by them. There is no conflict involved here--for to a whole person, temptation has nothing to offer.

Disturbed people do not live out of inner wisdom. Their ideas, words, feelings and actions are stimulated by the conditions and emotions in the environment.

We become slaves when we depend upon wife, mother or friend to give us approval.

Giving in is trading true principles for peace.

Liking, perhaps, should be reserved for things, not people. When you like people, you condone them and encourage them toward error. By disliking them, on the other hand, you judge them and compel them toward error.

Often the learning of Scripture is only for the purpose of feeding ourselves a sense of goodness that is not at all good and that gives rise to growing compulsion, and unholiness, to study the word. Without love, the letter kills us. Only the Spirit gives us life.

The secret lies in our hunger and thirst for righteousness, through which understanding is revealed, not studied.

Love works through the exercise of patience. To find love, you must give up your personal ambitions and give first place to justice and fairness for each moment. To see truth again, you must desire to serve good and bear witness to right, and stop trying to appear to be that right.

It is wrong to be kind for some value to yourself. This is not kindness at all!

Your real need is not for ego support, but for the inner calmness and patience so that you will not be affected by praise or criticism.

Long ago, a weakness was revealed in us. Our ego was tempted by a parent's failure to correct us with love. Resentfully, we wasted our time seeking that "love" from others--failing that, we sought compensation by elevating ourselves over them. This is the cause of all our troubles.

When you are patient, you maintain a detached attitude. Thus you are able to perceive when someone has a real need that should be met and when he is only trying to influence you by his nagging.

By your demonstration of patience, you will bear witness to the principles which others have forgotten. You will find that certain people will respect this kind of strength and cease to take advantage of you.

You will be responsive to inward urgings and will draw closer to reality and a purpose that has been prepared for you.

Always act out of what you know is just for each moment. When you put aside all thought of consequences, right action brings about a chain of events that will lead you beyond all limitations.

Remember, love what is right first, and all other things come as a matter of course--you have no need for anxiety.

You no longer have to grope your way through life, easing your pain; rather, everything you do will be in the clear light.

When the excuse seems to become truth, we then have confusion.

When we choose a life of ambition and self-created purpose, we deny the pressure toward potential goodness which conscience provides.

We hurry to remedy the pain of our failing and to fill our emptiness. We do it through being excited by the weaknesses and errors of others; we call this excitement love and hate.

The person who elevates you by encouragement and lifts your spirits is as cruel as the one who deflates and discourages you.

An individual who is led by love of right encounters a completely different set of experiences from those of the man who is merely afraid to be bad.

When we are correct, we act out of a deep stirring from within. Lacking this inner motivation, we need pressure for a facsimile of correctness.

You are either servants of the Most High, or you are slaves of the hell in each other.

Meditating out of fear can cause confusion and terror, even oblivion. You must meditate because you want to be a better person, not because you are afraid of the consequence of your failure to do so.

Willingness and fear are two different drives, different and diametrically opposed.

Meditation gives us the strength to stand up for what is clear to us, without the need for pressures. It does not allow emotional conflict to develop. It allows us to express our true selves, and to extend good.

If we do look on what we have done as creative, we are filled with an artificial self-valuation which both blocks true industriousness and causes dissipation in our expression.

Pride and ambition are the root of all wrong. Patience allows virtue by eliminating reaction to external conditions.

The light which humility brings forth will illumine our way and thereby save us.

Direction must come always from within. Moved by the spirit of intuition, we live without excitement, effort, or strain. The more we exercise our dependency upon what comes from within, the stronger this relationship becomes, and we know it as grace.

Whoever fails for any reason to exercise the life impulse from intuition or understanding severs the link between himself and reality.

To allow the flow of life, we must learn to fast from the emotional smorgasbord before us, without retreating from experience.

To become self-reliant, we must first separate our mind and body from the urgings of a selfish world and see clearly. We must become patient, and when we are truly patient, we are no longer affected by the suggestions of other people, nor directed by them in any way.

If your employer is pressuring you, explain your inadequacies to him and do the best you can.

If people push you to develop too fast, or expect too much from you, don't feel egotistically urged to live up to their expectations, or moved to act before you are ready.

Do all things for the love of right, not the fear of consequence or hope of gain, and you will be growing in wisdom and grace. Don't be too sympathetic. If you are sorry for someone, you become emotionally involved with him and so lose your power to be truly helpful.

Be compassionate, which is caring enough to help in the right way, and only when it is prudent, without the elevation of emotional feeling.

Do not be easily obligated to others. Be strong, and say "I'm sorry" it is always better to say no than to oblige with reluctance.

If you are tired, meditate. Be quiet and wait for the strength to do your chores.

Meditate to serve rightness in all things, and you will be free-free from the bondage of error, to do what is right.

Just adhere to principle because it is right, regardless of what the outcome will be.

Don't give sympathy. Instead, expose the motives of the person who seeks it!

When you have real virtue, you will be able to enjoy your worldly goods with modesty and without guilt.

Meditation gives you so little to do that your ego may find it difficult, even unacceptable. Its simplicity is unbearable to an ego that thrives on challenge.

You see, the less we do (ego-wise) the more good happens.

It seemed quite normal to worry but worry is really the compulsive activity; of the mind without faith, in the dark, priding itself on solving the problems that worry itself created.

So our motive must be to seek reality first and then to extend that special knowing through the practice of meditation.

When both motive and technology match, you flower and grow.

\*\*\* Do not meditate for oblivion. Allow thoughts to appear. Do not dissolve them before they emerge.

Once you can observe a thought without being carried away by it, you will be able to master that thought process. Through steadfast observation, you will destroy the power of each thought in turn.

Your need for distraction and escape will diminish to the point where you seem not to be interested in anything. Bear this too, for a while. Wait for the wind of the Spirit of truth to provide redirection and motivation.

You may also feel lethargic to the point of appearing to be lazy, not able to do your work. Just meditate for the strength to do the right thing or to resist the wrong.

Often you will experience emptiness. You will feel dull and unqualified as a person, parent or teacher. You will seem to have forgotten everything you know. Wait. The spirit departs for a while to test the inclination of the soul--to see if it will return to its old affiliations.

From this point on, insight takes the place of imagination. Images and words are only noises. They have no real therapeutic effect.

The image and noise level in your mind has already replaced your awareness of truth. And without awareness you make mistakes.

The enlightened healthy awareness is able to come to grips with pressures and keep them outside, and won't let them under the skin.

The imagination is the no-man's-land where evil confers with your vain ego.

By observing the nature of that temptation you will see, by its appeal, the nature of your ego and its special weakness.

Don't call upon a name that you have been educated to accept, or else you may revive a conditioned reflex response to words that connect you to the outer world. The savior whom you may have accepted via brainwashing is not the real one. Many of us have accepted a "holy spirit" in a moment of excitement, but it turned out to be the unholy one instead, and by him you justified every sin while you got worse.

Grant that there are suggestions in your mind that come from other people, so you will see these as well as their source, as you never have before; but be prepared eventually to see, in the light of your enlightened consciousness, the grotesque thing you have become.

Don't be afraid to forget. Let your mind learn to be still that you might receive more true experiences and become remolded and answerable to that new source within.

Meditate by just being aware of yourself. Watch your thoughts. Be aware of your feelings. Observe yourself.

Observe pains, tensions, emotions, and thoughts. Each tells a story. Each represents a wrong way in which you reacted to life and people and things.

Do not depend upon memories (no matter how meaningful they were) to decide your next action or word. Wait. Know that you do not know.

See that your hostility over the failings of others is an unhealthy ego-need to look superior or right compared with them.

Desire only to be able to live differently.

Meet life, people and things calmly, with dignity and without pretense.

It is ambition that sets us apart from the purpose for which we were created and makes us impatient and imperfect.

When your consciousness desires its true meaning and purpose again, and nothing is more important, suddenly your anxiety is gone. You will have discovered patience with people and things.

HOW TO CONTROL YOUR EMOTIONS  
by Roy Masters 1975

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Conflict with yourself becomes conflict with others.

Bad people get to you through your reactions to them.

We all respond to pressure, but that response is what is wrong with us.

Until you discover the secret of turning yourself on from what you realize is right deep down in your heart, you will always be an externalized zombie, compelled to act against your own better judgment, hurting people you love and doing things you are sorry for.

Your main line of defense (and attack) is to stay calm and patient. So, seeing you unmoved, the motivator himself becomes upset and panics.

The very experiences of everyday life exert a hypnotic influence upon you, causing you to react emotionally and to lose awareness-and that is the basis of your dilemma.

You must realize that if you are experiencing fear, anxiety or guilt, there is something seriously wrong with you; and you must also understand that these symptoms are invariably caused by your wrong reaction to your environs.

Control your emotions and you can begin to solve every problem you have.

You become addicted to being upset, you need to be upset in order to be motivated.

Instead of acting as a correction to your children, your anger either causes senseless rebellion or else it destroys their true character and identity by causing them to conform to what is wrong in you.

Meditate with a spirit of humble inquiry coupled with a burning desire to realize the truth.

Whenever a relationship with external authority replaces the proper bond between a human being and the indwelling self, then all answers and all actions, humanly speaking, are always wrong, even if they are technically, technologically or moralistically correct.

Man cannot exist without some form of relationship to the indwelling Spirit or else to the external environment.

There are, in reality, only two factors that cause all of your problems: One is the weakness that allows hypnotic pressures to get under your skin, and the other is the compulsion to rationalize everything that happens to you.

The awareness that comes from objectivity is the key to everything that you should be seeking.

## How to Control Your Emotions

Since patience is calm, unresponsive and disobedient to evil pressure, it is also peace and joy.

There is nothing so terrifying to evil forces as a soul who does not judge, one who simply discerns what is before it.

Do you want to preserve and glorify an image of yourself, or do you want to find God?

A diminished response to people is the evidence of response and obedience to your inner self.

Become conscious of your thoughts, and, being aware of thought, be less involved with the thinking process.

Cultivate the awareness of what is going on inside your mind.

Never struggle with your thoughts. Never enter into dialogue with yourself.

You can never overcome your frustrations or conquer your wrong reactions to life so long as you set any kind of goals for yourself, ahead of doing what is right in each given moment. No matter how small or insignificant these goals may be, they constitute ambition, which is a part of pride; and every surge of pride creates a backlash to which you become defensive. That process leads to excuse making and the mistaken belief that your problems are out there somewhere.

You cannot control your emotions and be self-seeking and ambitious at the same time. Be industrious: that is, move with or toward opportunities you have realized unselfishly, instead of those you have created for yourself.

Do what is right because you alone see it or because you also see it.

At times you may need to be strong and use force. If it is necessary, you may, provided that you act without resentment.

Discern, rather than judge, what is good or evil by removing the one factor-resentment- which changes innocent discernment into the guilt of judgment.

Don't force changes or make things happen. Realizing is power enough. Relax by realizing that of yourself you can do nothing.

Forbear to use others, and you will never again be used by others. Be patient with their faults, and you will find a healing patience with your own shortcomings.

Students often learn words, not meaning, and he ends up with a gaggle of noises in his head but little practical understanding, which can only come from true intimacy with the subject.

Concentration is the voluntary giving of your entire attention, whereas fascination is the state in which your attention has been captured or stolen without your voluntary consent.

Your conscious mind fixates and thinks it knows answers because it thinks and worries.

We were created for the soul purpose of acknowledging our maker and his truth.

Be objective to people and things: that is, whenever you find yourself daydreaming or involved in a scene, become conscious that you are, become detached-with that sensation of distance between you and the world.

The pain you feel is not so much from sinning, but from your ego's reluctance to see the mistakes you made that allowed the course of error to continue growing in you.

If you choose to awaken, have compassion on your manipulators, for they, too, are serving a hidden master in their own lives. Like you, they do not realize what is being done to and through them. Don't resent or feel sorry for them.

If something occurs that you don't understand, just leave it as an open question and wonder about it. Don't struggle to understand.

Don't resent them for corrupting you or for allowing others to corrupt you, for the revealing Light is fully able to transform you as well as them, without any effort of will on your part.

If you realize that you are helpless, that you cannot change your nature and that the Light is showing you this truth, you will also see that the Light will save you from evil and the awesome responsibility of coping with everything by yourself. Realize this truth. Realize that in realizing your helplessness you will find help.

You might dare God to save you, but He cannot be tempted.

There is only one unforgivable sin: The stubborn belief that God cannot or will not forgive the sinner.

Don't look at today through the angry memories of yesterday.

Don't coerce people to accept you or your beliefs.

Saving people is selfish, the work of pride-a way of saving yourself by restoring your ego's self-image.

Only through being aware, by not being ambitious, by being still-separate from your thinking-feeling self-can the Light enter and cause error to leave.

Stored intellectual knowledge of Truth is nothing but vanity and serves evil.

If you function from recall, you will be acting from the dead intellect and not from understanding, which is fresh and alive.

What comes from thinking builds pride, but what comes out of neutral realizing awareness is holy.

Any act of willing will cause you to feel conflict and anxiety.

It is dangerous to study the truth in any form; rather, error should be exposed. In this way, you are not robbed of the experience of realization.

Satan's meanest trick is his ability to persuade a man that he is a good Christian because he believes in his own goodness and in a god who saves his pride.

Beware of going overboard when you explore the nature of error. You need only observe it, not analyze it.

You are always seeing today with the judgments of yesterday; and your family is always reacting to your judgment of them and reinforcing the role you play as god-judge.

To know God-to re-establish that lost relationship-the soul must abandon its ambition to retain and expand its knowledge of good and evil; it must become still and separate from its fallen, earthly nature.

Living knowledge, which is understanding, is being aware not only of the word and the meaning of the word but also of the process that reveals that meaning and thus of the very spirit itself. Such awareness is true understanding: The word made flesh in you.

To attempt to achieve any other objective than seeking first the will of God is contrary to the divine intention, and therefore it causes guilt, whether you succeed or fail in your endeavors.

Desire to know what is good for you; scan the pages of this or any other book looking for clues to awaken you to the awareness of who you really are and what is wrong with the way you are currently.

Withstand the temptation to judge, realize the incompleteness of your knowledge, and behold, you can discern good from evil in a new way.

Whatever is right for us to do doesn't need any support; and when we are right we will not need to affirm or to hear affirmations that we are right.

In other words, like gods, we think that we establish our own definition of perfection, and then we proceed to fool ourselves into believing that we are attaining it.

Cultures claim the very young for their own because they know that when they grow up they will defend their wrong way as the right way and thereby sustain the culture.

Don't let anything inside or outside, whatever it is, hold your attention captive. Acquire the knack of giving your attention.

We stretch after each meditation to activate new influence of the soul in the body.

## How to Control Your Emotions

The foolish meditator never experiences true repentance. His ego does not want to be humiliated.

You will never be well until you learn to stay calm and in your center-a condition that keeps out error and suggestion.

You must no longer hate the sinner. Hate instead the sin, for you can effectively hate sin only by not judging the sinner.

Evil has no power of its own. It exist only through the power you forfeit to it by way of pride's ambition.

Resist evil with the energy of true enlightenment, and the devil and devilish people will flee from you.

Shock, trauma or emotional response that you first regarded as enemy becomes a friend-unless you learn to resist it properly.

Do not fall into the trap of thinking of yourself only as a victim. You are also a corrupter-a tempter of others.

Neurotic behavior and cravings should be traced directly to an unrecognized need to gravitate toward the source of an original shock.

Thus the evil in you keeps you tied to the evil of situations in your environment, and your conflict grows.

Be careful not to try to change your parents, the cause of your original dilemma, for this will only produce frustration and anger.

The first truth to see is the truth about error, and if it happens instead that we see the knowledge of our beauty and greatness; you will know that you have been deceived into meditating to the wrong god.

One must desire to know God, rather than to know oneself as a god.

Yearn for understanding, not knowledge, riches or power.

The soul has only one power-the inclination to believe-and, depending on the direction of that delicate leaning, we embrace either a true or a false basis for discerning all things and for bringing a world into existence.

Once you have accepted a false belief, you are compelled to go on believing in what is false, even if it kills you-and it does.

Men crave the love of woman to give validity to their being and purpose to their proud existences. When they get love, they are worse off, and so is the condition of their souls. Men never find real happiness in their love affairs, because, somehow, the advantage they seek always turns out to be a disadvantage. Here they discover slavery and deceit.

All your problems now stem from the need to be loved and accepted just as you are.

## How to Control Your Emotions

Any messenger at all who tells you that God loves you as you are, is another representative of satin himself in his most sophisticated form, singing into your feverish ears the kind of ultimate support you have always sought from the angels of Hell.

Love and hate are the same when they both revolve around error.

But in our ambition we cannot sit still for the Truth to move us.

Impatience is a wrong motivating force that blinds our reason.

Recognize that all of your symptoms (fear, guilt, anxiety, frustration, procrastination, indecision, etc.) trace back to ego goals that other misguided people have set for you. Goals have something to do with someone else giving you ideas—which they got from other misguided people before them, back to the point at which the world was founded on a lie

Your need to be poor is because you hated your rich, ambitious father.

The flaws in your goals are based on 1) your ego attempting to find its own innocent peace after it has been corrupted and 2) your attempt to run from the ugliness produced within you toward anything that helps you to avoid or deny that indwelling error.

The moment of challenge or rebellion presents an excitement that pulls ego away from the awareness of guilt and anxiety and offers it another splendid moment of temporary glory.

In this success-oriented world most employers want only people who are eager and ambitious, the type who give up their principles in order to serve and gratify the hellish egos of their bosses.

Remember the tempter has no life of his own; he has only the life he can obtain by tricking you out of yours.

Remember that you also discover guilt when you give up resentment.

Repent of ambition (that's how to give it up). But for goodness's sake, don't repress or deny ambition by an effort of will, for that would be an act of will-ego-pride.

Frustration is really a by-product of resentment and impatience, and it can produce a compulsive, maddening drive to achieve. Recognize this danger and understand that if you do not set goals, there can be no impatience, no frustration or resentment of any kind.

Matt. 16:25

Impatience is a symbol of your ambition. You are playing God again.

All problems must be resolved through the decreased motion of the consciousness—a discipline of stillness we receive through meditation.

In meditation, your role is that of an observer; you must resist the impulse

to make things happen, especially in those moments of impatience (doubt) when nothing new seems to be occurring,

Do not try to make your mind blank.

Lofty words can be used hypnotically to excite your mind away from the knowledge that you need repentance.

Stop reading whenever you are awakened to the light, and by that light reflect calmly upon the errors you will see about yourself.

Change for the better in your life can never come through an effort of your will; rather it follows an attitude of repentance, which is preceded by a willingness to see your faults.

Should you find yourself in a work situation where you know intuitively that you do not belong, or in one that is morally wrong, you will not have the power to stay in your center, and, consequently, won't be able to cope with the pressure. Similarly, the pressure will also become unbearable if you take too much pride in your work. In the latter case, you need only change the way in which you relate to your work and not the work itself.

Worrying over problems is an ego trip- a distraction. The less you think with thoughts, the more aware you become and the more you understand.

When you fail to reach true awareness because of ambition, improper pursuits and preoccupation with problem solving, you become defensive, suspicious, worried and geared to intellectual answers that not only cannot protect you from the unforeseen and the hidden, but, themselves, always contribute to your downfall.

Meditation is the proper form of prayer, for it leads to objectivity, and objectivity is stillness and emptiness, and emptiness is need, and need is a wordless prayer to God-receptive to the answer of that very need.

God cannot operate where there is an image or preconceived concept.

Before they speak, I shall hear; and before they ask, I shall answer. LORD.

You must make a practice of stopping slightly short of satisfying any natural desire.

There is absolutely no need to use power to break any habit pattern, in fact, any attempt to do so will tie you to the source of error.

It is sufficient to disagree consciously with the temptation, to realize that it is no longer you who craves, but the not you dwelling in your body.

If an outside authority becomes the source of your guidance, the result will be greater guilt and then a greater dependency on the teacher and his plan of salvation via pill or diet.

Be still, and know that I am GOD      Ps 46.

IN MY SOUL I AM FREE  
by Brad Steiger

Biography of Paul Twitchell.

ECK or Eckankar is a way to God-realization via soul travel.

Transcendental meditation is far too passive for the Western mind. Most of these Eastern teachings are very clearly designed for the Eastern manner of living where a hot climate and widespread poverty is conducive to contemplation and inactivity.

Schizophrenia is a very great danger in TM meditation.

The student must apply himself to ECK for two years before he is initiated.

Spiritual freedom is the key to heaven. Only when man loosens and lets go does he find himself guided to liberation of soul. Hence comes total freedom, total awareness, and total responsibility.

I seemed to be a man born out of his time, and for that reason I was not interested in the ordinary man's grubbing for money. I could see that this era in our history was honoring mediocrity until it was fast becoming the stabilizing force of society.

Tiger's Fang book: meeting with Rebazar Tarzs.

Center for the movement in Srinagar, Kashmir. Headquarters in Zurich, Switzerland; Aukland, New Zealand.

What is called creativity is only that process of becoming aware of what already IS.

Illumination comes through waiting upon the Lord, that is, by resting in the consciousness of the omnipresence. Not through struggle, effort, or merit.

The higher a soul travels the spiritual path, the less its burdens become, and the easier it is to change swiftly from one course to another.

Men are at all sorts of levels of consciousness and not all can follow one universal way.

It is not what we do that determines our experience in life, but it is what we expect.

James 1:8; A double-minded man is unstable in all his ways.

The great secret of being spiritually minded is to focus the attention of the feeling of spirituality without permitting any distraction. All progress depends on the increase in the attention span of time.

God gave us dominion through consciousness, and this consciousness, which is the creative principle of our body, must also be its sustaining and maintaining principle.

An intellectual knowledge of the fact that God is all is of no value.

Self-examination is one of the worst things a person can do.

True happiness is a sensation of momentary balance.

Act, rather, that we might give mastership qualities which are already within us. As we unfold constantly to give, we are not unfolding to have our senses acted upon. We are unfolding to give all that we and our senses are capable of giving. Then shall our lives be transformed. And in the transformation, we shall realize all of the capabilities, all of the gifts, all of the demonstrations of life which are radiated by those in the spiritual worlds.

Illusions are like mistresses. We can have many of them without tying ourselves down to responsibility. But truth insists on marriage. Once a person embraces truth, he is in its ruthless, but gentle, grasp.

We must say to ourselves, to God: Show us what we must do in order to avail ourselves of this principle, this life, this love, and to live the life of soul. When we have reached this state of readiness, we have begun to travel the path which leads to spiritual consciousness.

Let God operate in the consciousness morning, noon, and night, until gradually the actual awareness comes. Then we make the transition from being hearers of the word to being doers of the word. Then we shall be living in the world and shall gather in the harvest of souls.

Trust in a teacher to take care of your inner life until you are able to be on your own; then it is likely you will have the experience of learning by dreams as I did.

The EASY WAY: Just before bed at night sit in an easy chair or on the floor, back erect, and concentrate the attention on the third eye, while chanting AUM, or God, inwardly and silently. Hold the attention on a black screen in the inner vision, and keep it free from any pictures if at all possible. After a few minutes of this, suddenly there will come a faint clicking sound in one ear, or the sound of a cork popping, and you will find yourself outside the body looking back at the physical one in the room, and ready for a short journey in the other worlds.

There is nothing to fear, for no harm can come to you while outside the body, nor to it when left behind. A teacher or guru will be standing by, although you may not know it, to keep watch over your progress. After a while the spirit body will return and slide gently into the body with hardly more than a very light jolt.

One does not have to spend this eternity in a round of births and deaths if he learns to follow a path of total awareness of God which will lead him through Karma. One such path is Eckankar.

Four types of Karma: Primal-from creative force. Fate-from previous lives. Reserve-Chosen by Lords of Karma. Daily-now.

Eventually, after many incarnations, soul is purified by its experiences, and it returns to heaven where it is ready to serve God and become a co-worker with the Deity.

Each time we take up a new body here on earth, soul retains the memory patterns of its lives in past bodies. But the new brain does not have any memory of these past lives.

All who put their faith and trust in human nature are constantly disappointed and find little happiness. Trust in God.

Meditate on Lord's Prayer or 23rd Psalm.

Give freedom to all and you will be free.

Far Country book: description of different planes.

The true spiritual traveler doesn't seek mystical experiences, and backs away from authority instantly.

Five Destructive Passions: Lust; Anger; Greed; Attachment; Vanity.

Whatever the mind concentrates upon, that thing becomes a part of the individual.

Act always in the name of God. It is with complete mental detachment that one enters into the world of God.

To give and give only, not once thinking of reward, is the beginning of immortality.

A detached love is a much higher and nobler sort of love than that which demands possession and self-identification with the object of one's love.

The world rushes madly into a mire of sensation, bondage to work, bondage to pleasures, and bondage to a thousand things.

The traveler learns of Bani (music of the audible live current) and by use of this lifegiving force he becomes a light unto himself, and a light unto others, for he is no longer in bondage to the lower desires.

Physical body

Astral body = light body or subtle body.

Causal body = seed body.

Soul body = to travel to higher levels where truth is found.

Concentrated attention is the key to all stores of wisdom, of truth, and of spirituality.

The mind is a useful servant, but a bad master.

All that human consciousness classifies as evil is made so by a depletion of spirit.

Sahaji Yoga = yoga of the sound current.

The silver cord is never broken by a spiritual traveler or neophyte.

The spiritual traveler has always to contend with three powerful obstacles to reach his goal, each of which has been almost insurmountable. These three are monarchism, priestcraft, and popular ignorance.

Holy book of Eckankar: Shariyat Ki Sugmad (The Way of the Eternal).

Kabir = hindu mystic-poet who wrote on Eckankar.

Eckankar Creed: All life flows from God downward to the worlds below; nothing can exist without the ECK [cosmic current] which can be heard as sound and seen as light.

We must devote ourselves to the practical work of our daily lives and try to realize the guidance of spirit in every affair. This depends on our maintaining a non-attached attitude.

Love is the profound current of life! Everything has its centering love on every existing plane!

Light and sound, the basic elements in the body of the Sugmad, are put into a single ideal and called God for the sake of those without imagination or the hope of knowing God. This is what we love at this stage of our development.

We must make the effort of having a well-adjusted mental balance in order to travel the middle path.

It is this special attitude of balancing the mind, in meditation, to dwell upon the twofold aspect of the great deity light and sound, that shows man where love can be placed. For light and sound is the master within. Therefore the living master is a symbol of the greater One, and to love the inner master is the highest form of all love.

Too much study of any spiritual works, too much participation in meditation and reading leads to lifting the vibrations of the person beyond where he is ready to go. It can be dangerous. Troubles begin with health.

The slightest act against any channel of God comes back swiftly to the doer.

Resistance to spirit brings only confusion, unhappiness and disillusion.

God-realization is the primary goal of one's life.

God is not interested in human consciousness, but only in the continuation of life. He is not interested in the problems humans make for themselves.

The spiritual law clearly says that we must each personally seek to become a clear channel through which the holy spirit can flow to the outer world.

ECK uses the simple technique of self-recognition which is sometimes called contemplation; while yoga and other systems us heavy meditation.

Contemplation can be streamlined to the simple explanation of being completely interested in a subject whether we are sitting at a desk working, or in silence. Meditation means a sharp one-pointedness of concentration for long periods.

ECK-Vidya works on the principle that the world is an interlocking unity which can be observed once we lift ourselves above time and space.

During the sleep process, there is a rebalancing of chemicals, life forces, and a general readjustment, not only to the physical body, but to the various spiritual bodies of man.

Four types of dreams: Sensual; Projection (used for teaching by travelers); Karma = past lives (Postulate that you will dream of a certain period in history and you probably will); Spiritual = soul projection, clairvoyance.

Spiritual City = Agam Des (northeast India)

St. Catherine of Sienna = consumed cosmic food to preserve body.

Katsupari Monastery in northern Tibet. Fubbi Quantz

The traveler is responsible for seeing that anyone who approaches him to gain truth receives this linkup.

The spiritual traveler allows the cosmic spirit to use him and to work through him in behalf of all the world. He often does not know what the results will be, but his needs are always fulfilled by the cosmic spirit.