

Chapter 20

The Essential (Spiritual) Life.

Materialists believe that there is no such things as deeper knowable realities than that which can be observed by the five physical senses. And they are wrong. Religionists and followers of priestcraft like to believe that there are such things as both spiritual existence and non spiritual existence. And they are wrong. Both teachings and beliefs are wrong, and both teachings and beliefs are dangerous. There is only one over-all reality and we all exist in it and live it; and have to cope with it. But that reality, the cosmos of all being, is not just about little lumps of hard stuff as seen by the five external senses, and it is not two things – good and bad or spirit and matter, for they are all a part of the whole structure and inter-dimensional nature of existence; all existence; all that is yet brought form from the point of no duration and extension.

For practical purposes one could put it this way by saying that it is believed that there are two kinds of human beings: Atheists and Religionists. To simplify one could say that the religionists like to believe that something else, some other being, is not only going to save them but also come back and put this world to rights – a saviour of some kind. (I know this is an over simplification by the way); and that atheists like to believe that there is nothing more in existence than the material and rational mind and what they find around them by the five external senses and their brain. But, if one looks at it by this criteria then there are three kinds of people – mystics, being the third. Now, tis funny, for religionists like to think of mystics as either mad lunatics or as being atheists, whilst atheists like to think of mystics as either mad or being religionists – tis truly funny, and sad. But either way they are both wrong. I, and people like, me are not atheists and we are not religionists; and they do not even hold beliefs about anything. And both these other mobs are full of beliefs – and about things which they do not even know. The mystics war cry is know your self – and also in order to know what you are not. Mystics, as individuals, do not know much, but they know more about these essential things (or spiritual things) than either of the other two mobs put together. But of course, there are so few of them and even many of them say nothing.

But the real question from our point of reference is both a simple one and a pragmatic one – how best to live our lives here whilst it lasts and make the most of everything which exists for the benefit of the all, and creation (existence) itself. Religionists would see this question as being the question of as to how to live a spiritual life. Mystics see it as to how to live here in such a way that justifies our existence and all the effort work and energy that goes into bringing us forth, and whilst living in the dignity not only of ones Self but all creation. Materialists see it... well, you tell me as to how they see it.

But it seems that they see it in the light of grabbing what they can, running around like headless chickens, clucking about everything and nothing, with no object in life other than to fill every moment with things which amuse them at that moment, and sod everybody and everything else which might prevent that goal – hence hedonism. True enough they are not all like that – but many are; too many for the worlds good health and safety.

So how does one live this essential life – or spiritual life as it has become predominantly called these days? (I hope this whole book and all its chapters are addressing this very question). It is not for any man, ‘god’ or ‘demon’, or principle or philosophy, to tell anyone as to how they should live their life and what they should and should not do. Yes, it is true that in a simple society one must have a few simple rules of decent conduct. And that in a large and complex society (such as the world now is) that there must be many rules, guide lines, man made laws, to deter people from over stepping the mark of common decency and as to what is acceptable to that society. There is no right and wrong in these things other than the results of cause and effect, and that which is in sync with ones degree of moral judgement and feelings. Should one wear yellow socks on a Wednesday morning? Should one eat pigs? Should one drink a beer or smoke a fag? Do what the hell you like so long as it does not prohibit the freedom and wellbeing of society, other people and other life forms. Should one eat cows? Cows would not exist if we did not manufacture them. Maybe there will come a time on earth when people can live without eating the carcasses of life forms; maybe not. We will have to wait and see. But if they had not done so in the past then we would not be here now. And anyway, what happens to the cow when its form becomes a meal? The cows inner being is sure not warming up on the stove.

One can have principles and ideals, but one cannot always live by them in the kind of world which they have made here; and even though one should never drop a good principle or idea, for it is always a goal. But things happen in life whereby one cannot always adhere to this or that ideal or principle. Not to kill is a goal to try and live by and always uphold; but it cannot alas always be done. It is not a good idea, or practice for a child to keep telling his or her parents that they are wrong; but sometimes it is both a good idea and necessary if they are indeed wrong. Circumstances are events which exist, and they have to be coped with and attended to. What society in its right mind is going to allow people to run around with guns killing their friends and relations and disrupting that society? None I hope. But on the other hand if one section of humanity is exploiting and ruining the life of another section of humanity, then confrontation will always take place eventually; and it will out any way which it can out and resolve itself. You cannot throw a six on a die with only five faces; and we live in the world as it is NOW; not yesterday, or tomorrow, but as it is NOW.

Human beings will never rest at ease all the time that they see that there is no equanimity and fair shares of what exists and the products of human efforts – and rightly so. True, some will be greedy and want more than others, but what they want does not correlate with what they need, and what they should get. Life on earth is not about sheer luxury for some and misery for others. But those that have it, and along with power, will often fight to the death to maintain it. So be it; and one can give them one good battle. The spirit and essence of man is indomitable, and it will not take a second or third place for ever.

All life, all existence, all experience, is a part of the spiritual, essential, nature of reality in the becoming process. Only absolute hindsight of everything could ever reveal as to what is absolutely right or absolutely wrong in the reactions to any one given situation; and you and I do not have that absolute point of reference from which to judge all actions and all effects. Moreover, even if we did then that does still not imply that there is an absolute best or worst thing to do in a given situation. But we can only live with what has happened as to this moment. Life and existence is not about ... 'Oh, what if'. It is about what has happened and what exists now; and what can we do with it now and tomorrow. But mind can alter things in due course; and that is our power and potential. There was a time when the streets were small, narrow, crowded and flowing with human mess and waste. It was a health danger to people and it looked a mess. And the existential existence which it brought forth is not one which you and I would want to live in. So we learned things and altered it; we cleaned it up. And so it goes on going on. And I seem to have spent my whole life here cleaning up after people; a cosmic yard brush indeed.

Is not life on earth a better place to live today, for most people, than it was fifty thousand years ago; or five thousand years ago; or five hundred years ago? Of course it is. But there is still much to do and much to aim and aspire for. And why is it better now? Because we envisaged it, worked for it, and was determined that we would change it. We did not wait for something else to do it. And change it we did, and still do. The world has changed because of mind and consciousness, ideas, principles, goals, and all things which are intangible and not made of sticks and stones. Mind over matter and events. Here is the stuff my love, do with it what you will; but in that doing feel within yourself as to what is the best to try and do. You will not find it with your eyes or your ears, nor your nose or sense of touch and taste – nor in books; but feel it you will, for there is more; and it is there. You have what you need for the task; and without any outside help, or aliens, or gods and demons.

Why does much of the eastern world loath and detest much of that about the western world? Obvious is it not. Because so much of it and so many of them are fat, lazy, greedy, stupid, selfish, spoiled, rich, and have a way of life so different from many. Why does much of the western world detest the eastern world? Easy is it not. For they too have resources which they have not used, they have not built such large scale integrated democratic societies which bring forth more opportunities and life styles, education, entertainment, individual enterprise, etc. So they see that they have worked for it and thence deserve it; whereas others have not got their act together and done the same. The two are incompatible on a small world. Who is right and who is wrong? Neither of them, they are simply not at the same place at the same time. If they did not even know of each other then there would be no problem would there. But they now do know of each other; so there is a problem – as they see it. The problem is greed, fear and jealousy. Fear of not having a good life and the fear of losing it. And it is the fear which brings the hostility, tears and tragedy.

Are civilisations on other planets (assuming they are there and in all levels of manifestation) right or wrong? Is their way of life right or wrong; good or bad? Let them judge their own society and their own world, and let them get on with making it a better one; so long as they do not interfere with us in a negative way. The society of humanity will straighten itself out one day; either the hard way or the easy way. The hard way is war, violence and aggression, until it is done; or agreed co-operation, and

giving up this or that so that equanimity exists. It is a matter of human choice and actions. The answer to it is not written nor ordained; it will become what they choose to make it. Mind and being is not reliant upon this little world. So, one should get that into perspective and act on it too. We need this physical world, but the physical world does not need us. And naturally enough it will not last for ever anyway; and no matter whether it is loved and looked after whilst it does exist, or not. In time this world is going to come to its end – just as is our own lifetime here.

So, what is the so called spiritual life they ask? Existing is. And having to act within it is. There is nothing else. Existence is existence, and in all its mansions and levels and dimensions of manifest form. If you do not like it then try killing yourself. But if you hang on for a while and improve it you may just come to like it and enjoy the trip a little more whilst it does last; and you may well find some that are prepared to help you along the road a little. And therein is the big thing is it not – caring, and the time to help and assist. Some religionists already do this; so too do many atheists; and so too do the mystics. We are all much the same therefore are we not; and care about the same things – we are all human beings whilst here.

Who or what is living the most spiritual life they ask: a caterpillar, a scientist, a bishop, a prostitute, a rapist, a murderer et al? They are all living with life and existence, and each depending on where they are at; what they have known, what effect experiences have had on them, what they have become, and what they aim and aspire to become. It is not as to where you are at but rather the road itself which is the essential or spiritual incarnate life. And given that the nature of reality delegates, then we can all help this or that if we are in a position to help, and if the desire to help is there. But you cannot be, and live, what you have not arrived at yet. But nevertheless it is all the same road – being and becoming; and there is no extant life form which is not on this road and cosmological journey.

Naturally enough attitudes, knowledge and understanding is relative to where one is at along this road of becoming. Is there such a thing as the best part of the journey? Well, what is the definition of best in this case? That definition, like all likes and dislikes, is a mere matter of opinion, not a matter of factual reality itself. If you are fifty years of age in this life then which part did you like best? And that is the answer to it. But if the best bit was as a child, or a young adult, then are you not a little wiser now than you were then? And would you be what you now are if you had not walked along that road in order to become what you are now. And would you have liked to have been that child for ever? Really and truly? Ask yourself, and then answer it yourself. Would you really go back and stay there?

It is fun to speculate as to what it would be like to go back to when we were perhaps a young adult but whilst knowing what we know now at sixty, seventy or eighty years of age; and with the benefit of hindsight of all that you have learned. But it could not be the same could it; and it would not be fun at all. For the things which motivated you and turned you on then would not do so now. True, you would be a pretty smart teenager or young adult, but would you fit in? No, you would not. You had to walk those paths to become what you are; and would you want to walk them all over again simply because of some feeling of nostalgia of good times past? I doubt it; and I certainly would not; and even though most of the food of life experience was judged to be good by myself, both at the time and from hindsight.

Would one have changed anything knowing what we know now? Of course we would have done some things differently, but we would not have learned what we have learned if we had not done them that way. And it is in that knowing that we would have done some things differently which proves to you here and now that you have learned something by that process. And that is the becoming process on a very small personal scale even whilst here.

When you were young you might have had a better memory than you have now. You might also have been a lot fitter, stronger and healthier than you are now. You might also have had more friends and more potential to get things done than you do now. But at what point in the past were you actually smarter and more aware than you are now? At no time in the past; for the path unfolding and the becoming process does not work that way. So, what is your life here about? Is it about being physically strong? Is it about being young and good looking? Is it about being rich or poor? Is it about the quality of your memory recall? Is it about having many or few friends? Is it about this or that party or this or that night out? No, it is about none of these things; and it is about all of them in one. It is about getting smarter, more knowledgeable and more understanding. And that is the small scale version of the cosmic principle of the unfolding of the implicate order of all things; and the project of transcendence itself. And it is so.

Ah, but all that learning and understanding is going to be wasted after all that effort when I die! Who said so? How do you know? And could you change that fact anyway? Nothing is for nothing; and everything is for something; nothing is ever wasted. Even the cosmos of creation itself has learned from your being here. It is fine to make judgements about things which you know, experience, and have come to understand a little; but it is not wise, not smart, to make judgements about things which you have not only never known or experienced as yet, but things which you have no idea of their existence of as yet. It is not foolish to judge things (it is necessary in life) but it is foolish to make judgements about things which you do not know as yet. I judged that paradise of the transcendent realm; for I was there living in it. I have judged this world in so far as I have seen it as yet; for I was there, living in it. I have judged limbo, annihilation, resurrection, and so much more besides; for it was axiomatic to me as to how I felt about them. But I cannot judge what I have not seen and known as yet. I cannot judge tomorrow. I will do that when the time comes; and when the event comes.

So, what is the next step of the incarnate road they ask? There is no way of knowing until it happens and one finds oneself there. What is going to happen in the next ten seconds? Nobody knows. We cannot help another from the position of foresight, but only from hindsight; when we have been there, done that and got the bruises. A child could not give any advice on being an adult; but an adult can at times give some advice from hindsight on having been a child – for they know and understand; from having been there. When one of my kids was about two years of age I happened to show them a photograph of the last Christmas tree, all lit up with all the little colours and goodies. I asked her what it was called. She smiled and then said it was a ‘Don’t touch’ !!! Oh, shit! Well, we all do it do we not. What is the first thing which you say when grubby little hands are just about to grab hold of it (electric cables et al) and possibly pull it down on themselves whiles also saying ‘What is it’ – ‘Don’t touch’.

One does not have the time to first say that it is a bloody Christmas tree mate, so do not pull it down on yourself. A child's mind and awareness is what it is and it is at where it is at; and I love the little gits. And we have to be so careful do we not. There is no such thing as getting it right, but simply to get as little of it as wrong as possible. (just like in a chess game in fact) And that is not easy.

There is nothing in life which is not a part of the journey, the learning, the trying to understand; the trying to do ones best. There is nothing in life which is not the spiritual or essential journey of becoming. What does it matter if it is solid or if it flows; if it is thick or if it is thin; if you can see it or smell it, or not see it and not smell it; for it is all there working and all a part of the nature of reality; and it works. It does the job; and the job gets done. This stuff is not for believing, it is for knowing, doing it, learning it, and becoming it. And it is then about using it to good constructive positive effect. What will you be doing and what will you be like one year on from today? Do you know? You will not know until you get there. You might speculate, or have a theory, you might well imagine as to what you will be doing and as to what you will be like. But you might even be dead eh.

In past times when the average person was shall we say not quite as smart and aware of things as the average person is today, it was felt that they would only become awe-struck if they were told that the spiritual life was about such things as walking on the water; getting dead bodies to wake up and go walkies; or turning water in to wine; and feeding a regiment on five kit-kats and one can of beer; and so on and so forth. It was believed that they wanted big big miracles. Oh this is so stupid that it must be true, kind of thing. Yeah son, truly believe it and you will be saved; and that is all you have to do; believe it all; sell your soul, brain and common sense down the river and believe it all; and bliss will be yours for ever more. Well, ignorance and gullibility certainly will be yours for a long time – but not for ever more.

Moreover, shut yourself away in a monastery and grow grapes and make wine for the rest of us; and do not listen to the news or comment on political affairs, and you will be living the real spiritual life, and old Nick will not be able to touch you. No, and neither will real life old chum. And do not some of these things hang over into this day. Go into our proverbial pub and ask people what spiritual reality is all about; and see what they say. Ask them what essential being is all about and they will probably say – what yer mean mate. Well, they do not put it on television do they; or in the tabloid press; or any press for that matter. Moreover if you ask one thousand old age pensioners as to what has moved them in life they might well answer Pickfords or Easy Move removals. But if a thousand old age pensioners have never seen a Mistle Thrush then that does not mean that they do not exist to be seen. Statistics can be very misleading can they not; especially in the hands of statisticians and commerce. But there we go. (ho, yeah, and academics and neurologists too eh).

Imagine a world which contained one million beings, and up to that time none of them had ever had a dream whilst asleep. And then one day one young person had a dream whilst asleep. Suppose then that the next day he or she mentioned it to all the others. Who would be the abnormal nut case with a problem? Supposing today that one person said that he or she had never had a dream at night. Would that not be considered a little unusual? What is 'normality'? It is what happens most of the time or in most cases.

So going on holiday must be an abnormal activity; for most days we all go to work; and only a few can afford holidays anyway – so it is abnormal in human existence as yet. People only accept the more rare, or very rare, when it is acceptable to accept it. And who determines as to what is acceptable and ‘normal’? Well, in this day and age science is the big boss; or rather scientists are held up to be that yardstick of sanity and wisdom – with the exception of a small minority of fundamentalists religionists who are still buried in books of symbolism and lies and distortions of ages past and don’t even know that science exists and that the world has moved on.

A part of the spiritual life (all real existence) is also the wisdom to keep the old things which are good and worth keeping whilst also not fearing change which will turn the existing not so good into something a little better. And does not the same thing even apply to ones memories, or old buildings, old artefacts, old wine; and even our self and our personality and characteristics. Old does not mean useless, it means that it has been around a long time. New does not necessarily mean good and useful. But everything made in time which is now old was once new. (even Exmoor). And before it was new it did not even exist. But by the same token, everything which is old is not necessarily good and useful, and certainly not worth keeping just for the sake of keeping it. We have to discriminate, make judgements and act of them. Collecting mere clutter does not make life easy and it has no functional value. And yet look at how many people love to accumulate utter junk. Why? Frightened to let go maybe? Nothing to fill its place maybe?

Yet anything that was of real value in some way in your life will not be forgotten will it. Both the memory and the feeling of its essence will be floating around there somewhere in your mind will it not. What are memories made of? And what effect do they have whilst they remain? And I do not mean remembering somebody’s telephone number or the amount of glasses of wine which one had last night. No, I mean stuff that really meant something to you or changed you in some way. The inner depths of the mind keeps what is needed and dumps the rest. And most of this presumably goes on whilst asleep – and maybe dreaming. And answer the question (if you can) as to how the normally subconscious parts of our being can take twenty years of learning and then turn it all into poetry whilst you are sleeping. You cannot answer it and neither can I. It just works. But, sure, it works some how; it is not magic. So there is much yet to learn – about everything.

There are those who might see a wonderful vision of the countryside, and which has a really good effect on them, and they will say; oh, this is the spiritual life; for it makes them feel good. But I see a kid being raped and murdered, and that too is the spiritual life, for it takes place in reality as it is; and it makes me realise as to how abhorrent that act is. It is all the spiritual life; not only the bits that make you feel good; but also the bits which make you feel horrible and disgusted. And idiotic religionists ask as to how their thingy up in the sky can allow such a thing. Well, first and foremost there is no idiot thingy up in the sky at all and secondly the nature of reality gives us those options and potentials. You cannot have freedom of choice and then be dictated to. You cannot have your cake and eat it. Either freedom and the responsibility which comes with it, or non existence – which do you want? ‘IT’ did not do it; the person that did it, did it. And how the hell else could you ever come to learn if one was not living it and with all these potentials and options to choose from? Or would you rather be a robot maybe; or a fish.

You do not learn how to become the more by staying in the cosmic womb; so orf you go; toddle orf and learn about life and existence chum – catch up with you again latter sunshine. And thus it is. There is no buck passing; and all your life you must make judgements and act on what you see to be the best thing to do – and think about all the consequences before you do it. What is the point of being able to think and reflect if we do not use it.

When you are standing on the earth you are hurtling through space at a very fast rate. The world goes around on its axis; it also goes around the sun. The sun goes around the galaxy and the galaxy goes wherever the hell it goes. And yet you do not notice any of it from the perspective of being on earth. Neither can you see the point of learning this or that at the time of learning it. But it all goes somewhere and does something does it not. The job gets done. And just how much can we each glean about the absolute nature of the whole unfolding of things from one mere very short lifetime on earth? Not a lot. But the little bit which you do learn and come to understand is also partly in your own hands. And it IS a part of reality – for YOU are.

If you sit with your eyes covered up, ears covered up, nose blocked up; and do not touch anything or taste anything; then what the hell will you ever have to think about and come to understand – and assuming that you lived any length of time that way? Darkness and silence maybe? If you want to understand a little more about life and being then jump into it, swim in it and go with the flow and go where it takes one. And that is experience; and it is not for nothing. So one could also say that the real or best spiritual life is in that of living it all and finding out more about it – and in so doing you will be affected by it and changed. It is that simple and that easy. Hiding from life will not reveal life. Closing ones mind will not allow things to flow through it. It seems that on average we spend about one third of our life here asleep – and much digestion and repair work goes on whilst we are asleep – but this does not mean one should spend their whole life asleep; for then there would be nothing at all to go on in there whilst you are asleep; nothing to digest. And sitting on the settee watching fiction on the TV nearly all day every day is about effective as being asleep all your life, and as useful as tits on a rooster. Real reality exists out there and within yourself – use it all well, and learn from it. That is the spiritual life.

One might assume that existing in the transcendent realm is the most important aspect of the absolute spiritual life, because there is nothing else there anyway. But they would be very wrong in so assuming; very wrong indeed. For it is only the beginning and the end of being. It is also the easiest bit because we do not have to do anything or think about anything; and nothing rotten or nasty or disgusting gets in the way. But, no, they would be wrong. In so far as being is concerned then that which I call the consummatum incarnate is the highest point of being. For it is like the whole cosmological job having been done and finished on earth. All three parts of our self, AND objectivity, all dancing as one; on earth, incarnate. THAT is what it is all about – creation and being a part of it all. It is a fact. Alas, a fact as yet that does not seem to have been realised by the consensus of human beings on earth yet. And that of course is the problem; and the mystics problem at that. However, it is important to see both of them; the transcendent and the imminent which brings it all back to earth again. How many religionists or atheists tell you of it? None of them. How many scientists? None of them. Only the mystics tell of it; and it is true.

But it is also important to see all the things which are not conducive to that existence on earth; for if we did not know it then how would we go about arriving at it? Such revealing experiences are not for nothing and they are not for mere fun and kicks. How can you say that remorse is something to steer clear of if you have not acutely learned it to be so, for a fact? Well, they are a kind of kick – a cosmological kick up the arse in a forward direction of movement; and for that purpose. Taste this son, and see if it is worth working toward; for it is yours if you want it and make it; kind of thing. If you do not put effort into life, then you will not reap the rewards of so doing. The biggest problem with religionists is that they are waiting for something else to do it all for them – lazy gits. And it ain't going to happen sunshine. And neither would they gain any personal life experience and understanding from it. If you want to know what the crap is then you have to go where it is at, and why it is what it is; you have to live it and know it, it has to be axiomatic first hand experience in order for you to KNOW, and understand. That, is the spiritual life. And there is no other kind of life anyway.

Ask a bishop as to what the spiritual life is and see what they tell you (not one that has read this book by the way; for I know some of them have pinched my stuff before, and even written it out in the press; and that is a fact). Ask a scientist as to what life and existence is all about? Ask a fiction writer. See what they all say. And when they have said their piece then ask them as to what their assertions are based upon, and as to what it was like learning all that stuff. See what they say. Be a detective yourself. A cosmic detective. If you learn a few things which they do not yet know then you will be diagnosed as having severe mental disorder and rapid brain deterioration; but never mind eh, for you will know what you know; and you will become what you become by virtue of it all. And that too is a part of living the spiritual life. And so too is the learning to walk alone and to be alone.

But all this stuff takes up so little of ones time here, it is amazing. So much of our time here is indeed put aside for mere fun and games, enjoyment, spontaneous activity, fun, excitement and trivial nonsense. And even all that is still a part of living life and learning about it and partaking in it. The spiritual life is no big deal, for everything is it; and there is nothing else. So what would it be a big deal in counterpoint to? There is no counterpoint. A good belch after a good meal and a good pint of real ale is just as much a part of spiritual existence as being carted to paradise is; for you could not do either if you did not exist – and that is what existence is – living it and doing it. Oh, but all that is your opinion! Yup, it sure is; and one day it will be your opinion also; for it is a fact. But it is also more than my opinion, for it is what reality is and does; and that is a fact of life and existence. Observe it closely and see for yourself. Life contains both opinions and facts, and the former do not always correlate with the latter.

But, as I have said elsewhere, and specifically in the well analogy, it is also a matter of clearing the junk off the surface of the pond of the top of the mind in order that the top of the mind can become a reflection of the water in the spring at the other end of the vortex of our emanation. Hence when our incarnate personality becomes a reflection and mirror image of the essence of our being. And what about when that is done they ask? Do not ask me for I have not been there yet; still trying to work at it; and it is hard eh. Chess is much easier. But unfortunately or otherwise I cannot concentrate on that now and cannot conjure up the enthusiasm to waste the time; too

much else to be done; and too little time in the remainder of this lifetime to waste it on trivia. But I do not know what is going to happen tomorrow; and even though there exists implications. But sod the implications, I rely on direct experience and operate from hindsight of it; and not in anticipation of it. I do not require faith; for what will be will be. But what will be on earth tomorrow is down to us today to an extent; and that is my concern, not paradise, not limbo, not oblivion; but life on earth here and now, and as to what we have the power to make it; and whilst that opportunity lasts.

Talking of chess and the clergy reminds me of a little story when I was about twenty one or early twenty two. There was this guy, the reverend... well, I will not mention names and all that. But for a while he was giving me a lift to the chess club, for he went right past my place in an otherwise empty car; so no big deal eh. He was quite a good player, but not quite as good as he thought that he was – well, how many of them are eh. But one day I had to play him in a serious club championship match. True, he was a much better player than me at that time. Anyway, I tried hard and he underestimated me something rotten; and which was tough luck from him and which prevented him from winning the club championship; for I got a draw with him. He did not only not give me a lift into the chess club any more (so I had to buy a car) but he did not speak to me any more either – and all because he did not win a game of chess. Well, not really because of that but because it had pricked his egocentric little bubble. And he did not like that much. Mind you, nobody liked him much either. And he of course was saving souls in that area. Well, we do have fun eh, and life exposes the cheats, liars and hypocrites. I wonder what he would have said that the spiritual life was – letting him win all his chess games I guess. Oh dear oh dear oh dear. And of course he was called to save souls by his thingy up in the sky was he not – and which proves that it is fruit and nut case. Or he is.

We all know well enough that apart from the big essential encounters in life that there are many types of smaller ones. These little encounters where something happens and for a brief while and one is almost lifted into another state of existence whilst on earth; the little high points which reveal something about life and existence to us. And they are of course very moving moments, and everybody has them at times; some more so than others; and they reveal things about ourselves and life, and when you know them you do not forget them. And things beyond that level are the same kind of life enhancing and personal revelations writ large. But with regards these other things then many thousands of people have told me of their own in private; for I have studied people closely, and I often ask the sort of questions which are not normally asked in general every-day conversations. And you learn things that way. It is interesting also that when you ask a serious question, in a serious discussion, as to how happy, and sometimes relieved, people are to talk about such things. And no person is going to tell me that this is not so; for I know it is so; thousands of times over, and for well over sixty years now.

And this of course is one of the things which is also sad about existing society today, in that people really are one thing, and each at wherever they are at, and they are happy to talk of it when they trust you and have confidence in confidentiality, and yet they show a very different face and personality to society at large. Naturally I would like to see them being their real self all the time, all day and every day. It is also true of course that in being that way they are not being true to their self.

And yet that self, wherever they really are at, is far more endearing and loveable than the mask which they put on for society in order to hide that real personality and its soft intangible centre. They put on an act to try and appear to be a hard case, when they are really a kitten and a big softy. The people that have wept when telling me things is amazing. But then again, it is not amazing at all; and it is good. And it is good to see it; and it gives one hope for humanity. Try really talking to people; and they (most of them) will open up to you. And do not repeat what you hear. For it is between you and them; and it is good.

Interesting is not that every now and then something really bad happens in a village, town, city, nation state, or the world itself even. And when it does nearly everybody drops their mask and pretences and they pull together; and help each other in ways that would not normally occur. Tis interesting, but also a little sad, that it takes such tragic events to bring the very best out of people – their real self. Would that it could be like that during the good and easy times as well. For when it does then society will have overcome one of its major problems and alienating forces – fear to act and inhibitions.

So yes, indeed, all these things, and everything which happens, the good the bad and the downright ugly, are all a part of existing and learning about life, existence and being and becoming. There is nothing else; there is no counterpoint to it. And could there really be any other way of doing it? Like watching it all on a film maybe? And even though some of them can also be revealing and inspirational in some way – not that they make many films like that of course. And so too of course does music. And who makes, plays and writes music? We do of course. And why do you listen to it? Because not only can it change your existing mood for the better, but it can and is often inspirational and revealing. Has not a piece of music never made you weep a wee bit on the inside? You weep because you feel it is good, and you know it is right. And it is right because you have just touched, encountered, an essence. Raise that by the power of infinity and that is what the paradise of the transcendent realm is like. Words will never reach an essence of being. Nor will they ever reveal it. But of all things invented by man then music is the nearest to it. And so it is. And musicians are the only people whom I have ever envied – and I should have been one instead of being a bloody mystic type me thinks. It sure would have been more fun, and probably more worth while. But there you go, and we are not in charge of everything.

Try an experiment tomorrow. Find a guy or a woman at work whom you do not like (and they probably do not like you much either) and be nice to them, in a nice way, not a sarcastic way; but mean it; and be like it all day. Just see as to what effect that it has. In life you have to try things and experiment you know; otherwise you do not learn anything. And if you do not learn anything then you do not change – and life would get very dull if you did not change would it not. Who knows, you might even like and enjoy what you become. So too might others, and it might inspire them to try the same things – suck it and see.

And if it does not work then what have you lost? You have not lost anything at all, indeed you have gained something – even more experience. Moreover, you did also give somebody the opportunity to be nice back to you eh; and if they did not take that opportunity; then so be it. No problem for you eh.

Never mind about your feelings being hurt (that is mere kid stuff), for you are going to learn to overcome that now are you not; and the sooner the better. As you get softer then toughen up so that you can remain that way. And that is one of the great secrets of the mystics; and the effects of rapid brain disorder; and the spiritual life whilst on earth. You can be hard and soft at the same time.

And when you come to think of it (and study the history of humanity even) then who has had it as hard and as difficult, and lonely, as the worlds poor old bloody mystics? Times-are-a-changing however, slowly but surely however. It is said, and it may well be true but I do not know, that there are more human beings alive on earth today than all those who have lived and died here since humanity existed here. Well, either way there are certainly a lot more human life forms around here now than at any time in the past, and there are more mystics around today than there ever were in the past also. But what about relative percentages of population – is that any greater than at any time in the past? Questionable; for we cannot really know for sure.

If one person in a million today is a mystic (even half baked as yet) then that still amounts to quite a few people does it not. And what about when it is fifty or sixty percent of the population? What would the world be like then? Mystics would not have to weep at the nausea would they. And all that brain damage eh. It will be nice when the whole world is suffering from rapid brain disorder, and these things do not even have to be mentioned at all; for they will all know it. The world will become sane when they all go nuts with brain disorder. And I wonder what the bishops and neurologists will do then, poor things. Well, one lot will get another job and the other lot will wise up a little; and start thinking deeper.

If I had charged a pound for answering every mail, email, telephone call, every question answered then it would have made me a millionaire by now (emm, there is a thought eh). Now, this is interesting is it not. Given that about one third of humanity is a subscriber to this or that religion or philosophy, and about another third are hard core materialists, and about one third psychics of some kind, and just a few mystics, then why do they ask so many questions? For they are not supposed to are they. Interesting.

And what does this prove? It proves that somewhere deep down on their inside there is still a spark of living life in there somewhere and they are still seeking answers to questions which are obvious to everyone (that is another aspect of the spiritual life you see – tis alive son). So, something is still alive in there and kicking to get out. Tis funny is it not. It is also funny and amusing, and indeed quite revealing, that when having private chats with bishops and vicars et al, whilst alone. Would you believe that many of them do not really believe this pile of junk which they are spouting from the pulpit on Sundays. (Mystics do not reserve Sundays for spiritual existence by the way; for it is a twenty four hour a day job – even more at times it feels). Well, for heaven sake, if they can squeeze eternity into three hours, then what the hell eh. Time is no object or barrier. And time was made for mind not mind for time. Modern day priestcraft of course (well most cases anyway) are not the cretins which established the religions of priestcraft; and these guys and gals are just peddling the stuff like drug traffickers for a job and an income (called to it my arse). But they do not only not have a clue about the stuff itself (or themselves) but they do not have a clue as to the harm they are doing either.

They believe that they are giving the mob something which they want and need. But they are doing the complete opposite – they are preventing them from achieving Re-Legio; the mystic reunion of self with Self, and the psychognosis event and the essential knowledge of the all. And that is why I say it has got to stop. Not just because it is wrong but because it is dangerous. Pumping this stuff into kids minds is just as dangerous, if not more so, as feeding them drugs to blow their mind away. And they call that the spiritual life and for which they have been called!!! Humbugs, charlatans, liars and cheats; the lot of them. And I tell them that to their face. Some are stupid enough just to laugh. Probably lost for words eh. Well that makes a bloody change to be sure. No, this world will not become right until they have all stopped messing with peoples minds. And that is an absolute fact. The demise of priestcrafty will not stifle spirituality – it will liberate it. Think on it for heavens sake. And do something about it. Now, not tomorrow. Walk and leave them to cry into their beer – down at the dole office. Oh yes, and there is plenty of real ale about – thank the power that be and the brewers. Oh yeah, and by the way, it is getting far too expensive lads; so get a grip eh. Nausea does no come from life, it comes from human beings who are not living it. And living it IS the spiritual life.

Anyway, try a little experiment tomorrow. Ask all different kinds of people as to what they see as being living the spiritual life – see what they all say. Moreover, become a nosy sod and ask people all sorts of question, for it is fun and illuminating. Even my own family have moaned at me for chatting so much to mere strangers whom I meet on the street or wherever – but I love it; and always have done. And what is the point of existing with millions of other beings on a planet if you do not chat with them – and all the different kinds? My real favourite for most of the time is chatting with young kids – for they are still truly alive and wondrous critters; and they never fail to amaze me and teach me things. One does not even have to tell them anything, just simply ask them questions. Just a while back I got chatting to a ten year old boy and one of his mates; they were real live wires. I asked one of the kids as to his three favourite subjects at school; and he replied History, Geography, and Pornography; and he had a grin all over his face that many adults have forgotten about. Ah, tis good. Another kid at his school was told by his very obese Lady teacher that she could hear them from a long way away (whilst she was out of the class), and the lad spontaneously replied, not to worry Ma’am, for we can see you coming from a long way away ! Man, there is cute kid and full of life. Cheeky, but nice. Reminds me of somebody I once knew very well, about sixty years ago – me ! Ah, thanks for the memory son. It was good.

And do you know what, I have even heard it said that some of these young kids have said to my own children – “Hey, your dad is good fun isn’t he”. And in all truth I think that is the nicest thing anyone could ever say behind your back. And of course, it goes without even saying, that we should all, always, keep a bit of the child within ourselves. And that too is the spiritual life on earth; and the unencumbered and uninhibited love of it all. I wonder why that Arkon Image Emanation which I had on the way home was in the form of a young child. Or maybe I do not wonder at all, maybe I know. You are living the spiritual reality now – and there is nothing else.

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