

Spiritual River Guide: A Handbook of Being

by

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with

Rev. Shirley Knight

*“Small is the gate and narrow the road that leads to life,
and only a few will find it” (Matthew 7:14).*

Our work is to widen the narrow road and help reveal the gate
so more and more will find it.

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History of this book --

- Nathaniel Newby wrote the original manuscript in 2007. He revised that manuscript in 2010.
- From August 2018 to October 2019 Shirley Knight edited, revised and updated the manuscript while collaborating with Nathaniel in weekly meetings.
- From October 2019 to July 2020, the Awake Now board (Rev. Shirley Knight, Dr. Linda Starr and Nathaniel Newby) reviewed drafts in weekly meetings and collaborated on final edits before public release.

Notes –

“I” refers to Nathaniel’s personal experience.

“We” refers to the collective source from which this work evolved.

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Release Notes

v1	2/5/2020	Applied for U.S. Copyright. Copyright approval date: March 18, 2020.
v2	4/6/2020	Edited by Awake Now Board reading aloud in weekly meetings. Released to advance readers.
v2.1	8/2/2020	<ul style="list-style-type: none">• SK reread, edited and refined with input from the board.• Added new content from discussion notes taken in 2020.• Incorporated minor edits, refinements and reorganization from Linda Starr and five advance readers.• Clarified “language” as generative vs. noise throughout.• Changed cover quote to Matthew 7:14.
v2.2	9/15/2020	<ul style="list-style-type: none">• Minor edits as SK writes <i>Lessons in Being</i>.• Added fulfilling duties and responsibilities to completing conversations.• Added law of equanimity.
V2.3	As of 3/8/2021	<ul style="list-style-type: none">• Changed “Falls of Mastery” to “Waterfall of Being”• Updated operational distinctions of Flow and Honesty.• Other minor edits.• Continue to add laws of being as discussions unfold.

Contents

Introduction	1
Who This Book is For.....	1
Mysteries of the Masterful	3
Chapter 1: What is Mastery?	6
Five Pillars of Mastery.....	8
Chapter 2: Journey to Mastery	11
The Parable of the Salmon.....	11
Applying the Parable to Our Human Experience	15
Levels of Mastery Above the Falls	25
Chapter 3: Producing Results.....	29
A Do-Be-Have Model	29
Staying in Being.....	34
Mastery = Results.....	34
Results through Presence	36
Chapter 4: Clarifications about Masters	37
Loving Kindness.....	37
Peace and Harmony	38
The Specialness of Being.....	38
Infallibility.....	40
Chapter 5: Clarifications about Mastery.....	42
Planet Earth.....	42
Human Senses.....	44
Macro vs. Micro	44
Be Here Now	45
Truth.....	45
Faith	46
Karma and Destiny	47
Intention.....	48
Free Will	48

Belief	49
Clarity	50
Chapter 6: The Universe and God.....	52
Creation Story	52
Universal Laws	53
The Operation of Being.....	54
The Temporal and the Eternal	55
Five Modalities of God	55
Non-Physical Beings	56
Chapter 7: Foundational Principles.....	57
The Principle of Effective Action	57
Facticity	59
Structure versus Experience	60
Chapter 8: Stillness	68
Entrainment	69
New Avenues for Stillness.....	70
Breakdowns with Stillness	71
Living in Stillness	72
The Secret is Distinctioning.....	72
Chapter 9: Ontology - A Pathway to Progression	75
The Operation of Language	75
Seven Structures of Ontological Design.....	78
Speech Acts	83
Problem-Solving	84
Why Build Competency?	87
Chapter 10: Key Teachings to Allow Mastery	89
Love is Not a Thing.....	89
The World is Not an Illusion.....	90
Positivity is Not a Healthy Diet	94

Stillness is Not the Ultimate Goal	95
Mastery is Not the Same as Enlightenment	96
Being Present Doesn't Mean Ignoring the Past	97
Manifesting and Unfolding	99
Chapter 11: Being Human	101
We Are Like Light	101
Mind	101
Thought	104
Biolinguistic States	105
Equation for Emotions	106
Consciousness	106
Ego.....	108
Relationship to Language.....	109
Experience.....	110
Energy	111
Chapter 12: Guidance for the Journey.....	112
Awakened Beings and Language	112
Below the Waterfall of Being.....	113
In the Falls	114
Above the Falls.....	114
Unfoldment.....	120
Service	122
Chapter 13: The Key Step.....	126
A Rookie Mistake	126
The Reassembly Process	127
Language and Distinctions of Being.....	129
Reassembly and Meaning	131
Chapter 14: Operating as an Awakened Being	134
Relationship	134

Concern	135
Thinking.....	138
Operational Distinctions: A New Approach	139
Wisdom	142
Service Revisited	143
New Ways for Awakened Beings	145
Chapter 15: Monastery without Walls	146
Features of a Monastery without Walls	147
Everyday Stillness.....	148
Removing Old Barriers	149
Why Take This Journey?	150
Supplement A: Laws of Being	152
Supplement B: Operational Distinctions (Glossary of Terms)	158
Supplement C: Curriculum for Mastery	176
Supplement D: Why New Ways are Needed	182
Answering the Call	186
Supplement E: Discernment about Teachers	188
Selecting a Teacher	189
Avoiding Unethical Teachers	190
Supplement F: Business and Mastery.....	200
Supplement G: Other Spaces	205
Supplement F: Teaching Lineage	209
Pre-Socratic Greek Thinking.....	209
Martin Heidegger	209
Dr. Fernando Flores	209
Nathaniel Newby	209
About the Author: My Travels on the Path.....	210
Afterword.....	220
Bibliography	222

Suggested Reading.....	223
Acknowledgements.....	224

Introduction

Imagine the following scenario. You are knocked unconscious and taken somewhere on planet Earth. Once there, you are revived and told to get back home. What would be the first thing you would need to know to accomplish that objective? You would need to know where you are. This of course is one of the primary reasons people use maps -- to be able to locate themselves and follow a course for where they want to go.

In the spiritual domain, there are several difficulties with existing maps. First, they are usually specific to a tradition. Even if someone is willing to show you the way, the path would be focused on that one tradition and may be incomplete.

The second difficulty is people often keep their trade secrets. In the spiritual domain, the word used is *mysteries*. One of these mysteries involves deciphering the path you are supposed to follow. Imagine trying to get to a restaurant in a large city you are visiting for the first time, and your guide only tells you that you have gone in the right direction after the fact. Think how long your trip might take. Now picture having a well-marked map and an experienced guide who can read and interpret the map. You still have to traverse the territory and experience the rough parts and the scenery along the way; it just makes the journey more efficient, and you are much more likely to reach your destination.

It would be ludicrous and downright dangerous to undertake a trek into a wilderness without a map to guide you. Any mountain climber carefully researches the terrain he or she is going to cross before they begin. This book is a guide to the terrain of the spiritual journey. And just like for the mountain climber or wilderness hiker, there will always be plenty of surprises.

Who This Book is For

1. Those on a Spiritual Path

This book is for people who have entered a spiritual path or are looking to do so. This includes people who are taking workshops or reading self-awareness books or are just living life and have stumbled onto the pathways of mastery. This book is a guide to that path no matter where you are or which tradition you are following. Additionally it's designed to help people recognize where they are in their spiritual travels and at which stage they are operating in their journey. As we shall see, how you get to mastery is not important. What is important is that you arrive. It is for people who wish to become, or know it is time for them to become an Awakened Being (historically referred to as a spiritual master). It is for people who want to go in-depth into what the spiritual journey entails in a clear, universal

and understandable way not bound to a given tradition, a way that includes key details that are often obscured or omitted.

While this book is for all people who have an interest in spirituality, it is particularly for those who have done a fair amount of spiritual work and have grown dissatisfied with existing offerings. It is for people who are wondering where to go from here, and people who are wondering if where they are is all there is. This book is for people who have perhaps briefly been able to look behind the curtain of their wizards and teachers and who have seen that all is not as it is presented to be. Also it is for those who have traversed the path sufficiently that they are ready to move forward beyond what traditional religion and spirituality have to offer.

2. People in Business and the Arts

Effectiveness in business is directly tied to the phenomenon of mastery. Mastery provides the opportunity to live in balance, harmony and creativity. Studies have shown that leaders operating from mastery are up to five times more effective at producing valuable results than those who are operating conventionally. Mastery in business usually falls under the rubric of leadership, and so the phenomenon of mastery is concealed. In any field people who are effective, joyful and honest are generally respected, and we can find them at any level. There are stories of CEOs seeking wisdom from a janitor in a time of crisis for example.

Masterful people come from all walks of life. In business and the arts, they are often found at the highest levels of leadership. Mastery in business has increased with the rise of entrepreneurship. The reasons for this are discussed in Chapter 14: Operating as an Awakened Being. The businessperson may want to jump ahead and read that chapter first so they can better understand why this topic is practical and important. As we will see, mastery involves producing results regardless of the domain.

3. People Embarking on Change

Change can be either welcome or unwelcome. If you are ready for a change in your life, or if you are facing a significant change, even if that change doesn't seem to be related to a spiritual journey, this book will let you know what to expect. You may have more terrain to traverse than the first two groups, so a head-start can help.

4. People Who Are Curious (Seekers, Innovators and Explorers)

The fourth group of people to whom this work is directed is those who are consciously curious about the next level or the next new thing. They are willing to blaze new trails and enjoy the challenge rather than fearing it.

It is also for recreational spiritualists -- people in spiritual communities who use spirituality primarily as a source of pleasure and socializing much like people who do drugs recreationally. Done unconsciously as many do, one can easily hit a spiritual dead-end or worse. Tapping into spiritual power without being able to take the appropriate level of responsibility is not recommended. There are very good reasons this knowledge and experience has been carefully monitored for most of history.

5. Everybody Else

The last group is simply those with an historical interest or those who want to know what their friends are talking about and want to join the conversation. Even if you do not have much interest in such a journey, it will be helpful to understand friends and family members who do. Wherever you are, you are most welcome.

Mysteries of the Masterful

The existence of those we call Awakened Beings (masterful people) has been well-known throughout the ages. We speak of Zen masters, Buddhist masters, and indigenous medicine men and women. Particularly in Asia and India, there are many well-documented traditions and lineages of Awakened Beings. In the West the transformational and self-awareness movements are based on the teachings and practices of masterful people. Even in the transformational communities where leaders forgo lofty titles for fear of being accused of self-aggrandizement (and perhaps rightly so given how many have abused this acknowledgement), privately many do understand what they have attained.

Leaving aside the few that turn rogue, Awakened Beings are considered a great gift or at least a great benefit for humanity. It is well-documented in the East that the smart emperors and rulers had spiritual masters as advisors. Tales of ruin abound of rulers who, in their pride, refused to listen to masterful teachers and prophets. Among indigenous people, it is known that strong medicine men and women give safety and prosperity to the tribe. Though rarely a warrior or a top leader, Awakened Beings have always been valued for the well-being of a community.

Through monasteries, ashrams, religious orders and secret societies, knowledge was preserved and expanded upon even in the worst of times. Prophets (Awakened Beings of one of the higher orders) have traditionally brought forth the great teachings for the uplifting of humanity, and typically those teachings were degraded in the hands of their followers either intentionally or unintentionally.

Even with all the stories of Awakened Beings on prominent display, the phenomenon of mastery is shrouded in secrecy and obscured from sight. Many books have been written about mastery. Just the books on Zen or Buddhism alone would fill a large library. Add in all the other

traditions, both prominent (Kabbalah, Christian mysticism and Sufism to name a few) and less prominent such as the Free Masons, the Rosicrucians, and the traditions of numerous acknowledged gurus, and the library expands exponentially.

Yet despite all the resources surrounding mastery, it has been difficult to obtain clear, straightforward answers to two key questions:

1. What is an Awakened Being?
2. How does one become an Awakened Being?

One of the standard answers is an Awakened Being is one who is enlightened. This begs the question -- What does it mean to be enlightened, and perhaps more importantly, how does one become enlightened?

Numerous traditions have produced recognized Awakened Beings. In fact, this is often the draw for people entering into these traditions. At least some of the people studying at the feet of the master want to someday occupy that seat themselves. While we can study the different methodologies all the way from solitary meditation in a remote cave to the vigorous exercises of a martial arts dojo, such specifics do not answer the question of how one becomes an Awakened Being at a fundamental level.

In today's world few people can spend time and energy at an ashram or monastery to become an Awakened Being in the traditional ways. Without the understanding of how to go about becoming an Awakened Being, how can one design a program suitable for the modern world, a world where we balance our daily lives with our spiritual practice and development? These questions are part of the true mysteries for the spiritual seeker; mysteries we seek to answer in this book.

We can no longer produce enough Awakened Beings in the traditional ways, nor can we produce Awakened Beings of sufficient effectiveness and quality with the old ways any more than we can train doctors in the way they were trained in Medieval Europe. This is why we want to take the mystery out of mastery. We want to replace the mystery with understanding that allows people to step into mastery on a practical basis.

At the beginning of human understanding, fire was undoubtedly considered very mystical. Once people mastered its creation, it became a practical tool. The more the nature of fire was comprehended, the more we could relate to it effectively. We want to retain the ability to connect with nature while also being able to study nature. We want to take the mystery out of mastery, so instead of there being only one shaman for a tribe, mastery will be accessible to everyone.

The time has come to bring mastery into the world at large and to create a radical shift to meet the demands of today and tomorrow. This book is a guide for producing many more Awakened Beings in the world. It is about teaching people tools for the spiritual journey. This book is not about finding your dream or purpose. It is about character development -- being ready, prepared and available. The next evolution for the planet can only occur with enough properly trained people. For better health in a community, we need more trained professionals. For more information about this approach, see Supplement D: Why New Ways are Needed.

On your spiritual journey you will discover your Eternal Self, which is fulfillment. You will also develop pathways for contact with your Eternal Self. Becoming an Awakened Being involves bringing the human self into alignment with the Eternal Self. So let us begin.

Chapter 1: What is Mastery?

Mastery is an assessment one makes based on a person's actions and the results they produce in their lives. The process of developing mastery is no different than becoming a doctor or a leading-edge artist or a professional athlete or anything else that requires extensive study, focus and dedication.

In spiritual studies the focus is often on the people who are called masters. In this work we shift the focus from teachers, gurus and other such individuals and instead focus on actions or operations. When someone operates with mastery, we call that living in Being or being an awakened person.

What is Being? Being is the operation and progression of Oneness revealed in our experience. It is Oneness in relationship. It is the opportunity to experience. We experience Being as the joy of existence that knows no opposite or as awareness of our existence outside our physical space and time. When we move in Being, we make great discoveries.

Awakened Beings operate consciously in accordance with laws of Being. (One example of a law of Being is the law of permission -- we generally do not have permission to negate another person's existence. See the Laws of Being in Supplement A at the back of this book.) An Awakened Being's job is to be a source of light and awareness. Light accumulates in and around people who have great integrity. The existence of Awakened Beings is recorded in cultures worldwide. In traditions such as Zen and Buddhism, becoming an Awakened Being is a career path. As an analogy, there are people who can handle forms of mathematics that are beyond the average person. While the experts' abilities are amazing, their accomplishments are also part of the normal range of human experience. Similarly mastery is part of the normal possibilities for us as human beings.

There are different levels of mastery, which is similar to the difference between getting a bachelor's degree versus getting a doctorate. Becoming an Awakened Being, as we shall see, need not be any more mysterious or magical than earning a doctorate degree in mathematics. The question is what methodology and techniques need to be developed and used for such study? Studying and understanding the fundamentals is key to mastery in any field.

To create a methodology for discovering what an Awakened Being is, I examined many different traditions of mastery and discarded anything that was not common to all of them. Also I began to study ontological design with Dr. Fernando Flores.

Mastery is usually thought of as spiritual states of existence that may or may not be obtained by a given individual. However, mastery is not some mysterious state. Instead it occurs as an

assessment in the conversation of the speaker. In ontological design terms, everything exists in a conversation or in language that is generative.

This is one of the keys to understanding Awakened Beings and mastery. An Awakened Being is not a mysterious being, and they are not special in some mysterious way. If someone who has no understanding of mastery asks an Awakened Being if he or she is an Awakened Being, that person may answer no because the questioner doesn't understand what they are asking. The questioner sees mastery as a thing to be obtained instead of as a way of operating. On the other hand, if the Awakened Being is asked the question by another Awakened Being, then he or she may answer yes. The varying responses come, not from the person trying to be mysterious, but in how they operate and view the world, which is quite different than how everyday people do. (For more on this, see Chapter 12: Guiding Principles.)

How do I assess whether or not someone is an Awakened Being? A person is an Awakened Being when they take the actions that only an Awakened Being would or could take. This is no different than assessing that someone is a doctor, an engineer or a business owner. We base our assessments on their current and past actions and on our speculation of their future actions. The question then becomes what are the actions of an Awakened Being regardless of their tradition, religion or system of learning?

First I tossed out anything not shared by all the different traditions, not knowing what I would find. One of the first things I tossed out was clothing and hairstyle. (I had to start somewhere.) Some traditions have elaborate outfits while others have you nearly naked. In some traditions you shave your head while in others you never cut your hair. Mastery was not to be found in physical appearance, though some fashion designers and stylists are clearly masters of their crafts.

Living accommodations and diet also vary quite widely so I tossed those out despite the importance some traditions place on them. Practices range from quiet meditation with little or no movement to the vigor of martial arts. The range of differences in approaches is quite amazing, and what is more amazing is that many of the groups have declared that theirs is the only true way or at least is the best way of becoming an Awakened Being. Practices involving clothing, hairstyle, diet, forms of prayer, etc. can help one achieve discipline and focus, which is effective; however, such disciplines are a matter of personal preference. There are a dizzying array of possibilities. I persisted though in finding the commonalities.

Five Pillars of Mastery

Three of the commonalities I found were not surprising to me, and the other two were quite surprising. There may be others, but these five are sufficient for the task at hand.

1. Awakened Beings consciously operate from Being. They are aware of the operation of Consciousness in this universe. For an Awakened Being the primary concern is operating congruently, coherently and consistently with Being (Oneness in action) instead of with what is commonly referred to as ego or the human personality. Currently most people take action, which is also known as doing, to produce something, which is also known as having. In contrast, Awakened Beings bring forth results *from Being*, which can be explained as emerging, unfolding or unconcealing from the Eternal and abundant source. They work with the phenomenon of emergence from Eternal Consciousness instead of with appearances. Another term for Being is experiencing the joy of existence with no fear of not existing, with no possibility of not existing.

2. Awakened Beings produce results. All traditions include practices that are concerned with the body and the physical world. This came as a shock and took me a while to digest because I did not before associate mastery with producing results in the world, not at least as something central. Yet results are an integral part of mastery. I know of no way of mastery, traditional or otherwise, that does not have a results-producing component. For example, meditating produces the result of Stillness which can be measured by monitoring brain waves and other bodily reactions. It is this connection to results that makes the subject of mastery vital to business. This provided my first major clue about why one finds masters in business, particularly sales, which obviously is all about producing results.

This relationship between mastery and producing results is perhaps most succinctly and clearly articulated by the fictional Master Yoda. In the movie *Star Wars Episode V: The Empire Strikes Back*, Luke Skywalker, while trying to find Yoda, crashes his fighter craft into a swamp on the planet Dagobah. As the training begins, Yoda tells Luke to raise the craft from the swamp using Jedi powers known as the Force. Luke says he cannot do this, but he will try, to which Yoda says, "Do or do not. There is no try." For Awakened Beings trying and believing are irrelevant. They simply take action to produce results. Who are we to argue with the wisdom of Yoda? Throughout this work we will make the connection between producing results and Being.

3. Awakened Beings are concerned with language and speaking. This commonality took longer to see than the others. I had the idea that silence is the absence of speaking and that Being is about going beyond language. This proved to be incorrect, at least here in this universe.

Using language takes many different forms. The Buddhists talk about training the mind while the Druids speak of casting spells. The commonality is that language is always present. Awakened Beings are aware that language is generative and that they are responsible for what they create and contribute to creating. This is why they carefully and consciously choose when and how to speak.

From Dr. Fernando Flores' work in ontology, we learn that language is the action that coordinates action. Speaking provides conduits for energy. Speaking is like designing and installing pipelines for the systems in this universe so that energy flows unimpeded. Language involves more than speaking words we know. Sometimes we use gestures, facial expressions and body language to coordinate action. Sometimes people chant sounds in ancient languages to produce focus and awareness. The point is, operating with mastery involves coordinating action.

4. Awakened Beings act from and with wisdom and are considered wise. All traditions value wisdom, even if people don't practice it fully.

For quite some time, the operational distinction for wisdom escaped me. (Operational distinctions are like equations for human behavior. More on this as we go along.) Also traditional teachings seemed silent on how wisdom operates, much less how to produce it. In other words, what actions provide the basis for the assessment of wisdom?

After many years of reflection and study, the insight finally came when I was ascending from a valley in northeast New Mexico. Wisdom is assessed when someone takes action that in the future proves to be the correct action for the desired result, particularly when in the present such action doesn't seem to make sense. We take wise actions when we operate, not from beliefs, but in what philosophers call facticity, in other words when we operate consciously from the laws of Being with understanding. Wisdom emerges out of the concerns of the universe. Wisdom is moving in proper relationship with the universe with congruency, consistency and coherency.

Now a note about power. People with great wisdom can exercise great power, but many prefer not to do so. The way power is viewed varies across traditions. For example, the history of the Toltecs show they placed high importance on acts of power, while others think such displays are not only ostentatious but also downright dangerous. There are powerful people who engage the crowd with firewalks and other displays. Demonstrations of power are not necessarily evidence of someone being an Awakened Being. For example, owning a gun gives one a certain kind of power. Being able to make effective choices about what to do with that gun is wisdom. You can fake power, but ultimately you can't fake wisdom.

The operational distinction of power is simply the ability to take actions to produce results considered valuable or to address a concern. The more power one is said to have, the greater the results the person is able to produce. With this operational distinction, we can see the connection between power and mastery, but again, some people with great power have the wisdom not to make a display of it.

Wisdom has its own kind of power, and its development is one of the key factors that separate basic mastery from high-level Mastery. We delve into this more in Chapter 14: Operating as an Awakened Being.

5. Awakened Beings practice Stillness. Stillness is a condition of being settled and centered without much noise in one's field of operations. Eckhart Tolle writes and speaks about such Stillness. Stillness is the space of Being. Chapter 7 is devoted to Stillness.

How do these five commonalities combine or become present to produce an Awakened Being? How does one enter Being consciously and live in Being consciously? What is the same and what is the difference between everyday people and Awakened Beings?

We can now uncover many of the mysteries of mastery.

Chapter 2: Journey to Mastery

The Parable of the Salmon

As I read about and studied mastery and Awakened Beings, a pattern emerged. There was a large volume of writing and teachings about life before mastery, and a smaller but sizable volume of information about living in mastery, but there was little or nothing about the crossover point.

Generally reports from spiritual teachers about Being are intriguing, however they are often personal and difficult to understand. It turns out Being is like great sex; you must experience it to understand it. When I was satisfied with my findings about before the crossover point and accepted the teachings about living in Being from a number of spiritual teachers, I narrowed my focus to the process of entering into mastery and becoming an Awakened Being.

What follows is what came to me from persistently asking for an explanation of the entry point into mastery. It came to me as a miracle that helped to explain a miracle. It came to me as the Parable of the Salmon or the Parable of the Waterfall of Being. It was inspired by my observations while I lived in state of Washington in the northwestern United States. Salmon are born in freshwater and follow the current out into the ocean. Their journey involves returning home.

Stage 1 – The Ocean (Saltwater)

Imagine you are a mature salmon swimming in the Pacific Ocean along with other schools of salmon. You're swimming up and down the coast and all around wherever the currents and food sources take you. Your focus is on surviving.

At some point though, something changes for the salmon, and they start going in a definite direction. They swim up the coast of the state of Washington and through the Straits of Juan de Fuca and into Puget Sound. While we as observers can see this happening, the salmon's experience is that they are still swimming in the ocean.

The salmon swim all the way to the narrowest part of Puget Sound where they start to run out of ocean. The water gets shallower and the banks are closer and closer. Still, for the salmon, nothing is much different than out in the ocean except they are close to the shore.

Stage 1 is common everyday life. People mill around on the planet without much direction or purpose. Heidegger calls this the undifferentiated life, a life characterized by living with whatever happens without question. Even if we go to church, we do not really question what is presented, rather we just follow the herd or the school.

In the ocean we're conscious of ourselves and nature. In other words, we are aware of our existence and the existence of things in the physical world. We're focused on the minutia of life.

Then comes the day when we begin to wonder, even before we can articulate that wondering, if this is all there is to life. The question Why is this happening to me? is a signal that someone is gaining awareness when they're out in the ocean. It shows a bit of awakening.

Stage 2 – The River (Freshwater)

The Mouth of the River

The south end of Puget Sound is where the Deschutes River empties into the ocean and where the salmon enter the river. Entering the river is a huge event for the salmon. They go where they have never been as adults and can hardly remember being as youngsters. They leave the saltwater and enter freshwater. The salmon's body and outlook begin to change, and after some bewilderment, they cannot ignore the change. The salmon have entered a new and unfamiliar stage of life, and they begin to adjust to the new experience. They have much to learn.

When people metaphorically enter the bay, they are getting closer to the river. They know they're going somewhere, but they may not even realize there is a river yet. The inflection point, the turning point when everything changes is when you enter the river. This is when you start to be aware of awareness. You awaken to possibility.

This stage typically involves some definite event such as registering for your first workshop. It might be a mystical experience such as facing death. It might be something as simple as picking up a book about spirituality. It might involve getting a promotion at work or starting your own company. There are many, many ways one can enter the river. The reason for the entry doesn't matter but can make for a good story later. The key is that the change has happened, and your life will never be the same.

We can't undo the progress we've made, but we can deny it. Denying your spiritual progress is not recommended because of the unnecessary pain and suffering you will feel. Refusing to go leads to progressive prodding. First you get a gentle tap, then a little nudge, then a strong nudge, then an undeniable push. You may not like the experience, but it's important to keep progressing to avoid misery. For example, if you were in college and were thrown back into middle school, you would likely be frustrated trying to operate in that space.

Spiritual advice: You will have many different experiences -- some comfortable and some uncomfortable, some that make being a teenager in a horror film look attractive. You're going to have agony. The trick is not to have agony about your agony. What is important is to get a good story out of the experience.

A note about teachers: When people awaken to awakening, their old life of just being conscious of everyday things seems shallow and intolerable. They want to bring others along, but some people are not ready to enter the river. This is not a bad thing. It is not a problem to be fixed. It is an interference to rush people when they're not asking to be rushed. They will either resist, or they will try to do too much. When teachers don't know what they're doing, they tend to be heavy handed. For example, they teach restrictive practices that can make progress more difficult than it needs to be.

People may stop progressing at any point. Some people swim around in the bay without ever entering the river. They've seen the possibility, and they turn away. The cost of this decision is that they will die in the bay without returning Home, which is fine. There is no need to judge anyone else's journey.

The River Rapids

After entering the river and experiencing a short adjustment time, the salmon encounters the first set of rapids. Negotiating river rapids is a new experience that requires developing new skills. After a few rapids, life in the ocean seems like a distant memory. Coasting along is no longer an option. With each set of rapids comes another new challenge and the onset of energy needed to meet that challenge. Some salmon take longer to traverse the rapids than others. Some do not make it due to exhaustion, getting caught in a backwash, being devoured by predators or opting out in some other way. A cynosure can help guide you away from the mouth of a bear unless that is your destiny. Such is life in the river.

The first set of rapids corresponds to taking your first workshop, reading your first spiritual book, encountering a great teacher or participating in a life-changing event. The experience may involve doing something that scares you such as sky diving. For some the experience may be sublime. For others it may be unsettling. Again, there are many ways of encountering your first spiritual rapids on your journey towards mastery.

Like the salmon, you encounter a series of rapids, some more difficult than others. The rapids may be spiritual pursuits such as the different workshops, seminars, retreats, books, lectures or recordings that are meaningful to you, along with all your different practices such as meditation, martial arts, affirmations, visualizations, sales (one of the most powerful practices), diet changes (such as becoming a vegan), etc. Some rapids are life challenges such as divorce, job loss, bankruptcy or death of a loved one. The rapids include all the different teachings that you study. Some options help you move along more quickly, while other ways are more enjoyable. Numerous options exist as new ways are being presented and old ways are being repackaged. Historically traversing the river has taken 12 to 20 years. An experienced guide can help you shorten the process.

For the next stage it could be argued that there is a unique pathway for each person. Of course, this is what many of the questions are about in the field of spirituality. Which workshop is the best, or which teachers are the best, or which religion or spiritual group is the best? Which techniques or practices produce the finest enlightenment? The fact is, the choices are a matter of personal preference. Some pathways are more efficient, and some are more entertaining, but all paths lead to the same place provided you keep moving and don't get stuck in a side pool. If you keep learning and more importantly producing results, you get to the next stage. Enjoy the journey because now the real work begins.

The Pool

Sooner or later, if the salmon persists on the journey, it comes to a large pool. No longer afraid of the rapids, and indeed now competent in navigating through them, maybe even to the point of looking forward to the challenge, the salmon finds that the large pool offers a welcome rest before the next whitewater. Throughout the journey, the salmon has felt a constant pull that has grown stronger with each set of rapids. In some ways, the salmon has grown stronger and tougher yet at a cost of much energy and resources. So after a brief rest, the salmon dives into the next challenge and is thrown back into the pool. It dives again into the whitewater and again gets knocked back. It repeats the process a number of times. The salmon uses all the techniques, understanding and knowledge it has gained in how to swim up the rapids and yet continues to fail.

Stage 3 – The Falls (an Unstable Phase)

The reason for the lack of progress at this point is because the salmon is not at another set of rapids. It is now at Deschutes Falls. There is only one waterfall in the river, and the way forward provides the clue for entering into mastery. At the Falls, the salmon battles not just gravity but also the force of the water. The salmon cannot swim up the Falls like they did with the rapids.

The secret for the salmon progressing up the Falls is to learn how to fly. Yes fly. Watch salmon successfully navigating any falls and you will see that they don't spend much time in the water. The only way they can make forward progress is by being airborne. To enter mastery one must be like the salmon and forsake all that you knew before about how to operate and find a way to operate that is unknown to you, similar to a salmon flying through the air.

Stage 4 – A Quiet Place

After flying up the falls, the salmon finds a quiet place to rest before continuing. It must make sure it is far enough upstream that it won't get caught in the current and pulled back down. It takes some time to assimilate what has happened and to adjust and stabilize in this new life.

At this stage a person must begin to learn a whole new way of living as an Awakened Being. There is much to learn to avoid getting pulled back down the waterfall. Having an experienced guide can be of great value as you adjust to your new life. For example, a guide can help you avoid being ensnared by your former life. The disorientation will fade more quickly for some than for others.

After enough assimilation or stabilization time, the salmon resumes its journey. The river flattens out and the current that does exist is not nearly as difficult to navigate as what the salmon previously encountered. At this stage some people stay near the Waterfall of Being, perhaps to assist others, while others continue their journey after proper preparation. Somewhere upriver, one progresses from basic mastery to high-level Mastery. At that point, the person is Home.

Applying the Parable to Our Human Experience

The Base of the Falls

Let us now return to the Waterfall of Being. The first thing to know about the Falls is that there is no concern for how you got there. It doesn't matter if you took a whole bunch of workshops, or studied with a highly respected guru, or did martial arts. It doesn't matter which books you read, or how many products you sold, or what type of mystical experiences you had. It doesn't matter if you lived in an ashram in India, or did a ropes course in the mountains, or meditated in Tibet for years. It doesn't matter if you started a dozen successful businesses, or if you helped the poor in Africa, or if you rode your bicycle across America.

All streams that produce results lead to the base of the Falls or at least have that possibility. Some paths are more direct than others, and some are more gentle. Some people take the fastest route, and some take the scenic route. You don't even have to be on a spiritual path to get to the base of the Falls. The business world is loaded with people who are completely uninterested in their spiritual development who end up there. While it is generally helpful to study and do spiritual and transformational work, such study can be an impediment in some cases and is in no way a requirement.

Perhaps you have been told that if you follow this teaching or that guru, then at some unspecified time in the future (often after you leave this world either by death or in a spaceship), you will enter cosmic bliss of some sort. This is how mastery has been approached throughout history. The trouble is, some teachers abandon their followers at the base of the Falls. Teachers either may not realize the need to go up the Falls, or they may not be ready for the challenge. This book is an outreach for those who have felt abandoned and see no place to go.

The general principle for getting to the base of the Falls is that if you continue to progress and engage in producing honest results, you will get there sooner or later no matter what you believe. The principle operates like gravity and does not discriminate. Just as gravity operates no matter what you have studied or what you believe, belief has little or no significance for your arrival at the base of the Falls. What you have learned getting to the Falls and how you hold that knowledge can be a help or a hindrance, the latter being more likely. My personal preference is that people have some broad background when they arrive at the Falls, but again this is not a requirement. As in life, a college degree may be preferred; however there are plenty of people who are successful with a high-school diploma or less.

While you may have grown and/or profited immensely from your journey up the river, once you arrive, the space of the Falls doesn't care what certifications or degrees you hold or what type of food you eat. It does not matter who you channel, what alien species you talk to or what psychic powers you have. Being able to manipulate energies doesn't help you either. The trials and tribulations you suffered getting to the Falls do not matter. Your physical ailments do not give you any special dispensation, nor do any special teachings, insights, understanding or anything else that might have come your way on your journey.

I do enjoy hearing about people's journey to the base of the Falls; however the Falls is not interested in our stories and experiences. The water crashes down no matter who you are. Understanding this is one of the few things that might make the journey a little easier, but even that is not a given. In short, the Falls is the great equalizer in the spiritual world.

How can you tell if someone is at the base of the Falls? There are generally two basic signs. First, has the person reached the point of diminishing returns in producing results? Often people at the Falls have lost interest in taking workshops or getting involved with the next new offering when before they were most eager to do so. They will have read all the books, and they feel they have moved past what is being offered publicly. They report they have outgrown the work, and indeed they have. This is not to say their resume is complete, but it is complete enough.

The second sign that someone is at the base of the Falls is that they can distinguish the major lessons they learned while traveling up the river. Some people have a knack for learning the lessons in the river more quickly than others. People who have been at the Falls a relatively short time report a feeling of restlessness about moving on but see no place to go. People who have been in a group feel like they no longer fit in, but they hold on to what is familiar even if it no longer works for them.

Another important point about being at the base of the Falls is that going back to the ocean is not an option. Going through the rapids and arriving at the pool is a one-way trip. You may

slow your journey in the river, you may even essentially stop your journey, but reversal is not an option except at a tremendous price.

When you make it to the base of the Falls, you have two possibilities: make it up the Waterfall of Being or rot in the pool below. The way I realized the second option was fairly straightforward and somewhat frightening. I was taking a lot of workshops and from time to time I would hear about someone who used to participate very actively and was now absent. Usually the person was a top leader. Sometime later someone would see the missing person. The report was never good. The former enthusiast had degenerated and was usually unhappy about the work they formally supported. They did not look well and had lost their shine. They had become bitter and disillusioned or worse. The first few times I heard this story, I categorized it as the far end of the Bell Curve. I told myself that not everyone was going to remain happy.

Over the next few years though and with many different groups, I saw a pattern. It was the story of the walking dead. Perhaps this is the reason why people are fascinated with zombies and vampires. They give us an idea of what we might become. Eventually I realized that the unhappy result was a consequence of not making it up the Waterfall of Being. I had come face-to-face with why we do not have more Awakened Beings. Failure to continue up the Falls carries a high price. The story is the same in business -- top salespeople taking a tumble and people on the fast track dropping out and not being heard from again. I had uncovered the dark side of the light.

I have not found a way to prevent this possible outcome, although it may be slowed down in a number of ways. In some people the process is quite slow, while in others quite rapid. I do not know why. The best I can say is that life is dynamic and not static in nature, so quitting at the base of the Falls goes against nature.

A person stuck at the base of the Falls can be thought of as a smart rat. They have done all the workshops and read all the books. Perhaps they have even studied with a great guru or two. No one can tell them anything because they feel they know it all. One of their favorite sports is pointing out the flaws of other spiritual leaders, particularly workshop leaders. Often they can access Being, but it is always to prove they are enlightened or something along those lines. They take challenges to their spiritual superiority as a personal affront. While trying to appear open, the smart rat is actually quite closed. Being right has become an art form for them. They say all the correct spiritual things, but the words are hollow. Their level of rot varies from a little bit to quite a lot. Smart rats are generally people who have traveled one too many rapids or at least they think they have.

In the Falls all your experiences are converted into learning for what is necessary above the Falls. What matters is how you use your personal experience. If you use it to make yourself stronger and more open to Being, then you progress. People who think they are plenty strong already might become smart rats. There is a probability that the Falls will teach them to be weak. They don't want to be seen as vulnerable, weak or needy, and they're about to get hammered. In the Falls inauthenticity is ripped away and positions are switched. "The first will be last, and the last will be first" (Matthew 20:16). Smart rats are always pushing to the front of the line. Then they ask: "Why me? I did everything correctly."

This book is an outreach to those who have come to the base of the Falls and have no idea where to go. Most often when I have spoken of the Falls, these people readily recognize that this is where they are, and this is some relief for them. While I hope many different people will find this book of value, it is the people who are swimming in circles at the base of the Falls that I most want to reach and have them know that someone understands them.

When a teacher cannot guide people up the Falls, then the student is left to their own devices. If you are in this position, do not let the teacher shift the responsibility for their inadequacies onto you. I have seen this happen many times. On the spiritual journey, it is common for people to outgrow their teachers.

The Waterfall of Being

If you have made it through the rapids, it is time to face the Falls. Now the real work begins. I will give you the best description I can for what you will face in the Falls, although no description can be complete. The Falls themselves have many nuances, and new possibilities seem to be emerging.

In the Falls up is down, down is up. Black is white, white is black. In is out, out is in. Light is dark, dark is light. The Falls makes spirals into straight lines and straight lines into curves of unimagined complexity. This is only the beginning.

Many people seek to go above the Falls, often calling it enlightenment. An alternate term is enBeingment, which emphasizes returning to Being and regaining awareness of Eternal Consciousness in action. Above the Waterfall of Being some people experience peace, wholeness and joy without experiencing a manifestation of light.

What does the typical journey up the Falls involve? Basically you lose what you think you have. You lose what you've invested in and what you think is yours. This includes material possessions such as your money, your house, your job, your car, your clothes, your furniture and anything else you value.

It costs you your relationships -- your mother, your father, your siblings, your children, your friends and coworkers, your husband or wife, your girlfriend or boyfriend, your relationship with yourself.

It costs you your ideas about your health and your body.

It costs you your beliefs, thoughts, conversations, ideals, dreams, standards, knowledge, understanding, teachings, religion and spirituality.

It costs you what you did not even know you had -- the unnamed things of your life.

Finally, when you've released the named and the unnamed, there will be one more thing to release that is more precious to you than anything else. This is the linchpin. It may be and often is quite trivial to others, but for you it is more precious than life itself. Very rarely can it be known ahead of time. Usually it is only revealed in the upper part of the Falls.

One deserves to know the cost of the spiritual journey, at least to the extent that is possible. The cost of becoming an Awakened Being is one of the things people don't like to talk about. It is all wonderful until the bill comes due.

In the old days, when you properly studied with an Awakened Being, that person would guide you up the Falls. That was part of the agreement. Monasteries and ashrams provided suitable places for people to go through this process. Given how crazy the journey can be, living in a cave made sense too. Unlike in the rapids or even above the Falls, you may feel very alone when you're in the waterfall because it is difficult to hold hands with anyone during that part of the journey.

What happens in the Falls? The journey involves letting go of your life or more directly what is called your ego or your personality. Commonly we think of the process of becoming an Awakened Being as an all-or-nothing proposition and as it turns out, it is not.

As I studied Awakened Beings both historically and currently, one of the most amazing things I saw was that they operate from Being sometimes and from ego at other times. Perhaps more amazingly, I saw people below the Falls where ego reigns sometimes operating from Being, for example when assisting in a workshop. This did not fit my preconceived notions of mastery. What then is the correct relationship between Being, ego and mastery?

Becoming an Awakened Being is not an all-or-nothing proposition as commonly presented. It is more like shifting control. Imagine a corporation with two stockholders: A and B. If A holds 51% of the stock, and B holds 49% of the stock, who controls the company? A does of course. Now assume there is a stock transfer and now A holds 49% of the stock, and B holds 51%. Who controls the company? B does of course. In life the control is between Being and ego. Entering

into mastery is a 2% exchange of balance in your life between Being and ego. This explains why I see Awakened Beings operating from ego at times and people below the Falls occasionally operating from Being or from the joy of existence.

Although an Awakened Being has an ego, when it matters, the person can be counted on to operate from Being. Below the Falls, usually ego shows up when things get tense or difficult. In this parable, the further below the Falls one is, the more ego is in control, and the further above the Falls one is, the more Being is unfolding and emerging. Below the Falls you can get away with behavior you can't get away with above the Falls, just as a child isn't held to the same expectations as a fully functioning adult.

What does it take to fly up the Falls? What is the key transformation that allows one to enter into and live in Being as Consciousness in action? The key is operating with honesty and focusing on what is real. What is real are spiritual laws. We have unfortunately mistaken metaphors for facticity, which leads to distress and breakdown. For example, treating a relationship like a "thing" makes it a metaphor for activity between beings. As Werner Erhard, founder of est said, we have mistaken the menu for the meal. Gaining understanding about the difference between the menu and the meal is what happens in the Falls.

The Journey up the Falls

Stage 3, Phase 1 -- The first third of the Falls is surprising because much of what used to work for you no longer works. Your life begins to disassemble in various ways. The particulars and severity can range widely depending on your life circumstances. What you'll notice is a loss of effectiveness as you work to produce results. The ego is usually rather subdued due to the disorientation and upheaval of experiencing loss. Predictably you begin to view the world differently which can cause you to range from feeling upset to feeling exhilarated at not being confined to the old ways.

In this phase people who are quite invested in particular teachings or teachers realize that they must release those ties. Losing the attachment to an intimate relationship generally occurs when the other person isn't coming along. The ego remains in the background for the most part, manipulating things and hoping to return to the status quo. The ego will whisper that if this journey was truly spiritual path, it would be much more comfortable.

This phase is not too challenging for the guide who may be assisting where permitted. Counteracting the ego is fairly easy unless some powerful attachment has arisen. The person in the Falls can usually see that the alternative, which involves rotting in the pool, is not what they want. Basically the experience is on par with an intense breakthrough in a major retreat or workshop. Since people want comfort, loss of comfort is the major card the ego plays to get you to quit at this stage of the Falls.

Stage 3, Phase 2 -- In the second third of the Falls, the disorientation becomes quite intense and almost nothing makes sense in the person's life. This is where many people quit or drop back down into the pool, convinced that if they continue, they will lose everything. In this phase, people usually start to acknowledge the accuracy of the ideas presented in this book, which they find disturbing.

Also during this phase, the personal ego and the collective Ego emerge. The personal ego is how the person shows up in the world, and the collective Ego, or group Ego, is the totality of operations that can apply to anyone. The personal ego and the collective Ego bring voice to all the fear, anger, upset, suspicion, betrayal, separation, loss, failure and weakness (real and perceived) that the person says they have. (In this book when we refer to both the personal and collective at once we use the term e/Ego.)

The e/Ego is usually very reasonable during this phase, and it shows that quitting is the only logical option. While often calm and reasonable at this stage, ego is also most insistent on having its way. It will point out how much you are losing. It does not mention what you might be gaining. Usually during this phase, people become very clear that their old life is gone or nearly gone and cannot be recovered. Unfortunately, the prospect of a new life may not have appeared yet. The personal flaws of the teacher or guide serve as an excellent distraction for the person's process in the Falls.

Through the ages different spiritual teachers have taught that one must lose one's life to gain it, or as the Christians put it, one must be born again. Our collective Ego prepared for this day long ago by perpetuating a story that true spirituality should be sweet, light and loving. Please review some of the stories about people becoming Zen masters. Sweetness and light are not in the picture. Transformation involves the death of the old self, which is usually an unpleasant prospect.

One of the interesting things about this phase is all the tricks of the trade the collective Ego employs. (By this time the personal ego has brought in reinforcements). If Ego cannot get the person to quit, it usually proceeds from standard fare to more sophisticated and subtle techniques. One of the more common methods is to declare that teachers or guides are mean or caught up in ego. A variation is for the person to have one of their friends tell the guide to ease up on this wonderful person. The friend might say -- Who are you to talk to this person this way? This location is usually the longest one and can turn into an endurance match.

Stage 3, Phase 3 -- The last third of stage 3 is quite different from the others, and it includes what is commonly called the dark night of the soul. In this phase the e/Ego may abandon any pretense of civility or manners. The real hallmark of this phase though is the person says they don't care about anything anymore, and furthermore they don't care that they don't care. The

person has come to the abyss of mastery, the Void, which they have to enter alone. If people make it this far, they must discover the secret for crossing the abyss. At this stage the guide sits vigil. The vigil can last a while.

What Happens in the Waterfall of Being

The trip up the Falls can take weeks or months and attempting it and falling back down into the pool can last years. Some people find some phases of the Falls relatively easy and then hit a boulder. One of e/Ego's favorite tricks is to make it easy, thus giving a false sense of security before the challenge. For others, every inch is a battle.

I am asked if there is an easy way. First, the more baggage one brings, the more difficult the journey. The more quickly one releases the baggage, the easier the journey. Second, there are fish ladders around the Falls that make the journey easier. Fish ladders are structures built around dams and other barriers to give fish a route up the river. This book, for example, is a fish ladder for the spiritual journey because it is a guidebook.

Here is what is revealed in the Waterfall of Being -- When you have lost everything, you enter Nothing. When you face the Nothing, you experience Being, which brings forth the Everything. From Nothing you learn the action of Being that brings forth creation. That action is language that is generative. Language is action that coordinates action. In the Bible, for example, the Creator speaks to bring forth the universe.

A key lesson in the Falls is that our lives emerge from the stories that we are. In other words, we do not have *things* in our lives such as money, houses, cars, furniture, etc. Rather we live in a story of having such things. As we drop our stories, our triggers disappear. No story, no drama. This is why when we have *things* in our lives from an observer's point of view, we do not experience having them, at least not as we did before. They are gone with the story.

Losing the story is commonly called becoming unattached. When Awakened Beings talk about being unattached, they mean they do not operate in a story of *having* some *thing*. For them, things just exist, and they operate with those things from Being. Clearly Awakened Beings exist in a world of things and use things; they just don't live as if they *have* things. The Falls is basically where spiritual law gets you to work with Being, which means being in proper relationship with story.

What happens in the Falls is you become unattached to the world at large. You see clearly that the world is brought forth in your speaking. You see that you are not your stories. Rather you are the speaker of your stories. An Awakened Being is one who is consciously able to speak as a creator from Being. Ego has no power of creation and can only use the material already brought forth by Being, which only gives the illusion of creation.

Belief and believing also belong to the e/Ego. This is why Awakened Beings do not work in belief. Belief is a recycling by e/Ego of something spoken into existence at some point by Being. An Awakened Being creates each speaking anew each time. While e/Ego just keeps repeating the same old things over and over again without regard for the facticity of the situation, an Awakened Being matches the speaking to the facticity of the moment. This is one of the deep lessons of sand painting rituals. When creating the work, the artists repeat patterns, often very meticulously. Once the sand painting is finished, the artists destroy it. They underscore the impermanence of e/Ego by consciously creating impermanence.

Holding language as symbolic is a limited view. Proper understanding of Being and language is key to mastery, and studying the relationship between Being and language, and the application of that relationship, is central to mastery. We delve into this subject more in Chapter 9: Ontology – A Pathway to Progression.

Stage 4 - Above the Falls

After flying above the Falls, I generally recommend going a little way further and finding a quiet place in the current. When you're happy and satisfied and not feeling a call to move forward, that is the time to rest, care for yourself and prepare for challenges ahead. When you're bored, you'll be ready to move on.

Nearly everything is different above the Falls, and while there is much to learn, I am only going to mention what I consider most critical to one's well-being. Below the Falls, you were driven by your wants and desires along with your emotions and moods. You did what you did out of their operation.

Above the Falls, you are not attached to the wants and desires that formed your identity. Instead, you go through a process best put as enfoldment/unfoldment. Although this process occurs throughout the journey, you become conscious of its operation at this stage. This process prepares you to reunite with Being.

Enfoldment is analogous to producing a seed. Later when the seed grows into a plant, that is the process of unfoldment. For proper unfoldment, start with a healthy seed. Generally we have all been focused on and concerned about unfoldment because we're in a hurry. We want expediency, but unfoldment can't happen before enfoldment. When people wonder why they aren't producing results, it may be because they are in the process of enfoldment. They are creating the seeds that they will later plant and nurture.

Similarly if you feel happy and satisfied with life and are not feeling a call to move forward, you are likely resting and taking care of yourself to get ready to face new challenges. When you're bored, you'll be ready to move on.

Further Distinctions Above the Falls

It is difficult for people to stay above the Falls when they have little or no language to anchor them there. This book opens up the space for improving the language of Being above the Falls. We are conditioning the space with our conversations. One might think that being above the Falls and living in Being is something unusual, something unrelated to the everyday world. It turns out people operating in Being above the Falls is much more common than is recognized.

States of Being above the Falls include:

Enlightenment

Enlightenment is the term people are most familiar with as a state of existing above the Falls. Studying the writings of different Awakened Beings reveals that one does not continue in an initial state of enlightenment very long. It is just a starting point. This is made clear in the title of Jack Kornfield's book *After the Ecstasy, the Laundry*.

EnBeingment

This term designates living in Being or in awareness of Eternal Oneness in action. It means that one has stabilized in living in the structures and ways of Being for some significant time and that one is conscious of operating that way to a sufficient degree. An Awakened Being consciously operates from and lives in Being.

Visitor Status

After many years of studying, I began to meet people who clearly exhibited mastery, yet they did not seem to be Awakened Beings. They let things be the way they are, they had quiet minds, and they didn't try to force control, but they had no curiosity about discussing the spiritual journey. I will never forget the first person I met who fit this description. He was living in harmony with life, but he had no clue about Being. Furthermore, after I explained that what was so different about him was that he was operating from Being, he said he was not interested in becoming an Awakened Being. That was rather shocking to me at the time.

I have distinguished three types of visitor status: permanent, temporary and other.

1. A permanent visitor is a person who is effectively living above the Falls for an extended period of time, perhaps even for many years. Typically this is a person who has completed extensive workshops, or has had a particular experience that firmly placed them above the Falls, or has just felt blessed somehow. They can still, even after many years, be swept back down the Falls into the pool below.
2. A temporary visitor lives above the Falls for a short period before being swept back down into that space between the rapids and the Falls. The time period might be a matter of hours, days or weeks. Workshops and other life experiences produce tourists

of all sorts. Temporary visitors include those who fly up the Falls but cannot stabilize themselves, so they fall back down. Sometimes top salespeople or others who operate at a high-level tap into Being and don't know it. Two examples of this experience are:

Peak Experience – This state is characterized by its transitory nature and intensity. People who have a peak experience may try for years to regain it by repeating whatever they were doing that led to the experience. They are rarely successful and can become quite frustrated about not being able to get back to what they might call heaven. Peak experiences can be caused by making a discovery, meeting a new love, witnessing the birth of a child, experiencing the grandeur of nature or being profoundly moved by art or music.

In the Zone – It is common for people, particularly athletes, to talk about being in the zone, which is very different from their normal way of being. They report being much more effective in their actions in this state. For example, a basketball or football player will report being able to see the whole court or field and knowing where all the different players are going. A batter in baseball describes how the pitch seems slower and/or the ball seems bigger, which allows them to hit the ball more easily. Being in the zone is usually associated with a particular activity and when that activity ends, the person returns to everyday life.

3. The third category is anything not covered by permanent and/or temporary status. Though not as common, I have met a few people in this category. One example is explorer - someone who explores these spaces. Another example is messenger - someone who goes above the Falls to perform a certain duty, task or responsibility. They have a purpose above the Falls such as to bring back a message. People who have near-death experiences are often in this category.

Entering and operating from Being is much more common than traditions of mastery reveal. Many people experience the joy of being in the flow of life, they just don't have the language to talk about it. The question is -- How does one become more conscious about operating in a stabilized manner from Being?

Levels of Mastery Above the Falls

Through years of exploration and research, I found that four levels can be distinguished above the Falls. Each of the four levels is characterized by the way one operates in that level. Each level has a variety of levels.

Level 1: Orientation – Also known as operating appropriately in the space of Being. You basically follow the principles of the space by shifting from operating from ego to operating

from Being. For example, you observe a situation without being triggered into promoting your personal agenda. With this approach you assist in maintaining the well-being of the space. You start to observe, adapt and respond to different spaces by consciously operating from Being. Think of yourself as having moved to a new city. You don't really know your way around, so you try to get your bearings. This is the level of basic mastery because even though ego is not in the dominant position, it still has a significant presence. For example, people operating with basic mastery demonstrate personal preferences, impatience and irritability some percentage of the time.

In this first level above the Falls you learn to take action that is appropriate for living in Being. You take care that your actions align with the structures of Being at least on basic and important matters. By operating with more honesty and integrity, you begin to produce more harmony in your life. You begin to speak the language of Being.

Level 2: Residency – Also known as operating properly with the space of Being. You are now operating in ways that are congruent, consistent and coherent to a space. As an analogy, when you're at the beach you don't try to play basketball on the sand. If you're trying to go somewhere in your car, you operate the vehicle appropriately. You don't sit in the car in neutral.

When you operate in ways that are proper to the space, your actions become integral to the operation of the space. The flows that you are become part of the overall flow patterns of the space. You start to become the space, yet you maintain your identity. For example, your name or your brand becomes synonymous with an innovation, a design or a result. You are led by Being instead of by personal preference and prejudice. You feel at home and comfortable above the Falls. You feel like you are a citizen of a country instead of being a visitor. You understand the culture, and you know your way around. You operate with much less e/Ego than before, and you have your part to play in any given moment. Basic mastery is level 1 and 2.

Level 3: Becoming – Also known as operating as the space. Somewhere in the middle or towards the end of this level, one emerges into high-level mastery. The key to this level is understanding that one will no longer be operating as a person but rather as the space being presenced. One becomes aware of one's personality as an avatar that allows them to navigate through the everyday world. Having been replaced by the structures of Being, e/Ego now assumes its proper place as a structure in service to Being that allows one to operate in the space of this universe.

Level 4: Unfoldment – Also known as being the space. At this level, one operates as the space and is for the most part, undistinguishable from the space. One becomes the space. One

generates the space. As such the being is able to shift and shape the space as needed to produce results from the laws of Being. For example other people recognize the Awakened Being as a healer or a teacher.

Summary of Progress

As one progresses through the levels one operates with less and less e/Ego. In levels 1 and 2, the Awakened Being cooperates with the universe for the results the universe is seeking, and some personal results are allowed. In levels 3 and 4, the Awakened Being generates results, not from the personal approach, but rather from universal unfoldment. This is what the Buddhists refer to as being an empty vessel. I do not know if further ways of operating in a space are yet to be found. Here I have given a glimpse of the process. We have covered a basic map of the journey. We can now turn our attention to other details concerning mastery.

Living from Being

Once I understood the distinctions of the levels above the Falls, I realized the key discovery -- that each level operates very differently from the other levels. I then realized that one of the largest potential breakdowns above the Falls involves taking actions that are part of one level and acting that way at another level. This becomes particularly apparent in moving from level 2 to level 3. Fully operating and functioning from Being-structures instead of from the familiar ego-structures can be quite challenging. This is why a person can be very successful in operating from Being and then be very unsuccessful. Often they have moved to the next level without being aware that they have progressed and without knowing how to function at that level.

The other disconnect is that one may operate from Being at a particular level, say level 3, in one area of life or domain, and go to another domain where they can only operate from level 1. Similarly one can live from Being in several areas of life (domains) or across many or most areas of life (dimensionally). We probably all know people who operate masterfully in one domain but not in another. For example a great athlete or artist may lack competence as a coach or a teacher.

To illustrate this, imagine having lived in New York City all your life and being successful doing so. Now you find yourself suddenly transported to a rural village in Thailand. Many of the ways you used to live no longer work such as speaking English. You need to learn the new ways of living in the space. Similarly there is much to learn and relearn in moving from the land of e/Ego to the space of Being.

Another example of actions from one level being incongruent with a different level involves the topic of manifesting. Spiritual teachers often talk about manifesting as if it is a level 3 and 4 phenomena, but when it is a conversation about achieving personal goals, then it is a below-the-Falls operation. In the next chapter we focus on producing effective results.

Chapter 3: Producing Results

Modern medicine was born when Antonie van Leeuwenhoek took his first look through a microscope and saw a drop of water full of tiny animals and plants that were invisible to the naked eye. Before that barbers used to practice blood-letting to balance the humors. The order of the cosmos was understood when Sir Isaac Newton published his formulas on gravity and the movements of the planets. No longer were the planets transported by turtles swimming in a heavenly ocean. Einstein's theories allowed the secrets of the atom to be revealed, for better and for worse.

What is central to each of these examples is that when ideas come forth that properly articulate the facticity of the world, superstitions that prevent effective action die. The previously unfathomable operations of the world and the universe become known and available for human beings to use. It is not that all questions are answered or all mysteries revealed, but rather a firm footing for discovery in fundamentals emerges.

In the area of mastery, two key concepts allowed for a new understanding of Awakened Beings and mastery and the ability to take these concepts out of the realm of the mysterious and unknowable and into the modern world. The first key concept involves reconceptualizing the Be Do Have model, which we discuss in this chapter. The second key concept is the Principle of Effective Action, which involves producing results to address concerns. We discuss that concept in Chapter 7: Foundational Principles.

A Do-Be-Have Model

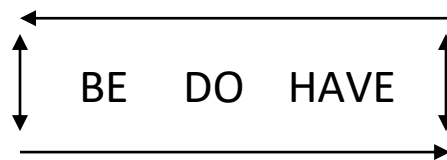
In the late 1700s a spiritual movement arose which began to fully flourish in the 1800s and was well-established by the beginning of the twentieth century. It is often referred to as the Transcendental Movement though there were many variations. One factor in this awakening was a desire for more understanding of our spiritual nature and its relationship to our earthly existence. Eventually the Be Do Have model gained popularity as a simple way to understand our spiritual and earthly relationships, particularly regarding how to produce desired results such as becoming wealthy. I first studied this model with Terry McBride, creator of the program *Everybody Wins*. There are two variations of the traditional model.



1. The top arrow shows that you can start by having, for example, if you have a million dollars, you can do what millionaires do, and you would then be a millionaire. This corresponds to what is now normal or everyday thinking.

2. The arrow below the words shows something quite different. It shows that you must first be a millionaire in your thinking, then you do what millionaires do, and you are then available to have a million dollars.

People taught one or other of these points of view until the late 1970s or early 1980s. Then someone made a conceptual breakthrough as illustrated below:



When the arrows are connected, the model shows that it does not matter where you start, but only that you do get started. The battle over which approach was accurate was settled and people could move on with producing results in their lives without being concerned about where they were starting. This gave people freedom and is the current model in use today as found in the book *Language and the Pursuit of Happiness* by Chalmers Brothers.

For me this model was important because it showed the key relationship between producing results and mastery. It showed that if you persist and do not get stopped along the way, producing results will take you into Being, which is the doorway to mastery. At least that is what we might deduce from the model. Finally, I could understand why each tradition of mastery had a major component of producing results. Furthermore, this explained why mastery is found in business and the arts, which are all about producing results. Mastery operates like gravity in that you don't have to know what is occurring to be affected. Many people have visited the realm of mastery. Most have then come out and spent a lifetime trying to figure out how to return.

One of the key ways of assessing a model is to see how well it accounts for different observed phenomena. This is where the Be Do Have model can be found lacking. Several key phenomena regarding producing results and mastery are not explained by the version of the model above.

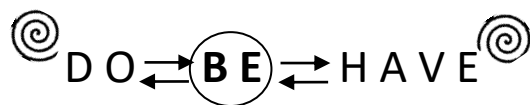
The first is that many people never enter into Being from producing results as the model would predict. Also even if they enter Being once, when they continue to produce results, they do not

necessarily return to Being. Again, Being is our connection with the Eternal that feels like harmony, abundance and clarity.

The second weakness in the model is that it does not adequately account for why some people never produce results no matter how hard they work. You might not be as fast as another, but the model indicates you should get to Being sooner or later if you persist. On the other hand, it would appear you would only spend part of the time in Being and the rest in doing and having with no particular connection to Being. Basically the old Be Do Have model has a number of deficiencies. While it is better than nothing, it does not provide the full guidance it promises. For these reasons, I offer a new conceptualization that I call the Do-Be-Have Model:

DO ↔ BE ↔ HAVE

This format appears to be essentially the same as the old model, except the path clearly passes through each stage, and Being takes the central role. Still, this is not enough of an improvement.



In this iteration, we have added spirals regarding doing and having. From the spirals, there is no path to Being. If you are spinning around in doing or having, you never get to Being.

The doing spiral represents people who work really, really hard but never produce significant results. For example, a person may take numerous workshops, meditate every day, eat healthy foods, repeat affirmations and practice visualizations and still not become aware of Being. A salesperson may take the latest seminars, make numerous phone calls and schedule appointments and still not have any sales to show for the energy expended. A person may want to be in an intimate relationship and so accesses many different dating sites and still is not in a steady relationship.

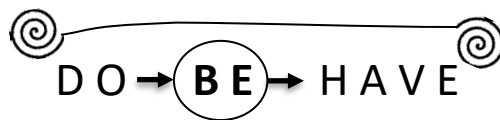
Think of a time you took a lot of action yet nothing you wanted occurred. You were most likely in the doing spiral. This is not unusual as most of us were raised with the idea that the way to get ahead in life is through hard and persistent work. This is one of the stories that controls our lives. Most of us know people who produce many more results than we do with much less effort. Sometimes their progress even seems effortless. They most likely are not spinning around in doing.

Similarly, how do we account for someone who seems to have everything and is still unsatisfied? This state of affairs was immortalized in a song by Simon and Garfunkel called *Richard Cory*. It tells how Richard Cory had money, property and fame yet still ended up

committing suicide. This story is all too common. In the business world, we see someone build a business or climb the corporate ladder and yet when they reach the top, their success becomes quite meaningless to them. They are in the having spiral.

People try to jump out of the having spiral and seek spiritual fulfillment but because they only know about having, they seek to *have* spiritual fulfillment, and spiritual fulfillment is not found in having. This by the way is one of the problems of having a spiritual experience and trying to hang on to it. It is not a thing that can be possessed. Another major problem with this approach is that *not* having is, from a spiritual standpoint, the same as having. Both are attachments that produce reactions. Some people collect shoes or coins or cars. Others collect spiritual experiences. Such activity is usually part of the having spiral.

I used the Do-Be-Have model above for several years but found that it did not account for all of the major phenomena experienced by people producing results.



One day I decided to connect the spirals, which bypasses Being. This was an important breakthrough. Connecting Do and Have accounts for people who work really hard, do a lot and have results. The trouble is there is no joy for them in producing results. They get worn down and exhausted. The ability to produce results while doing makes people think that everything is fine. Unfortunately, this way of operating eventually uses up all of your energy reserves and you collapse. This is the source of burn out.

Let us now look at the other track for producing results, the one that passes through Being. Usually a person will start at doing. For example, let's imagine someone taking on a project with which they have no previous experience. They have to start learning how to produce results in that domain. Try to think of a time in your life when you were a beginner.

Time passes and you are engaged in a lot of learning and practice. There are days when things go according to plan and days when they do not. Let us assume though that you stay on the Being path even though you are spending all your time in the Do portion of that path. Finally, you have the result you have been working to achieve and land in having. The difference is that on this path, you pass through Being to get to having.

How can you tell which path you are on? Notice the joy or elation you feel when you produce the result. You have a eureka moment or a moment of clarity. Such a feeling comes from passing through Being. Another benefit is you now feel more energized and ready to go

further. As the announcer of a sports show used to say, you've experienced the "thrill of victory," which is to say the energy of being in Being.

After some time you drop from Being and wish to recapture the feeling, so you return to what you were doing when you accessed Being. You start the doing again to produce the result that got you into Being, but this time the experience is different. Even if you do produce the result again, there is no elation. You may try again and again.

Why can't you get back into Being? The answer is that you have jumped from the Being track to the do/have track. How did this jump occur, and what is preventing you from getting onto the Being track? The key difference between the first and second time you produce a given result is that the second time, you know what to do. It is this conversation of knowing how to do something that keeps you from the Being track. Knowing how to do something is a belief that usually keeps you stuck in the doing spiral. In other words, authentic creation from Being is supplanted by ego knowing how to produce the result.

You can see this process in intimate relationships. Starting a new relationship is one of the most pleasurable ways of unconcealing Being. When you start a new relationship, you know very little about the person or how things will turn out. Not knowing usually forces you onto the Being track or at least affords a possibility of that happening. Over time you learn how to *do* the relationship and therefore jump to the do/have track, so the energy drains away and the relationship burns out. This is why relationship counselors recommend injecting newness into a relationship such as taking a vacation and keeping some mystery going. This is also why some people jump from one project to another or from one relationship to another. They have found this to be a great way to keep getting the high from unconcealing Being. This approach can and does work for a while until you exhaust various possibilities and get bored, disillusioned or both.

Now let us return to the Being track and assume you are able to maintain that space while producing results. What can you expect? The first few times around the track will be pretty slow, and you will spend most of your time in doing and having. You will spend very little direct time in Being. However as you progress, again assuming you do not jump track, things speed up and you begin to produce the results much more quickly and perhaps on a larger scale. From this, you begin to spend more time in Being. This gives you the energy and the insight to produce more results. When we operate in Being, we feel open and receptive and joyful in the process.

When you get going fast enough, an interesting phenomenon begins to take place. You start to spend more and more time in Being because the domains of doing and having begin to collapse into Being. This answered one of my big questions about how Awakened Beings seem to be

able to produce incredible results with very little effort. The answer is that they are producing results for the most part from Being and not from doing and having.

In Being, you exist outside our human space/time continuum. You exist in the space called unfoldment, which is a direct bringing forth of results from pure Source. This is why everyday people are unable to manifest clearly or consistently. Unfoldment is a phenomenon of Being, and when we are not operating from Being, our effectiveness is limited. Trying to produce effective results without a reliable way of accessing Being is like trying to swim without water. It doesn't work very well.

Staying in Being

The natural question at this point is how does one stay on the Being track? One answer is to continually take on something new that you don't know how to do. What we call beginner's luck in producing results is often a matter of operating on the Being track without impediments. In one of the groups I was with, we were always encouraged to take on bigger jobs, one we had no experience in accomplishing. We were always being asked to operate outside our comfort zones.

The trouble with this approach is that at some point you reach the pinnacle, or you just don't feel like going to the next level. The real trick is to learn how to keep yourself on the Being track no matter how great or humble the result or how often you have taken actions to produce that same result. As the saying goes, you must re-create the experience anew each time. This was the message in the group I referenced above when people complained about taking the same seminar over again. Re-create taking the seminar anew.

The Zen approach to mastery illustrates this very well. In Zen you get to pick any number of everyday means of producing results such as archery, painting, writing, raking gravel and of course the most famous, chopping wood and carrying water. The idea is that for most people, repetition of such actions soon becomes boring, and if you stick with it, mind-numbing. If you don't quit or commit suicide from the boredom, hopefully you will jump to the Being track and learn to stay there. This is commonly called enlightenment. (In this work we use the term enBeingment.) When you can see the connection between producing results and mastery, a lot of the mystery of the spiritual teachers is revealed.

Mastery = Results

To summarize, producing results is an integral, necessary and required aspect of mastery. All traditional ways of producing Awakened Beings have practices that lead to the result of living in Being. The key question, as depicted in the Do-Be-Have model, is which path are you on with your results? One path lets you enter into and experience Being, while the other path leaves

you worn out, even with results. Mastery is the ability to produce results while remaining centered, balanced and in harmony.

Even mountaintop meditators turn out to be result-producing machines when needed. All the creation stories around the world are about God producing results. (Substitute your word choice for God.) The Bible says, "God created humankind in God's image" (Genesis 1:27). Different spiritual systems say essentially the same thing about humanity being like God. God's main identity is that of Creator. This is one of the few things upon which spiritual people agree. Even a hardcore atheist would say if there were a God, creating is the action for which God would be best known.

Imagine what would happen if you stopped producing results to maintain your existence. You would die. With that said, we can make an important distinction. The results produced and the ways they are produced are separate issues from the need to produce results. There are many ways to produce results, and there are many results from those ways. You may ask about the way of meditation, which is about quieting your mind. A quiet mind is the result being produced. Think of it this way. Before you remodel your house, you take out the old things you want to replace. This is a result that needs to be produced before much else can happen effectively. Similarly creating cannot happen easily without the housecleaning of the mind.

Many spiritual systems are devoted to quieting the mind. Actions are taken to produce results, and this need to produce results is central to becoming an Awakened Being. Whether the actions and results are produced in a monastery or while running a business matters little if at all. One way of accessing Being may be more effective than another in terms of time, money and resources. Some options include art therapy, journaling, body work or chanting. The form is at best an interesting side issue. Becoming aware of Being and the relationship of results to Being is what is fundamentally important. For clarity focus on what is fundamental instead of on the different forms the fundamental takes.

For example, when Henry Ford began mass-producing automobiles, he didn't change the laws of thermodynamics that govern the way an internal combustion engine works, nor did he change the laws of physics for the way transmissions work. These are fundamentals. He did, however, change the forms of actions around these fundamentals in ways that were more effective for producing cars. He also introduced the fundamentals of mass production. In his day people worked beside the conveyer belts. Today robots do much of the work. The fundamental of sequential operations repeated over and over at a given point to produce a product remains the same. This book is about the fundamentals of mastery, not about a particular form. We emphasize this point throughout this book.

Spiritual teachers offer various systems of producing results, and the systems are a matter of personal preference. Some systems are more social, while others are more reclusive. Some people prefer high intensity, while others prefer quiet. Some are drawn to more esoteric ways, while others want more practical ways. As we will see as we proceed, most if not all ways will work. You may want an off-the shelf approach, or a personally designed alternative, or something in between. For tips on selecting a teacher, see Supplement E.

Results through Presence

For an Awakened Being, producing results is not a matter of getting something they want. For an Awakened Being, getting results is a matter of presencing Being. This is evident in Zen stories of the tea ceremony. The tea ceremony can be seen from the outside as a matter of inviting someone to drink tea with you, seemingly a fairly simple result to produce. However this simple result is actually about the skill-level of the Awakened Being in calling forth and presencing Being. Producing results for an Awakened Being is not about a means to an end, but rather a matter of expressing Beingness.

Understanding presence helps us better understand one of the basic tenets of living as an Awakened Being, which is given in the title of Ram Dass' book *Be Here Now*. Many Awakened Beings (and others who have taken up the call) implore us to live in the present without any real explanation of what that means or how to account for our future and past. We incorporate past, present and future by presencing, which means unconcealing the Eternal in the present moment, in other words by revealing possibilities not previously distinguished.

The injunction to live in the present has little to do with the domain of temporality. It is simply a way of saying that presencing from Being results in one being present now. An Awakened Being who truly lives in Being can just as easily presence the future or the past in the present as they can presence the present.

Awakened Beings do not *do to have* results. Rather they operate in Being and results emerge as the natural outcome of harmony just as apples emerge from an apple tree. In other words Awakened Beings operate from Oneness in relationship to presence results. This way of operating forms the basis for authentic manifestation, which in this work we call unfoldment. We discuss unfoldment further in Chapter 10: Key Teachings to Allow Mastery.

Chapter 4: Clarifications about Masters

Before we talk more about what mastery is and how to achieve it, let us dispel some misconceptions. We cannot effectively learn if we are in awe of the teacher.

Loving Kindness

Some people who achieve mastery, such as in business or the arts, are not known for being loving and kind. They may be known as severe, particular and demanding. Many great innovators fall into this category. Similarly a person who operates with mastery in one area, such as in the human potential field, may be a beginner in other domains such as family. Some may even be villains who desire to control others. Sometimes even Awakened Beings who are operating from love, harmony and compassion, do not always exhibit these qualities when interacting with people. Compassion is not the same as indulging, acquiescing or enabling unproductive behavior.

There are many stories in history of masters who were not considered loving and kind. One of my favorites is about a Zen master from the old days in Japan whose students would train with him daily. One day a student got a little too arrogant and the master drew his sword and cut off the student's head. The teacher went on to produce more masters than any other teacher of the time.

While many Awakened Beings are sweet and gentle, there are also examples of those who are just the opposite. Reports of the differences between the public and private personas of some spiritual leaders are well-known. I knew of one who could go between ego and Being like flipping a light switch. It was a demonstration of mastery like none I had seen before or since. This person was well aware of what he was doing and observing him laid some of my foundation for understanding how masters operate. He would be compassionate and gentle and kind when speaking with someone, and then he would make a very sharp remark. By all reports this person operated from Being when it mattered, otherwise he preferred ego. While this behavior seems extreme, it is consistent with mastery. As long as we're operating as a human being, we live in the possibility of operating from ego.

Great masters can be blind in domains of their lives that are outside their area of expertise. There is no excuse, however, for overlooking unethical behavior. In Supplement E we talk about avoiding unethical teachers.

Peace and Harmony

The idea that Awakened Beings always maintain harmony could fall under the section above, but it has legs to stand on its own. We often have the view that Awakened Beings live in harmony and peace, but the fact is they can be a contentious and cranky lot at times. People who operate with mastery tend to be individualistic and iconoclastic with little patience for those who view matters differently than they do. History is replete with stories of Zen and Buddhist sects coming to blows with one another over whose doctrine is most correct. I have been in workshop groups where taking other workshops or even talking about them was greatly discouraged or outright forbidden.

Just as there is the notion of political correctness, there is also the notion of spiritual correctness. Some leaders include in their teachings that anyone who comes after them and claims the same authority from God as they claim for themselves is to be considered a heretic or a false prophet. The proscribed punishment for being a heretic is often death. Some teachers are defensive about their status and the respect given to their teachings. In today's world, the competition takes the form of, "My channeled entity is better than your channeled entity," or something along those lines.

Awakened Beings have varying levels of human limitations. You can't have a human body without human limitations. Our humanness allows us to operate in the everyday world, and spiritual teachers can be just as competitive as any other group if not more so. Of course most of those other groups are not at the same time denouncing competition. We shall look at harmony in Chapter 12: Guiding Principles and why it is associated so closely with Awakened Beings.

The Specialness of Being

As we stated before, living in or from Stillness and Being is a distinct possibility for us as human beings, and therefore it should not be seen as particularly special. One of my favorite stories on this point was told to me by two of my instructors. They had a teacher early on before the person received some acclaim. This teacher was effective at helping people into Being and showing them how to stay there at least for a while. My friends had not seen their teacher for some time, and when they went for a visit, they found him sitting high up on a stack of pillows waiting for whoever was to be in his presence next to be at his feet to learn. My teachers reminded him that they knew him years ago and were not impressed by all the pillows. While a teacher should be respected, theatrics can be dispensed with most of the time, the exception being around established ceremonies.

Expecting reverence for making it up the Waterfall of Being is a con game. People who have experienced the Void or the Everything/Nothing may think this entitles them to great adulation

from others who have not. Spiritual leaders may claim that a special teaching or knowledge was imparted to them by their experience. Later we will discuss what that knowledge is, what makes it special and not particularly special, and how to evaluate given teachings.

There is no doubt that many teachers know how to manipulate energies to get you to feel good. They also know how to play on people's insecurities, needs and desires. Who wouldn't want to feel the love of the ultimate Father/Mother figure (God) and have that approval? Who hasn't dreamt of having supernatural powers? Who wouldn't want to have *secret knowledge* few others have? However having an experience in Being does not automatically give you competency in life or bestow some great learning. Additional work and serious study are required to learn how to properly interpret the Being experience.

In school I was most fortunate to have a number of incredible teachers. I greatly appreciate and fully respect them but do not worship at their feet. All of them would urge students to independently consider the teachings, and the same must apply to our spiritual teachers. Do not get caught up in the personality or power. Any teacher needs to earn the respect of a student through the wisdom of their teachings and the properness of their conduct, and not by demanding it because of their *specialness* or by making unprovable statements about their conversations with God.

Going above the Falls into mastery does not change the rules of conduct for us as human beings. Being in the presence of an Awakened Being allows some to experience a spiritual high like tuning forks resonating together. Similarly some people run great distances for the runner's high, but even though a runner is having an incredible experience, they still need to follow the rules of the road and be courteous to those whose space they share even if those others are not at the moment connected to the Oneness of the universe. Being in Being does not confer any special rights, though it does open possibilities for conducting one's life.

Many who are spiritual or religious will say or insinuate that they are in direct communication with God/Ascended Masters/Angels/fill in the blank. For example, many people talk about their personal relationship with God or Jesus, or again fill in the blank. What gets interesting is when they claim they are speaking for these entities and further claim that these beings want you to do something for them such as give money or follow orders without question.

One might ask such teachers to present a notarized power of attorney that a court will recognize that gives them power to exercise authority on that being's behalf. If earthly concerns require such due process, then perhaps eternal affairs should require even more. It is easy for anyone to claim to represent the Almighty or the upper echelon of the Other Side; it would just be wise to get some confirmation before turning over your life savings. Look what would happen if you claimed to represent a charity without proper authorization. You could be

charged with fraud. It is one thing to claim to speak and act on behalf of a given spiritual entity and another to prove it in the way we would have to prove such a claim for any entity here on Earth.

Infallibility

A spiritual leader can be just as fallible as any other type of teacher, and their teachings should be scrutinized just as teachings are in other areas. Although Stillness and Being do not confer infallibility, millions of people throughout history have died defending or trying to prove the perfection of their particular master or teacher. Catholics teach the doctrine of the infallibility of the Pope. They are not alone of course. Muslims have divided into Shiite and Sunni. Different sects of Buddhists are at odds with each other. The transformational training wars about whose training is better were part of my life experience.

Disagreeing with a teacher can result in people questioning your knowledge and your right to think on your own. Spiritual communities sometimes end in death or violence. Communities led by David Koresh and Jim Jones are evidence of this. When I was in the Northwest part of the United States, I read newspapers replete with articles about how Osho or the Bhagwan could not understand why the people of a small town did not appreciate his Holiness trying to take over their town. He was only trying to help them evolve spiritually; however he was violating the law of non-interference on a large scale.

Proclaiming infallibility is not just a trait of established teachings. Some people accept that if someone from the Other Side is speaking, the result is pure wisdom. This is just not so. The human being transmitting the thoughts is a product of their history, culture and background. Granted they have a different perspective but that does not give them infinite wisdom. Stillness does not make what you say infallible. Ungrounded nonsense is ungrounded nonsense no matter where it comes from. All speaking, no matter what or who the source, needs to be evaluated on the content of the speaking and not on the speaker.

The fallacy of appealing to authority involves claiming that something is true because it came from a higher source. Even assuming the speaker is getting their words directly from God, other people's interpretation of that conversation is most likely skewed since they are not as endowed with spiritual understanding as the original speaker. Do teachers wish to claim that their understanding of a teaching is as great as or greater than that of the founder? If they say yes, then the originator becomes somewhat irrelevant. If they say no, then do these interpreters really understand what the great teachers tried to convey?

To press the point, if a person is claiming that their speaking is infallible, is that statement infallible? If two or more people are claiming the infallibility of their speaking, and the teachings conflict with one another, how are we to resolve the contradiction? What are we to

do when one infallible statement cancels out a previous one? Of course, this is why religion involves faith, because there is no way to independently confirm a claim of infallibility.

As a sports fan I understand having faith in your team, but when you start harming someone who is cheering for another team, you've crossed a line. If you claim infallibility for your spiritual team and do not grant the same to another, then you are practicing inequality that violates the one rule nearly all spiritual teams agree on and that is the Golden Rule -- Do unto others as you would have them do unto you.

All teachings need to be examined. If the teachings are worthy, they will endure. As facticity emerges, learning occurs. The harm the doctrine of infallibility causes makes its removal necessary so we can progress on the spiritual path.

Chapter 5: Clarifications about Mastery

In the last chapter we addressed some misconceptions about Awakened Beings and people who have historically been called masters. Now we can tackle some of the basic issues about mastery itself. First though, a little background for this approach.

There are times when facticity is hidden. For example, there are times when people say things that do not correspond to facticity. Politicians do this quite often when they are trying to defend or persuade. In addition, facticity changes as the situation changes. Being fully aware of facticity would mean being fully aware of all the different aspects of a situation, particularly the key operational aspects. Imagine you see someone push another person off a sidewalk. You might think that is rude and disrespectful unless you see that the person is being pushed out of harm's way, then the facticity of the situation changes.

Misconceptions impair our ability to take effective action in the world. To put this in terms of mastery, operating from Being increases our ability to function in the facticity of life, while operating from our human personality decreases our ability to function in the facticity of life. This is the beginning of authentic wisdom. To clarify, when you fly up the Waterfall of Being, you discover that Being, not Ego, is where the creation of the universe occurs, and you have some experience of the creation process. This discovery does not make you special, but with proper training it will allow you to operate more effectively in whatever ways that means for you, which may make you appear almost God-like. Of course the bar for what seems God-like is not that high in some circles.

What follows are clarifications of spiritual teachings particularly around mastery. In their current form they hinder one's ability to fly up the Falls. Wading through a swamp will slow you down and cause all sorts of difficulties. If you follow a misguided teacher, your journey is going to be arduous.

This chapter will give you some reference points for evaluating teachings, so you are not seduced by them. Some teachers purposely offer nonsense just to see your reaction. Others espouse misconceptions like gospel. With proper interpretation, what they say may be valuable. You will have to learn how to interpret what they are saying.

Planet Earth

There is a popular notion in spiritual circles that the world is an illusion and that once you reach mastery, you do not need to be concerned about Earth since you are now living from Being. This is one of the most ridiculous ideas around mastery. News flash: You are in this universe, and you do not receive a get-out-of-the-universe-free card when you become an Awakened

Being. As long as you are a human being, connecting with the cosmos removes neither your body nor your consciousness from this realm.

I agree there are other realms besides this one that a person may send their consciousness into, but that does not change the fact that you are for now a resident of planet Earth and therefore subject to how its spaces operate. I used to joke about this in my workshops until I met many people and read about many others who seriously do not accept that they live on planet Earth at least as their primary abode. The fact is we always live in a *world*, and there are rules governing what is available to us in that world. The rules allow us to operate in ways that address our concerns.

The question is not -- Do I live in a world? Rather it is -- How does this world operate fundamentally? Collapsing these two issues creates confusion. Awakened Beings are masters, not because they operate in a different world, but because they operate from the fundamentals of their world, which here happens to be planet Earth.

Here is an example. I live in America in southern Colorado. When I visit my friend in London, I am still a citizen of the United States and subject to its laws, but I am also now subject to the laws of London and Great Britain. Just because we drive on the right side of the road in America, does not mean I can do so without consequence in England. The local laws take precedence.

Some laws are the same in nearly all countries, and some are not. Local laws and customs must be followed if you wish to get along in that place. Having a better understanding of the world or the universe at large does not give you an automatic right to tell people on their home turf how they should act. This was the mistake Europeans made when they ventured into the world and called everyone a savage who did not agree with them. Many spiritual people would condemn such actions in the world but see nothing wrong with doing this with their spiritual teachings. That is both hypocritical and disrespectful, not to mention violating the law of non-interference.

Sometimes channeled entities from the Other Side who try to teach us to live a better life seem not to understand how things function here. I am not saying their advice is incorrect or worthless; I'm saying we should consider how it applies here. I can illustrate with a story told to me by my father. In his job as the chief natural gas engineer for the state of Washington, he was responsible for inspecting gas pipelines for safety. One day he met a man working to install a pipeline. The man was very upset that he could not follow the blueprints due to the terrain. The engineers who provided the plans never considered the real-life situations affecting the implementation. It was physically impossible to install the pipeline as planned. On paper, the plans were perfect; in that locale they were unworkable.

In the spiritual realms where channeled entities exist, what they say may work great, but here on Earth, other factors may be operative. Theory in the office can be quite different than practice in the field. Of course, a spiritual teacher may feel great power and dismiss the local, native, ignorant savages. For example, some people say that in their home space they communicate via telepathy. I fully agree with them that telepathy is a much more relational and effective way of communicating than speaking. On planet Earth though, as cumbersome and inaccurate as it may be, we do a lot of communicating verbally and in writing. Pierre Teilhard de Chardin said, "We are not human beings having a spiritual experience. We are spiritual beings having a human experience." I suggest we accept and adjust to our physical experience, which occurs here on Earth, as opposed to in some other dimension.

Human Senses

The purpose of the senses is to connect the earth to the Divine. Instead of shutting down the senses, this work focuses on becoming competent with the senses, which means learning to use the human body as the Divine Self. The question we address is -- How can I live as the Divine in all circumstances? Practices that shut down or obscure your senses can break the connection between human life and Divine Being. Cutting off human senses without proper preparation can interfere with natural human progression just like taking hallucinogenic drugs. For example, if you put someone in a completely dark room for five days, you can't predict the results. Sensory deprivation disconnects you from this reality, and we're not necessarily equipped for other realities. Jesus did not teach asceticism. He provided the connection between the inner life and the outer life. When we operate from Being, we return Home through the inner by being connected to the outer. We don't want to escape this human experience. We want to experience the joy of it and get the most we can out of it.

Macro vs. Micro

In spiritual teaching it is popular to explain mystical experiences in terms of quantum mechanics. For example, telepathy and intuition are explained as action at a distance. Action at a distance is the term for two atoms changing simultaneously with no apparent connection between them. The simultaneous change apparently violates Einstein's theory that nothing can travel faster than the speed of light.

The error people make when they offer quantum mechanics as evidence of spiritual actions such as unfoldment is that action at a distance has only been observed at the quantum level and not at the macro level where we live. Any scientist or engineer will tell you that different phenomena occur at different levels of scale. What works in the lab may not work in a pilot project, and what works in a pilot project may not work on a commercial scale. Perhaps someday someone will demonstrate quantum phenomena on an everyday macro scale, but we

are not there yet. Sleight of hand by spiritual purveyors is all too common. Their basic trick is to take what is applicable in one area or domain of life and try to apply it in another where it does not belong. For example at this point in human development, we don't have the option of behaving as both a particle and a wave.

Be Here Now

This idea is enshrined in one of the most popular spiritual books of all time called *Be Here Now* by Ram Dass. Many spiritual teachers state that the only thing that exists is the now, and we should live only in the present and not in the past or future. One of the well-known modern teachers of this concept is Eckhart Tolle who wrote the book *The Power of Now*.

Unlike other misconceptions around Awakened Beings and mastery, this one has a core of truth to it, but there is more to it than most people realize. As biological beings we exist only in the present. Our biology operates moment-to-moment in the present. You do not exist bodily as you did even a minute ago or for that matter even a second ago. In other words, you can't access a past body or a future body.

However, if we say that how we act as a body is how we act in all other areas of human beingness, that is incorrect. For example, we operate in language differently than we operate as a body. While the body can only take action in the present moment, in language we exist in and can operate in the past, present or future.

The facticity of life is that as human beings we live fundamentally as temporal beings. We live in time as opposed to outside time. This is just one of the principles of living on Earth. While in other locales we may live in one big universal now, here on a practical basis that is just not so. Teachers who emphasize being here now also make appointments for the future. Dharma talks are scheduled at the ashram at particular times. Traditional teachings that recommend living in the now also emphasize the lineage of their teachings, which is historical and time-based.

Spiritual teachers may have the luxury of living in the present just as a rich person doesn't have to clean their own house. While it's true that we only live in the now, what is not usually taught is that the past and the future are integral parts of the now. The past and the future are conversations we can have in the present. We discuss this further in Chapter 10: Key Teachings to Allow Mastery.

Truth

In our world of duality, when we talk about spiritual truth, we imply that there is spiritual falseness. Instead of truth we study spiritual operation. When you try to use your phone, it either operates effectively or it doesn't. The phone is neither true/false nor right/wrong. We

are the ones who invest it with meaning. We talk about truth because it is expedient, but expedience can block our spiritual progress. This is evident in the story of Jesus walking on water. Peter walks on the water for a while, then sinks until Jesus catches him. Peter wants the expediency of being held up by Jesus.

Faith

Faith is walking on a bridge into fog without seeing the other end of the bridge. You don't know if the bridge continues or if you'll fall off the edge. Faith is a bridge or connection to the unknown. The basis of the universe is operability. Things are always operating. Faith is trusting the operation of the universe.

One of the greatest stories of faith in the Bible is the story of the Roman asking Jesus to heal a servant (Matthew 8: 5-13 and Luke 7: 1-10). When Jesus offers to go to the centurion's house, the centurion says that Jesus' declaration will be sufficient. Jesus expresses appreciation for the centurion's faith and the servant is healed.

What is the importance of faith? Why is faith so promoted? Faith is the beginning of a process in which we progress into experience and knowledge. Faith starts with beginnership. It is a starting point from which to progress towards competency. We progress towards being grounded in the Eternal. Faith is not the end all and be all. It is supposed to lead you to competency and effective action. Being lazy and disingenuous are not virtues. When people say, "Just take it on faith," they block gaining competency. When they take things exclusively on faith, when they follow without questioning, they stall their progress.

Religions that are fragmented and incomplete advocate taking things on faith because they don't have full answers to questions. Also people who want control know that keeping others at the starting point makes those people exploitable. In other words, unethical leaders promote faith as being a great virtue because beginners are easier to control than are highly competent people. Beginnership is a virtue when it's honest but staying in beginnership closes possibilities. This book helps people turn faith into competency. The Parable of the Salmon is a guide to competency.

In the story of Jesus and Peter walking on water referenced above, Peter took his first step in faith. When he took his attention away from Jesus and began noticing nature again, he lost faith and sank. Progress means having faith independently of the teacher. Peter regained faith when he regained contact with Jesus. No one can give you faith. You are personally responsible for your own faith. Faith is a crutch, and sometimes crutches are very valuable for effective action.

Karma and Destiny

Karma is incompleteness in one's existence. When something is complete, it disappears. Philosopher Martin Heidegger offered the concept that is translated as *thrownness*. We are thrown into the world in the present while being connected to the past. We die when we've completed what our Divine Selves ordained. This is the law of destiny. Destiny is simply the total operation of and the resolving of one's thoughts. We complete our destiny when our conversations are complete. Our conversations are complete when we have fulfilled our duties and responsibilities and when we are no longer triggered by attachments.

What people call karma gives rise to our duties. Our duties are compelled by laws of Being, in other words by our relationships, and they present themselves as our life unfolds. For example, we have duties as family members, spouses, employees, etc. Your conscience tells you what your duties are. Every duty is generated from a thought. Included in the duty are the ways and the means to fulfill that duty. The meaning of life is given to us by our duty. In other words, we find meaning in life in our relationships, primarily in the relationship between our human self and our Eternal Self.

You don't have to do your duty, just like you don't have to obey the speed limit while driving. People sometimes expend enormous effort trying to escape their duties. Awakened Beings understand that the universe brings them what is theirs to do. An Awakened Being is a resource for a community by being available to address people's concerns, and when the Awakened Beings do their duties properly, they become noted for their devotion.

Because the universe is governed by law, there is no luck; there is always justice. As human beings we are not qualified to judge what we call karma. When people protest what is happening in their lives or in the world, they are protesting from their personalities. Who we really are is our Divine Eternal Selves; however, on planet Earth we develop a personality, which is a structure by which a divine being operates. Our personality emerges in early childhood. This is why we find newborn babies so endearing. They are divine beings without much ego, so their Divine Self is evident. Some aspects of our divinity translate into our personality and are revealed as our aptitudes.

The way laws are applied differs according to one's progression. In the Parable of the Salmon, laws are the same throughout the river, but people are held to different standards at different stages. Below the Waterfall of Being, people are unaware. Above the Falls, people are held more accountable. This is similar to how we raise children. There is leeway within certain parameters, and we can speed up or delay our destiny.

Because of the law of non-interference, your Divine Self is not allowed to interfere with your personality unless you ask. As we progress in spirituality, we realize that the personality is the

servant and not the ruler of who we are. Helping people develop awareness of the operation of spiritual laws is one of the purposes of this work.

Intention

Sometimes intention works. Other times it does not. Below I show why.

From a facticity or Being standpoint, intention is the act of giving direction. You can test this for yourself. Pick a simple everyday subject and state your intention to do it. For example, I intend to go to the store tomorrow. You can see a direction being given to your life that was not present before. In more technical terms, intention operates as a form of declaration.

This is why practicing intention works and why it does not work. Imagine a blind drunk man trying to get home. He cannot see where he is going and is stumbling in various directions. The overall chances of him getting home are slim. Now imagine him falling asleep and waking up sober with his sight restored. He can now provide conscious precise direction for getting home. This does not guarantee he will get home. Still, his chances are much better now.

People sometimes live like the blind drunk with no ability to give direction to their lives. Along come teachers of intention who provide direction, and suddenly people start realizing results as if by magic. If the teachers believe in some supernatural power of intention instead of understanding Being, they are ill-equipped when proper direction is no longer adequate to produce a given result. For example, many people intend to win the lottery but don't. Still, something is usually better than nothing. Just don't get fooled by vague explanations for why intention works.

Intention is a starting point. Focusing solely on intention is like signing up for a race, putting on your running shoes and asking, "Where's my trophy?" Intention does not work alone. You must act. Intention merely gives a direction for the actions. For example, observe two teams competing in a great rivalry or championship. Both teams and their supporters are very intent on winning, but of course one team wins, and one team loses. If intention alone is what mattered, both teams should win. The actual outcome is that the team that takes the most effective action wins the game. In other words, the facticity of effective action beats the mysteries of intention every time.

Free Will

Some people say we have free will; some people say we don't. How can both be right? The answer is, free will is like a coffee maker. We can only use it when we know how to operate it.

Free will is related to desire. The more we understand desire, the more free will we can exercise. Conversely, the more our desires are related to attachments, the less free will we

have. Attachments create boundaries and prevent the free operation of will, which is the power to get going. The more attached we are, the less aware we are of our freedom to choose. We create our own limitations by remaining attached to our stories.

We have one path of freedom, one choice in any moment and that is to be attached or unattached, in other words to follow the laws of Being or not. This is just like when we drive a car. The laws are set, and we choose whether or not to notice them or follow them.

There is one desire that can be free of attachments, and that is the desire for self-knowledge. Self-knowledge is awareness of yourself as a divine being. As you gain self-knowledge, you become more and more aware of your divine identity. With this awareness, your attachments dissolve. This includes attachments to spirituality as things or beliefs to be collected and defended.

Free will starts when we have a desire. With practice we can accept or reject a desire. The trick is to find the way to turn all desires into self-knowledge. We do this by increasing our awareness based on the desires we experience. For example, one might realize that the desire for a life partner is actually a desire to stop feeling lonely. One can then explore the source of the loneliness. When we learn how desires work, then we're on the path of self-knowledge. For more on this topic, see Chapter 11: How We Operate as Human Beings.

Belief

One of the great subjects in spirituality and the human potential field is the power of belief. This comes under many different headings and teachings such as: you are what you think, you create your own reality by your thoughts, what you believe is what controls your life, etc. Belief is a form of thought, and it has power only to the degree that it operates in facticity. In other words, the effectiveness of a belief is related to the degree to which it corresponds to how life actually operates, and not to my made-up projection about how I think it operates.

Remember as you make your way up the Waterfall of Being one of the things that gets decimated is your belief. The quickest and least painful way up the Falls is to release believing in your beliefs. When this happens all you have left to observe is the facticity of life. In other words, once everything is stripped away, what is left are the laws of Being, the fundamental ways the universe operates.

To progress beyond the Waterfall of Being, we must gain competency in operating in facticity instead of from belief. It could be said that the task of an Awakened Being is to discover the facticity of the universe to ever-deepening levels. This leads to distinguishing subtle nuances and therefore advancing in competency. An example of the difference between belief and facticity can be found in competition. Sometimes an underdog beats a champion. In other

words, a team that is not expected to win beats one that is widely believed to have the advantage. If belief had the power people ascribe to it, something that contradicts a widespread belief could not happen. Just as with intention, the facticity is that the winner is the team that takes the most effective action.

Beliefs operate from judgments, and they can halt progress. For example, if a politician believes that colleagues on the other side of an issue are enemies, then that politician may treat those people as enemies and forfeit any possible cooperation. Here's another example. If someone believes they are the best at what they do, they may become complacent and get surpassed by others. Or if someone believes they are unworthy, they may limit themselves. To take effective action (action that produces harmony), examine your beliefs. Focusing on effective action leads to effective results, while focusing on beliefs can be misleading.

Beliefs are the operation of attachment in the world. (A belief in nonattachment is an attachment.) I have a lot of beliefs, but I don't believe in my belief in them. This means I don't operate blindly. I am open to what is. When I start believing in my belief, then I know I'm off track. Believing in belief is also known as prejudice. When I start defending my beliefs, my curiosity has been corrupted because then I'm only curious about having a better argument.

Belief is a personality conversation and a trap. When people believe in teachings, then the teachings become dogma, and leaders use the teachings to maintain control, which nullifies the spiritual experience. When spiritual teachers turn principles into beliefs, that closes possibilities. When people start believing in their belief, that creates a dead-end, which stops growth and progress. A distinct lack of curiosity is evidence of belief in belief.

Transformational training helps people release their belief in belief, which leaves people untethered or ungrounded. The goal is to replace belief with facticity. It is unethical to untether people without helping them replace their foundation with universal principles. Similarly it is unethical to encourage replacing ungrounded beliefs with new or alternative ungrounded beliefs.

Clarity

By gaining clarity on the major issues that come into play around mastery, we can better direct our spiritual path and be discerning about spiritual teachings. It is likely that people who promote various ideas sincerely believe those ideas. Still, we can most consistently produce results by operating with facticity and not from belief.

I will illustrate with a story that involves one of the biggest shocks of my life. I have always loved science, so I remember learning about atoms for the first time. I was taught that an atom has a nucleus around which the electrons revolve in concentric circles, a bit like the planets

revolving around the sun. This is the Bohr model of the atom. It was not until I took physics that I learned about hybrid orbitals and electron clouds of probability and other concepts, which made me realize that I had been believing a lie about atoms. I was shocked, and I felt misled by my teachers even though they were just building a step along the way.

My point is that belief and intention are fine for beginners, but by the time you get to the Waterfall of Being, the universe assumes you are ready to enter college and have more than an elementary or middle-school education. Hand-holding time is over, and you need to begin to be responsible for your education in a mature way. The Falls may be what the apostle Paul was referring to when he talked about putting away childish things (1 Corinthians 13:11).

The concepts in this chapter will become clearer as we proceed. For those who may have found this chapter upsetting, what is more important, your spiritual progression or the comfort of your personal belief system? Either choice is fine. Just know that you may receive prodding to move at some point. The prodding may come when old ways are insufficient to meet new challenges.

Chapter 6: The Universe and God

In the previous chapters we cleared the way. We can now discuss our existence in this universe.

Creation Story

Before the beginning of this universe, Consciousness is. Consciousness is the Infinite, Eternal Source. It is the Oneness that precedes Being. It is beyond Being.

From Consciousness laws of Being emerge, and Beingness unfolds. Laws of Being are the rules of the game, and Being is Consciousness in action. Being is Consciousness bounded and differentiated into the myriad of beings. Being is the I Am.

As Consciousness creates, worlds appear. From the first instance of Being, there is relationship. All beings exist in relationship. Relationship is the operation of in between. It is the operations that occur in a space. For there to be relationship, there has to be space between entities. In Oneness there is no relationship.

The law of the Eternal and the domain of the Eternal is unity. We are all unified in Consciousness, which is beyond Being. In the realm beyond numbers, all is one.

To experience duality, Consciousness created this world of duality where it could experience time. This is the law of twos. In this universe we live in a fundamentally dual world, and we're governed by the law of duality. For example, we experience me/not me, up/down, right/left and front/back. Another way of saying this is -- Eternal Consciousness knew everything, and it decided not to know everything, so it created Being. It created a world of senses where we know light because we know darkness. If we existed in joyful Oneness all the time, there are a lot of questions we would never ask.

In this universe we are also subject to the law of multiplicity, which is multiples of the law of twos. We come from One, and in this universe, we experience diversity. We can only return to unity when we unify ourselves, and we can only work on ourselves as individuals. We can't unify someone else. We were warned about fragmentation and division in the biblical story of the Tower of Babel.

The challenge is to avoid getting entangled in duality. For example, our personal ego and collective Ego get us entangled in our ideas about God. In the biblical story of Adam and Eve, the Garden of Eden represents human beings existing in Eternal Consciousness before we become ruled by our senses. This universe is about experiencing duality, but we don't have to

become ensnared by it. When we started believing in separation, we experienced what Christianity calls the Fall of Man. Now we're working our way back to Oneness.

When a bounded consciousness such as you or me accesses unbounded Eternal Consciousness, we call that Christ Consciousness, alignment with Source, transcendence or seeing with the third eye.

Universal Laws

The universe is governed by law otherwise there would be chaos. Unity co-founder Charles Fillmore referred to the laws of Being in his work. Thomas Troward used the term "laws of Life from the Universal Mind." Ralph Waldo Emerson talked of "Laws of Soul." Mystics and secret societies have known about some or all of these principles throughout history, and now it is time for the knowledge to become more public.

Laws of Being are the Eternal expressing as relationship and action, just as human laws are expressions of human relationships and actions. An example of a law of Being is that as we learn to listen to our conscience, we gain competency in life. Understanding the operation of relationships is key to understanding law. Being is Oneness, the Eternal, operating as relationship.

Laws create boundaries in which we operate. Laws provide order and behave justly, so everything that happens on the planet is just, which means in accordance with facticity. This does not mean that life feels fair, as fairness is usually assessed. In other words, inequity feels unfair; however what is imbalanced is incomplete. This works within the laws of Being, so it is just. Evaluating fairness is an e/Ego operation. Justice is served when everything operates by proper law. When we're in the painful process of spiritual progression, it's important to remember that we're not seeing the full picture of the order within and emerging from the chaos.

Throughout history Awakened Beings have understood spiritual laws. For example, the Constitution of the United States was written as an expression of Consciousness unbounded. That is why it is a powerful force on the planet. A constitution is a collection of founding principles. The country's laws are then derived from the constitution. In the same way, Eternal Consciousness is the founding principles, and the laws of Being provide order for relationships and action in this universe.

The Law of Thought

Divine laws govern the creation of any and all universes, and the laws emerge and change through the law of thought. In other words, everything in a physical universe is governed by the law of thought, and language is part of the operation of thought. Language is the translator

between Being and the world. That's why it's so key. The assembly of the world is the operation of thought functioning through language. As momentum increases, the pace of change increases. Things are often stable for a time but notice when the conversations change. In fact, history could be taught by focusing on how and when conversations developed and changed instead of as a list of names and dates.

A biblical story about the law of thought is the story of Jesus being tempted by the devil (the devil being understood as the built-up mass of thought contrary to spiritual law of Conscious Light). Matthew 4:10-11 states that when Jesus said, "Away with you Satan! Then the devil left him." When Jesus operated with the law of thought, the devil no longer had power. This story teaches that the law of thought has dominion in this world because even the devil operates under spiritual law.

Through the law of thought we affect the laws of Being. The extent of the effect is not related to the number of people who have a thought, but to the power of the thought. One Awakened Being has a huge influence because they organize their thoughts more effectively than does the average person. This is similar to watching a sport played by professional athletes versus watching the same game played by five-year-old children. Through practice we bring order to thought.

An analogy for how we change the laws of Being as we progress is the way we change the rules of the road as transportation changes. Laws used to be about the interactions of horses, then people started riding bicycles and driving cars and flying airplanes. Remember all laws are about relationship. Most people think law tells them what to do so they relate to law as thingness, as doing, but as we have seen, mastery involves operating from Being and not from doing. Our understanding of law is greatly aided by ontology - the study of Being, which we will explore in Chapter 9: Ontology – A Pathway to Progression.

The Operation of Being

Operations, relationships and experiences are revealed by what Harold W. Percival called Conscious Light. (Percival was a spiritual teacher and writer who lived from 1868 to 1953. I began studying his work in 2015.) Conscious Light reveals how to operate with things in facticity or as they really are.

Being operates with honesty. Honesty demands being in proper relationship with people where they are and seeing the world as it really is. When we react to fear by being dishonest then we are in violation of the law of non-interference. When we operate without awareness, we live at a surface level. In contrast, when we operate with awareness, we see relationships and possibilities. In this life we can operate from Being or we can operate from ego. Operating

from ego or sense consciousness means operating within the realm of the physical universe. This means operating only by sunlight or by artificial light instead of with Conscious Light.

Being is the only thing that satisfies a person. Generally people look for it in all the wrong places. This is why people don't feel satisfied. We can contact Being in anything, but our actual purpose is to find and recognize it in ourselves. In the Parable of the Salmon, we recognize Consciousness operating as Being when we are above the Waterfall of Being.

Jesus said, "I am the way, the truth and the life" (John 14:6). Life is Being. Truth is spiritual law or laws of Being. The way is returning to Consciousness or Oneness, which is beyond Being. When we return to Eternal Consciousness, we no longer experience the Fall of Man.

The Temporal and the Eternal

We exist in two universes, the temporal and the Eternal. The temporal universe is characterized by the operation of time. Time is the measurement of the change in relationships between units. For example, we measure the Earth's relationship with the sun. In this universe, no matter how far out you go, things are ordered in time. For example, language is rooted in time in the way we speak of past, present and future.

The second universe is non-temporal. It is often mentioned in spiritual teachings. For example, people talk about heaven and God and the Eternal. In the Eternal there is no sequencing of time. There is no order by time. The Eternal gives rise to laws of Being. The Bible emphasizes law and how to follow it. In the Hebrew Scriptures law is applied to the temporal universe. In the Christian Scriptures the focus is on law in the Eternal universe.

Law (the Eternal expressing as relationship) applies in both the temporal and the Eternal universe. The difference is awareness or consciousness. To unconceal the Eternal universe, you must be conscious of unconcealing it. Mindfulness is conscious operation with laws of Being. Religion has typically identified with the ego, but humanity is evolving from god-based conversations to Consciousness-based spirituality. This book is a stepping-stone on that path.

Five Modalities of God

There are five modalities through which people encounter God. This is a synthesis of many sources I have read over the years starting with the Bible. Modalities 1 and 2 occur in the temporal universal where we identify ourselves through ego operations.

1. Human operation – Bounded gods (gods that have personalities) come into existence through the operation of human beings. These are the gods encountered by the founders of religions, the human gods from the temporal universe, and the many gods created from human activity. These are actual creations that derive power from those who worship them. These

gods increase or decrease in power depending on the energy of their followers. These gods are found below the Waterfall of Being. They are also known as sense gods or nature gods. They arise out of our senses, and they respond to prayer. One example of God with a personality is God in the Hebrew Bible -- God as an entity, a thing, a person with likes and dislikes. Apollo, the god of the sun, is another example.

2. Presence - Just above the Falls people encounter Beingness. This is God, not as a personality, but as Presence. We have no language for presencing, so we default to saying that God is not an entity but a presence. In modality 2 you get a hint of Oneness.

3. The Divine within - When people encounter who they really are, they encounter Spirit. Spirit exists outside the temporal universe, but we encounter it within the temporal universe. We can encounter the Divine within us when we are anywhere in the spiritual river.

4. The elementals – Unlike human gods these are not created from human activities. We create human gods (see modality 1), but in our current form we can't create a new elemental. Modality 4 is the design elements of this universe that we can neither subtract from nor add to. The elementals operate as the unfoldment of Consciousness and are the foundation of the universe. The elementals are like eternal building blocks that combine to form the elements of our periodic table. The ancient Greeks recognized four elements: earth, air, fire, water. These concepts may be the best we can do with our current understanding and language. The earth elemental is the “dust of the ground” from which God created Adam in the second chapter of Genesis. The elementals give rise to nature; therefore, plants and animals are not included in this modality.

5. Consciousness (capital C) is beyond Being. It is Eternal. It is Oneness. It permeates everything. We have very little language to discuss and express Consciousness.

Non-Physical Beings

Like us, non-physical beings are Consciousness bounded and differentiated. They are personal consciousness; however, they are bounded in a different way than humans are. Our place in the spectrum is like our eyesight. We know there is a wide spectrum of light and that we only see part of all that is available. We know that some animals see a much larger spectrum than we do. Non-physical beings operate in this universe, but it is a mistake to ascribe physical properties or qualities to non-physical beings. It is common for human beings to ascribe properties to things we don't understand, and just because we don't understand something now, doesn't mean it will always remain a mystery.

Chapter 7: Foundational Principles

It is time to expand upon terms we are using. Again, it is not that current spiritual teachings are false. It is that they are incomplete. For their time they were appropriate, but the time has come to progress. Sir Isaac Newton said, "If I have seen further than most men, it is because I have stood on the shoulders of giants." It is time to advance the teachings that come from various traditions.

The Principle of Effective Action

In chemical engineering, there is an equation called the Bernoulli equation. What makes it special is that nearly any other equation chemical engineers use can be derived from this one (with the exception of empirical equations which are made to fit the empirical data). Some professors say that if you learn this one equation very well, it would be nearly the only equation you would need to remember. In physics, such an equation is still being sought under the name the Unified Field Theory. This equation would link together all the known forces in the universe. Is there such an equation or statement for spirituality? The answer is yes.

The present holder of that title is the Golden Rule: "Do unto others as you would have them do unto you." This is put in slightly different ways in different religions and spiritual traditions, but the sentiment remains the same. Most religions and spiritual traditions include some form of this principle in their teachings. While it may not be universally practiced, it does seem to be one of the few basics people agree on, including atheists.

From the Golden Rule, basic spiritual teachings become more diverse, and not surprisingly, divisive. For example, is there one God or many gods? Given my upbringing, let's pick one God because that is the teaching with which I am most familiar. The next question is -- Which representative of the one true God should I follow above the rest? This is the question separating the big three religions in the Western world -- Judaism, Christianity and Islam. Causing further separation in Judaism there is Orthodox and Reformed. In Christianity there are Catholics and Protestants. In Islam there are Shiites and Sunnis. These groups could be broken down even further into different sects and denominations. They all have different beliefs, values, principles and teachings, many of which appear to be irreconcilable with the teachings of other groups. For the sake of mastery, I am proposing a universal law. In Buddhist terms, think of it as a unifying dharma.

The universal law is the Principle of Effective Action, which can also be thought of as the law of existence. Like the Bernoulli equation or the Unified Field Theory (if and when found), it is a foundational principle. The Principle of Effective Action states that biologically beings must

take action that continues their existence, or they cease to exist. In other words, effective action promotes and produces well-being.

All the teachings of all the great and not-so-great teachers are derived from this principle. The Four Noble Truths of Buddha are concerned with this principle along with his other teachings about maintaining a proper life. Believing in Jesus as your personal Savior is about maintaining your life. Often spiritual teachings are not just concerned with maintaining one's life or existence on Earth, but also maintaining it effectively into the afterlife. The dispute among religions, spiritual teachings and secular teachings such as those of the Humanists, is not about the need to maintain our existence. The dispute is about the methodology for how to do this. If you cease to exist biologically, the question of methodology becomes irrelevant.

Being is central to mastery because Being generates our existence (in whatever form you prefer). What we are proposing here is that we identify structures that allow us to operate from Being without all the trappings that have encrusted the teachings of mastery for centuries if not millennia. In previous chapters we showed the importance of producing results and the relationship between mastery and results. Now we propose the Principle of Effective Action as the touchstone for spirituality and for all of life.

Let us look at a couple of examples. It does not take much imagination to see why doing unto others as you would have them do unto you arises from the Principle of Effective Action. If you steal from others and open the door for others to steal from you, you can picture the chaos that could ensue along with the loss of life. If in business dealings you cheat others and open the door for others to cheat you, you may find yourself unable to trade for the things you need to sustain your life. If you treat people fairly and in return are treated fairly, you can live a longer, healthier life than if you don't.

For another example let's examine one of the great interests of most if not all spiritual traditions and that is saving, honoring or improving one's soul. Many practices of spiritual traditions center on this result. It is simply a question of the most effective way to go about it. Practices include taking action that produces good karma, following a set of religious laws or accepting a certain entity as a savior.

For the New-Age crowd, the Principle of Effective Action can be found in the practice of the law of attraction or the law of intention. These and other such teachings promise that if you follow them properly, you will produce the results you want. The law of attraction works within the structures of other laws of Being. Below the Waterfall of Being people are concerned with acquisition, which is a function of the ego. Workshops are below the Falls when they are about acquiring things. Above the Falls the concern is alignment with law. There is nothing to acquire. A more accurate approach than using the law of attraction to manifest things is to get

into alignment with Being and allow life to unfold from that joy of existence. When you are your Divine Self operating from Stillness, life unfolds freely and organically from the emergence of Consciousness. In other words, get into alignment with who you are in Being and allow unfoldment.

When we take the Principle of Effective Action as the basis, we can compare different sets of spiritual teachings without the drama of the personalities. This is like having a wine tasting where you cover the labels. What becomes important is the taste of the wine and not the vineyard that produced it. Without the association with a particular teacher, the teachings have to stand on their own, and instead of evaluating messengers, you can look at what is most effective in your spiritual development.

To summarize, by focusing on effective action we can adapt to any situation or relative reality. A reality is whatever constitutes ongoing operability. If someone views this world as an illusion and that stops them from taking effective action, that can have serious consequences in this relative reality. For example, when you're scuba diving, you use an oxygen tank. Effective actions are the actions that maintain our existence in a relative reality.

By focusing on effective action, we can access Being (Oneness in relationship). For example, practicing meditation can lead to the clarity and elation. To sustain a relationship, it's effective to be aware of and responsive to the dynamics of that relationship. Effective action can lead to Being, and Being can lead to effective action. This is what people call living in the flow of life or living in balance and harmony.

Facticity

We can now clarify another basic teaching we introduced earlier and that is the teaching of Reality. The Buddhists have a fair idea about this. It is a matter of taking Reality out of the realm of the mysterious.

Here is a quote from the Tibetan teacher Kalu Rinpoche: "You live in illusion and the appearance of things. There is a Reality, but you do not know this. When you understand this, you will see that you are nothing, and being nothing you are everything. That is all."

Imprecision has caused misunderstanding. Kalu Rinpoche has equated illusion with appearance (semblance), and this is inaccurate. By definition illusion has no substance and no reality. Semblance, on the other hand, which means something appearing and disappearing in space-time, does exist as a reflection of reality and follows its own ways of operating. "Nothing" of course is best read as no thing. We do not live in a thing-based world. We live as linguistic beings. Everything lives in our conversations. We are the sum total of our conversations.

The reference to reality in the quote above is what we call facticity. The word reality (lowercase r) denotes what we experience with our senses in the world of appearances or semblances. This is also known as relative reality. In contrast, capital R Reality is consciousness of facticity or the Absolute. Facticity simply means how the universe actually operates versus our beliefs about how it operates. As we progress, facticity becomes much clearer and more accessible, and we find ways to operate in it.

In the quote above, the statement “That is all” shows the key limitation in traditional thinking. There is something additional. It is the Principle of Effective Action. Without it, existence goes out of existence. The Principle of Effective Action takes the mystery out of existence and allows for a practical approach. Control returns to us in our spiritual and earthly quests because we don't need to be dependent on gurus or teachers. Their proper place of being cynosures (guides) is restored.

In America in the 1800s, wagon trains would hire a guide to lead them across the prairies and mountains to the West Coast. Typically, these guides or cynosures were mountain men who knew the territory, and they were essential for safely moving people through the journey. While the guides were not the leaders of the wagon train, ignoring their advice could be perilous. The guides could not tell people what to do in the same manner as the leader of the group. Often wagon trains were formed from religious groups, so there were some natural conflicts of opinions on proper living.

Similarly religious leaders are often different from guides on one's spiritual journey. For going up the Waterfall of Being, cynosures are usually more appropriate as guides than are religious leaders. The journey up the Falls and beyond is about reclaiming your natural birthright in Being and you cannot reclaim this power and wisdom while giving it away to someone else.

Structure versus Experience

Experientialism

Traditional approaches to mastery often focus on personal experience rather than on fundamental law. This traditional approach is called experientialism. It focuses on *experiencing* enlightenment or God or Oneness. Practices such as meditation, yoga and chanting are simply ways to produce such experiences. Mastery has been taught as apprenticeship, just as people have learned to be mechanics or carpenters or bakers. To learn a craft, you can apprentice yourself to a person with expertise in that craft. If you want to become an Awakened Being and learn the craft of living in Stillness, you can associate with a person or with a group such as in a monastery or ashram. Through the hands-on, experiential approach, after some years, you may gain competency in mastery.

While this approach to mastery has worked for millennia, it has some serious drawbacks in today's world. The first is that it is resource intensive. Essentially, each Awakened Being is handmade through the apprenticeship process, which can take 15 to 20 years of devotion to the work.

A second major drawback of the experiential approach is that it does not efficiently allow for expanded learning in an area. The focus is on having the experience and not on new understanding of principles. While some traditions include inquiry, progress is constrained by the boundaries of the tradition. Introducing new insights or practices may be greatly discouraged.

In mastery traditions, an underlying idea is that once one is enlightened, extensive knowledge is revealed making the need for learning unnecessary. This is not so. Traditionally, experience has been valued over learning. In the apprenticeship process, learning how to live in Being comes simply by watching other masters in the community operate in Being.

A third major drawback of the experiential way of learning is the seduction of feeling good. There is no doubt that experiences in Being feel incredible. Unfortunately, relying on someone or some place to make you feel good often negates the many benefits of living in Being. Focusing on feelings is a beginning. Taking inspired action for living is the next step. People can focus on experiences and disciplines without progressing to effective action that addresses concerns in this reality. Again, by action we don't mean mindless doing. Using language is an action. Allowing unfoldment is an action that creates space for further action. Producing quality work takes practice.

Structural Determinism

Instead of the experiential approach to mastery, we focus on the Principle of Structural Determination, which is fundamental. This principle states that all results are produced from a structure or set of structures. In other words, everything exists within a structure. Structures are coalesced energy that allow and direct energy flows. For example, apples are produced out of the structure of an apple tree and not out of a pond of water. A car is produced out of a functioning car factory and not out of a blooming flower. Everything is designed for a particular concern or purpose. Structures combine to produce super structures, also known as systems.

The human body is an example of a system. The structure of our bodies gives us the range of possibilities for how we experience the world, including what we call our feelings and emotions. This is similar to the way the structure of a house determines where we walk in that house. Our structures are physical, biological, linguistic and energetic. There may be other structures that we don't know about yet. A given experience is the result of a combination and interplay of many different structures including laws of Being.

Every innovation is produced out of a structure. In fact before a new invention can be realized, the structure has to exist in which that invention can be created. For example, there was a time when cars were quite mysterious. At first only the rich could afford to own one because each car was built by hand, which was a slow and arduous process. Not only was the number of cars rather limited, but also you needed to employ a mechanic (think guru) to operate the vehicle. In the early days of automobiles, owning a car was an esoteric operation. Also because of factors such as the condition of the roads and the availability of fuel, cars were seen as having little practical value.

This changed when Henry Ford and others saw the car, not as an esoteric toy for the few, but as a practical structure for addressing concerns. Using structure-based thinking, Mr. Ford standardized parts and set up assembly lines to effectively produce cars for the masses. He also raised wages for factory workers so that those who produced the cars could buy one. Almost overnight, cars went from being an experiential plaything for the rich to a practical item for the everyday person. Structurally deterministic thinking produces results.

Building on Structures

Most structures are built on existing structures. All structures have familiar materials. Brand-new structures are rare and radical. It would be absolutely remarkable for someone to have a unique structure in their life. Something completely unique is almost unfathomable. For example, Einstein swept away the existing field of physics, and he did it by building on structures of mathematics that already existed.

If we wish to produce a certain experience or a certain result in life, we turn to the appropriate structure. For example, if we want to travel across a continent quickly, we use the structure of air travel – reservations, a pilot, an aircraft, etc. If we wish to produce an interesting vacation, we may drive rather than fly using the structure of a road trip, including a vehicle, places to stay and attractions along the way.

Proper structures allow energy to flow in ways that produce effective action (results that address concerns). Our competency in using a structure leads to our results and experiences in life. To produce results from a given structure, we need to learn how to operate in the structure effectively. Operating within the structure is also known as playing by the rules of the game.

Sometimes we produce structures that are malformed. These include structures of negativity and disorder. Similarly we sometimes damage or topple existing structures. Contrarians are people who think about structures quite a bit and who are very good at finding weaknesses in structures where they can disrupt the system. Jesus addressed this when he advised that we use discernment about people just as we discern the type of tree by the fruit it produces

(Matthew 7:15-20) and when he advised building a house on rock and not on sand (Matthew 7:24-27).

Disruption is part of life in this universe; therefore, it is effective for us to learn to handle the rate of change. For example, technology disrupts systems rapidly. Effective leaders understand when and where disruptions might occur. Structures that bring order supersede disorder. Things only fall apart so much until they start falling together again and rebuilding. This is the law of involution and evolution, which is like the seasons. Things fall apart in the fall and decay in the winter, and then they come together in the springtime.

Answering Objections to Structural Determinism

The most common objection to structural determinism is that it takes the mystery out of mastery. Some ask -- What is Being or spirituality without its mysterious or magical component? If we approach Being in a technical way, do we lose our awe and wonder?

Taking the mystery of mastery is one of my objectives, so my reply is simple. Understanding how my car works does not diminish my enjoyment of going through the countryside. Knowing how babies are made does not diminish the awe and wonder of holding a newborn. Instead of the elitist approach inherent in the traditional ways of mastery, a populist approach opens up the possibilities and wonders to many more people and still leaves plenty of mysteries of Being.

In fact, most scientists say that as their knowledge of the structures of the natural world increases, so does their awe and wonder. The more we understand, the more we see the amazing order and design of Being and the more the mysteries of life continue to unfold.

A specific question regarding mysteries is, how can structures allow for miracles? The answer is any structure allows for any result. Structures can include energy flows that result in what people call miracles. A miracle is an outcome that is in harmony with spiritual law and facticity. In other words, in a structure there is an infinite array of possibilities. As in the game of chess, one move opens up other moves. Life is filled with infinite moves and therefore infinite structures; however, it is always controlled by law or principle. Law includes our ability to reveal Eternal Consciousness and transcend the laws of this universe. We can suspend physical laws by connecting with spiritual Law. For example, faith healers get people to change the operation of their thought.

The second main objection to structural determinism involves halting the deification of gurus, teachers and others who work from Being or at least claim to do so. Just as standards in business change as technology progresses, so the standards for effective teaching around mastery need to change. Particularly, we can increase our discernment of charlatans. Also the cult of personality around many authentic Awakened Beings can be dissolved, and the teachers can be assessed on the quality of their teachings in a practical way instead of on some mystic

aura they project. Teachers can be assessed on how well their teachings help someone effectively live in the structures of Being, and not on some self-proclaimed spiritual pedigree.

The third main objection is that you will have to make some effort to learn to live in the structures of Being. Some have taught that living in Being comes effortlessly. While the process of replacing Ego-structures with Being-structures will not be the struggle it has been traditionally, it still entails effort. Focus is required.

Applying Structural Determinism

This shift from experientialism to structural determinism is not new and in fact has been the basis for most if not all of humanity's progress. The development of the printing press illustrates this point. When books were rare, most people did not read. In fact, if an unauthorized person was caught reading the Bible, that person could be put to death. Lay people were required to experience God through the structure of the Church and were forbidden to create their own spiritual structures. With the widespread printing of the Bible, the masses could authenticate for themselves if their experience of church matched the original structures of Christianity. The Reformation led by Martin Luther soon predictably followed.

With the rise of the scientific method during the Renaissance period, people began focusing on structures in the natural world instead of relying on mythical explanations. No longer able to dictate the outer world to the masses, churches and spiritual groups continued to proclaim their authority over the inner world, the supernatural worlds, and the realms beyond natural observation. The scientific community had to cede this territory and had little if anything to say about it except that it is beyond their purview.

Many spiritual leaders proclaimed the superiority of unseen realms over the natural world. Some assert that only they truly know the Mind of God and that they must be listened to and obeyed upon pain of losing your soul. The details vary of course from group to group, but the motif runs throughout our history.

As for all magicians the trick is having the audience look in one place while the real action takes place in another. Spiritual magicians promote their personal experiences instead of teaching people to focus on the structures that produce the experiences in the first place. Because a person's experiences cannot be effectively questioned or examined, we are asked to accept them as given. If a person's experience is that God told them something, there is no way to effectively refute that, and in many circles, it is very bad manners to do so.

In structural determination, the approach is quite different. The structures assume center stage instead of personal experience. Personal experience becomes just another result among many different results that are produced from the operation of the structure. Just as in the natural world, the different structures of Being and how they are designed and implemented

give us our experiences in the realms of Being. In cell biology it would be difficult to take effective action without understanding the structure of the cell.

Similarly, by understanding the structures of Being we can take effective action to address our concerns and produce the results we want in the realm of Being. The different teachings (structures) people put forth can then be compared and assessed on their effectiveness for producing their stated and implied results. The time has come for revealing the structures of Being so people can use them to address their concerns without a bunch of secrets and superstitions or having to deal with a leader's personality or ego, at least no more so than in normal everyday life.

There was a time in human history when lunar and solar eclipses were seen as mystical or magical. In the modern world, we understand eclipses in a structurally determined way. In World War II, some indigenous people saw airplanes flying overhead for the first time and made mock replicas as homage to the gods they saw in the sky. We do not bow down to airplanes because we know their flight is a structurally determined outcome of their design, aerodynamics and energy usage. We do not worship pilots as gods; we merely assess them on their competency in flying a plane.

To apply structural determinism to Being, we merely need to assess a guru or teacher on their ability to call forth Oneness in relationship or to unconceal the joy of existence, which is what we call Being. This is how the Principle of Effective Action becomes the standard for assessing spiritual teachings. For example when you buy a car, you assess how effective that car will be for addressing your concerns. Shouldn't that same standard hold for your spiritual and physical life?

When teachers use an experiential approach, and they cannot impart that experience to a student, both parties may be disappointed. By its very nature, experience is the ground for the personal. Your experience cannot be my experience. A person's experience is uniquely theirs; therefore they can't impart that exact experience into the public domain. As Awakened Beings have pointed out through the ages, speaking of your experience is not the experience itself, though speaking is one of several ways the experience may be presented. Again, as Werner Erhard advised, "Do not mistake the menu for the meal."

What is available in the public domain that can be shared are structures. Think of it this way. You may invite many people to your home, and they will all experience that home differently. Outcomes are predicated on structure. When we follow ego structures, we get an ego result. When we follow Being structures, we get a Being result. For example, following ego structures can result in experiencing separation and division, whereas following Being structures results in experiencing Oneness.

Another challenge is language. People sometimes use the same word in two different ways. Take the word compassion for example. When the conversation is about experiencing compassion or feeling compassion, that puts the term in the realm of experientialism. Sometimes teachers say we should produce compassion, but their instructions for how to accomplish that may be vague or non-existent. In contrast, we propose that compassion is an action to be taken in the world. To produce and experience compassion in a practical way, we can develop our awareness of Being.

All operations, including compassion, are produced from a proper structure. When teachers have difficulty instructing people in how to create structures, it is because of the lack of proper technology and the lack of a theoretical foundation. For example, innovations can't be implemented until the structures exist to build them. Very few of Leonardo DaVinci's ideas were produced in his lifetime; some were not produced until centuries afterwards, yet he is considered one of the greatest inventors of all time. The reason for the delay is that the technology needed to produce his inventions simply did not exist at the time, nor did the background understanding of the phenomena of the world.

Similarly, the technology and background needed to bring mastery into the world in a structurally deterministic way have only been produced beginning in the twentieth century, and some components were first introduced in the twenty-first century. There is no doubt that through the ages, teachers have done the best they could with what they had during their lifetimes. While we honor this, we are ready to move into a new era of mastery with the technologies and understandings afforded to us in today's world. By operating from the structures of Being and approaching Being and mastery from structural determinism, we can effectively transform the planet. No longer are we reliant on trying to re-create someone else's experience.

From an experiential viewpoint, the main way of learning is trial-and-error. One can learn to drive a car this way though that could be costly and dangerous. Another way to learn to use a structure is to find a competent mentor or teacher who can help us learn more quickly and effectively than we do on our own.

Articulating the structures of Being can reduce or replace the trial-and-error method. With a structure-based approach to mastery, one can greatly expand one's range in operating from the structures of Being. Also recognizing structures allows for conversations about how to improve those structure.

For over forty years, I have studied and worked to articulate the structures of Being for practical use. Just as cars have continued to evolve, so will the work on articulating the structures of

Being. I can say with confidence though that the work has progressed sufficiently to take this approach to mastery into the world to begin to achieve my goal of significantly increasing mastery today. Enough of the work on the structures of Being has been developed and refined to make living in Being a practical matter as opposed to a mysterious one.

Many people have called for a transformation of humanity. Transformation of this kind is by its very definition the transition from operating in Ego-based structures to operating in Being-based structures. The question is how to effectively accomplish such a feat in today's world. Personal computers and the Internet opened entrepreneurship for people with interest and skill. Similarly, structurally determined operation in Being will open up mastery in everyday life.

Many people have developed bodies of work that allow people to work from the structures of Being in different ways. Approaches like this are often very effective for helping people produce results in their lives. This is not in dispute. What I am saying though is that some teachers have little if any idea about the structures of Being that underlie their work. When you engage them in a discussion about the basis of their teachings, it becomes clear that they have just produced another *form* based on a fundamental structure of Being. They often say their work is based on their experience of life. This clearly puts their work in the experiential camp with all its attendant limitations. Focusing only on the experiential can lead to hubris, the blind spot that results in a tragic fall.

The way Awakened Beings work is they generate the forms and the derivative structures based on their level of mastery and the given situation and circumstances. By living from the fundamental structures of Being (Oneness expressing as relationship), they generate the forms and structures as needed. This is why Awakened Beings may appear to operate inconsistently because they call forth the forms and structures adaptively. To an Awakened Being, the situation and circumstances are never the same even if they appear to be to someone else. Subsequent chapters provide more detail on this subject.

Chapter 8: Stillness

The foundation of mastery is realizing Oneness. Traditionally this occurs when one faces what is called the Everything/Nothing or the Void or the Tao. One becomes aware that Consciousness creates the universe through the desire to be and that Being is the primal existence that brings forth the universe. Most people who encounter this act a bit like a star-struck fan meeting their idol face-to-face. Experiencing creation can be awe-inspiring. Once people have this experience, they try to latch onto it, which is an almost sure-fire way to lose it. Being is available regardless, so we need to see what actions we can take to remain in Being at a conscious level.

Being has two basic ways of operating in the world. One we call Stillness, or the passive side of infinity, and the other is the act of creation or what the Toltecs call the active side of infinity. Stillness is one of the key elements in all mastery traditions. In some traditions, it is referred to as quieting the mind or getting rid of the chatter or decreasing the noise in one's head. Stillness is one of the main objectives for those who meditate or practice mindfulness. Stillness is a household word in the spiritual community thanks to Eckhart Tolle and others. Mr. Tolle says he found his way into Stillness by sitting on a park bench for two years.

A more common path to Stillness is transcendental meditation or TM for short. To begin you are given a mantra, and you meditate twice a day for twenty minutes each time using that mantra. This, by the teachers' own admission, is just the start. Achieving a state of Stillness worthy of an Awakened Being may take years of practice. People try to *do* Stillness, but Stillness comes through releasing attachments and practicing observership.

Traditional ways of achieving Stillness involve removing oneself from the world. There are good reasons monasteries and ashrams exist. In the past spending enough time alone to reach a sufficient state of Stillness precluded most people from this endeavor. To widen the pathway to mastery, we need new ways to relatively quickly and easily produce the fundamental state of Stillness in which Being is unconcealed. It is difficult to be aware of Being amidst a lot of nonsense, noise and chatter.

Communing with Being involves nonjudgmental observation. In meditation you might focus on and observe an object such as a candle or a sound such as a chant. Some practices have you observe what is going on in your body. You are then asked to notice, though not respond to, thoughts that are arising. The idea is to allow thoughts to pass through. Over time for most people, this practice of observation tends to decrease the number of thoughts that arise. Repeating a mantra helps by displacing thoughts and providing a focus.

At some point with the practice of releasing, you realize that we are always in Stillness, and we are usually not aware of it. We are like a car covered in dirt. The shine is still there, and it is revealed through washing. Stillness is the absence of everything that is not Stillness. What gets in the way is tension. When you remove tension from the conversation, you start to be aware that Stillness is present. In Stillness we can receive what comes to us from Eternal Consciousness, which is perfect.

Generally we call someone an Awakened Being when they enter into and sustain sufficient Stillness to lose their attachments. They also lose the operation of ego to a large extent though not entirely. This loss of ego has been touted as what one wants to achieve; however we will see that we need the reference point of ego to operate as human beings in this universe. Generally we only know how to operate from ego structures in life, but we can learn to operate from Being.

Entrainment

The second way to experience Stillness is to simply be in the presence of a person who has achieved some level of Stillness, perhaps combined with that person being able to manipulate the flow of energy by the power of their presence. This process is called entrainment. You simply get pulled up the spiritual river or into a stagnant side pool or even up the Waterfall of Being. Many people experience entrainment when they listen to motivational speakers or participate in transformational training such as the Forum (formerly est). When I finally understood the power of entrainment, then I understood why the leaders said they could read from a telephone directory and the training would still work. The participants in the workshop get pulled into experiencing Being, and after a while, they lose the connection. Having lost it, they return to the next event to experience the joy of existence.

The two different ways of experiencing Being (observing Stillness and entrainment) can be combined and sometimes are. The second approach has great appeal because it allows for two things to occur that people like: feeling good and being lazy. Basically, you pay someone to entrain you into Being (the feel good part) without having to do much work to get there. The experience provides the illusion that you are making great spiritual progress when in fact you are just basking in another's presence. The following story gives a typical example for this.

A person who previously attended workshops on mastery and Stillness with great results was invited to an upcoming event. This time she declined. She said she was now going to a guru who could give her the feel-good experience and that it was easier to let him provide the experience for her.

Just because someone can entrain you into Stillness and manipulate energies to make you feel good, does not mean you are becoming an Awakened Being. That would be like saying I can

become a great teacher just by sitting in a classroom with a great teacher. No doubt I would pick up some ideas that would help me but that wouldn't qualify me to teach the class. Entrainment can get people hooked and coming back for more. I don't object to the practice, just be aware of what is happening so you don't misunderstand it. Also be aware that false teaching and making someone feel good can be a dangerous combination.

New Avenues for Stillness

Producing Stillness in traditional ways has been laborious and expensive making it out of reach for the masses. Even my own practice of guiding people up the Falls was labor intensive, though I was able to shorten the time from three years to one or two years. Still, I did not see how to reach a critical mass in my lifetime until 2002 when my search for a breakthrough was rewarded. At that time I was introduced to a practice called At Ease, which was first introduced publicly in February 2002. It involved releasing three different forms of tension from the body. The more tension you release, the deeper you drop into Stillness. The developers of the At Ease technology experimented with many things such as diet, exercise and rest, but nothing seemed to let them drop much further into Stillness than releasing tension. Tension caused by an imbalance in the organs and tension in the eyes are two types of tension that got released. Imbalance leads to constriction.

The creators of the At Ease technology were very spiritual in very practical ways, and they did not attach any dogma or any particular teaching to their practice. They deliberately did not talk about any particular explanation or belief system. The ideas they presented were optional and were mostly for helping people understand the process. They created a very relaxed, supportive, loving atmosphere. After some years, the purveyors of this practice ceased holding events and training others. Now we look for other methods that can be easily and widely adopted.

New technologies of entering into Stillness will allow people to experience Being through a third route other than historical practices or entrainment. Also as new technologies and new generations come forth, the time required to achieve Stillness will greatly decrease. This means that the results of even one weekend retreat can be significant. If a person participates for at least two or preferably three weekends, the results can be permanent to a large extent. New technologies can be used alone or in combination with anything else one does such as yoga or meditation. New technologies do not have to replace other practices, but they can serve as great enhancements. Stillness is becoming easily and affordably available to the masses.

One result of entering into Stillness is that you quite naturally start to lose habits that are not conducive to Stillness. If something is causing you to lose your Stillness, you decide for yourself to cease that behavior. In a group, people refrain from acting in a way that impinges on the

Stillness of the group. They act in a responsible manner with the approach -- Do unto another's Stillness as you would have them do unto your Stillness.

Breakdowns with Stillness

Not surprisingly, when people can enter Stillness quickly and deeply, they can also experience breakdowns. What used to take a decade or more or at least two years of sitting on a park bench can now be achieved in a few weekends under pleasant conditions including sleeping in your own bed at night. I was blessed to be deeply involved in the evolution of the At Ease process and have been able to study Stillness as hundreds of people have participated. This gave me the opportunity to learn from a large sample of people instead of from isolated instances. This also means I have been privy to the difficulties and breakdowns some people experience after dropping into Stillness.

The major problem is that bliss is just that, bliss. It is not the panacea for one's life that many people present it to be. This is evident in the title of Jack Kornfield's book, *After the Ecstasy, the Laundry*. Life does not stop just because you got rid of some chatter. Next we need to learn how to live in Stillness, which in many ways is quite a different way of living than we are used to and includes learning how to deal with other people's chatter. In subsequent chapters we will explore how to live as an Awakened Being.

One common problem of living in the Now or in Stillness is that people can become non-functional in the world at large. If one makes Stillness the only thing or the most important thing in their lives, they run the risk of being similar to someone high on drugs. Their pursuit of Stillness has the effect of having them withdraw from the world to maintain their Stillness. I can't blame them because leaving Stillness for even a little less Stillness can be unpleasant.

For those who entered Stillness the old fashion way, adherence to practices becomes a necessity, which can be all-consuming. When I first started Stillness work, I worried about losing my Stillness. Some people have to control their environments to a great degree to prevent disruption. When new approaches are available, one can just go to the next event for tuning. We can learn to produce Stillness on a sure and consistent basis, so it is not a problem when we want more. We can then turn our attention to learning to live in the world in Stillness in a generally regular life.

When just about anyone can enter into very deep states of Stillness, we no longer need to regard someone in Stillness as special. Many if not all the experiences that spiritual teachers have claimed for themselves and that have not been available to the public can now be experienced by anyone who wishes for them. The best part of new options is the ability to stabilize in Stillness at deeper levels and to go deeper on your own schedule. Stabilization allows for normal functioning in the world. I have been with hundreds of people who have

learned Stillness so that it is no longer exotic or unusual. Dealing with the noise in the world can be a challenge, but one learns not to resist it.

Living in Stillness

It is time to become clear on what Stillness does and does not provide. Much to our disappointment, Stillness in and of itself does not impose wisdom upon you, though it does serve as a great starting point. To put this another way, dropping into depths of Stillness does not automatically download to you a vast storehouse of universal knowledge and understanding. Stillness done properly does offer one major gift other than quieting the incessant noise in your head. It opens the possibility for awareness. It's amazing what comes to us when we make ourselves available. This is the great secret of going up the Waterfall of Being and entering into Stillness sufficiently. You quit living life caught up in the drama or the story and regain a sense of freedom.

Entering Stillness releases the commentary going through your head about your life, along with the random assortment of thoughts that occur in a seemingly never-ending stream. In transformational training, everything leads up to the moment when you "get it." For a few seconds, the thought stream stops, and you become present in the moment. Even a few seconds of relief from the chatter seems like a gift from God and allows you to see that you are not your story. Other insights follow. For the vast majority of people though, transformational training does not allow them to sustain the Stillness. They need to keep returning.

A Star Trek episode titled "The Mark of Gideon" illustrates the desire for Stillness. In this episode there is a planet where few people ever die, and suicide is not an option. The planet is extremely overpopulated, and no privacy is possible. People want nothing more than to be alone with a few minutes of silence. Of course, they also fear this as it is so foreign to them. Even a minute or two without commotion seems like heaven.

With practice we learn to be aware of what is going on in our bodies and to catch the very beginnings of sensations before problems arise. We can tune in to what is occurring in the field and see how we are being triggered in our bodies. The deeper the Stillness, the easier it is to catch the beginnings of possible disturbances before they erupt into full-blown episodes.

The Secret is Distinctioning

The wisdom or knowledge of Awakened Being comes from who they are as distinctioners. Awakened Beings are different from everyday people in their concerns and in their approach to the world. Typically people operate in some story of the world and use this story to conduct their business. When you enter into Stillness enough to separate from the story, you can begin to operate with facticity or with the phenomenon of the world.

A common exercise is to imagine peeling an onion layer by layer. You peel the last layer and behold, you have nothing. This metaphorical exercise is meant to have you experience the onion as a phenomenon instead of as a story. At the heart of the onion is nothing, and it is this that originates the onion. The layers of the onion are different appearances, which as they are peeled away, changes the appearance of the onion.

Think of a magician's trick of creating the appearance of someone floating or the appearance that there is no way out of a box. When you're aware of the situation like the magician is, then you see the wires or trapdoors, and the appearance makes perfect sense. Of course the actual phenomenon remains the trade secret of the magician.

An Awakened Being's ability comes from separating a phenomenon from appearances generated by the phenomenon. This is why Awakened Beings give so little credence to the appearances of the world. For them, Being is what is important. The phenomena emerge from Being (from Oneness in action). In other words, Awakened Beings align with Being by focusing on phenomena instead of on appearances.

Many traditions surrounding mastery teach observership. The Buddhists call it mindfulness. Other traditions teach you to observe your breathing. The transformational path has you observe when you are in your story. Martial arts and yoga have you observe correct forms. The admonishment to "Be Here Now" requires you to observe living in the now. In mastery traditions, being an observer is equated with non-attachment. While both Stillness and observership can be self-taught, learning is easier with a teacher. It is possible to get caught up in the experience of Stillness and lose the ability to function in the world.

One of the great masters was known for his ability to meditate and enter Stillness so deep that nothing could disturb him. One day the brothers of the monastery requested a demonstration of the monk's ability, and he agreed. They went to the road leading to the marketplace and there on the side of the road with all the people and traffic going by, the monk began to meditate. It was clear that for the entire afternoon, the master had entered such a deep state of meditation that he was oblivious to any and all of the commotion around him. All agreed that this was an amazing feat; however, the other monks had to take care of him to make sure he did not get trampled.

Even an Awakened Being is required to take some action to maintain existence on this planet. In this work we introduce the term *distinctioner*. When we make distinctions, we bring forth our world. The world you bring forth is predicated on the type of distinctioner you are being. Distinctioning involves using generative language, which is action that coordinates action.

In Stillness you can quiet your mind and become a non-attached observer without making distinctions. For example, the meditating monk disconnected from this world. He operated

only internally and cut off his connection with the external. Observership can lead to distinctioning, but it doesn't necessarily. Distinctioning brings forth energy into this universe. In the creation story in the Bible, Adam became a distinctioner when he named the animals (Genesis 2:19-20). He wasn't just a neutral observer.

Distinctioning is a conversation in which you live. It is a way of being. When someone is operating as an Awakened Being they're taking action from facticity instead of from some story.

Chapter 9: Ontology - A Pathway to Progression

In the previous chapters we suggested releasing limiting and/or incomplete ideas that hinder mastery. We talked about what mastery is and what it isn't, and we discussed Stillness as the foundation of mastery. We can now build on that foundation in the space we've created. In this chapter we introduce structures that help us live as Awakened Beings in this world. These structures are tools that apply across cultures, religions, atheism, etc. These tools help us take effective action and progress into mastery.

The information in this chapter is from the field of ontological design, a field created by Dr. Fernando Flores in the 1970s from his research in biology, linguistics and philosophy. I studied with Dr. Flores for six years (1982-1988), half of which were in a masters program. With his encouragement, I have been working ever since to clarify, organize and expand on his work. Ontological design revolutionizes mastery, taking it from an ungrounded state to a grounded state. While biology shows much of the substrate of how we *operate* as human beings, and philosophy provides great understanding for how we *be* as human beings, it is the linguistic part that is most practical for understanding Awakened Beings and mastery.

The Operation of Language

Making distinctions is a linguistic phenomenon. We say someone is making a distinction when they can articulate an appearance or phenomenon of the universe. For example, bird watchers make distinctions about the different birds they see. Despite the impression many traditional masters give or what some spiritual teachers say, language is integral to mastery because it is the action of articulating distinctions. The way to make more distinctions is to focus attention and practice more awareness.

Language is, like many other things, a very different matter for an Awakened Being than it is for everyday people. The difference is this. Below the Waterfall of Being or in our everyday understanding, language is representational or symbolic. Words represent something in a world of objects. When I say *tree* or *building* or *window*, there is an understanding that I am describing and/or pointing to an object in the world. We typically use words as tokens or symbols for objects. We have been taught that the world of appearances is representational.

A more accurate teaching is that appearance is determined by structure, and each person's structure is unique; therefore appearance is unique to each person. I talk about how the world appears to me, and you talk about how the world appears to you. This is the foundation of belief. Belief is how the world appears to us.

What ontological design teaches is that the universe is action. It doesn't represent. It operates. Another way of saying this is that the universe is not representational; it's operational. It operates in action.

The temporal universe was created with law, and law shows up as language that is generative. Both law and language are systems of ordering. Law is the design principles, and language is the action that coordinates action. Language is the action of Being that brings forth the appearance of this universe, and in this universe, we exist and live as linguistic beings. Each person brings forth appearance through the operation of thought using the action we call language. Communicating without words, such as through body language, facial expressions and energy vibrations, is generative language when those energies coordinate action.

Appearance is an outcome of action. We can see this in the story of the master meditator that we discussed in the previous chapter. If we take the master at his word, he was able to cease all thoughts while sitting at the side of the road. Without thoughts of any kind, he was unable to sustain himself. He would have gotten trampled if his fellow monks weren't watching over him. When we take no action whatsoever, we appear to be dead.

The phenomenon of language and its relationship to Being is not widely understood. Some teachers don't seem to realize that they are able to exist with few thoughts because people who do have thoughts are taking care of them. People who teach you to quiet your mind in meditation are not objecting to language. Rather they are trying to overcome how we use language, or more accurately, how language uses us or how we live in language. What they object to is incessant, uncontrolled chattering or noise.

Ontological design provides structures for speaking from Being. My goal is to refine these structures so that one can stabilize in Stillness and operate from Being in speaking. This will allow us to live in the everyday world in a state of mindfulness. When people use the technology of ontological design effectively, they become powerful distinctioners of the operation of life.

Let us now examine how Awakened Beings live in and use what we call language. In mastery traditions, the operation of language is well-established. In pre-Christian traditions having the true name of something and casting spells is all about operating in language. Language is also the basis for the operations of prayers, mantras, chanting, creeds, sacred texts and affirmations. Language is involved in creation stories in which the Creator speaks the universe into existence. In the Bible, for example, the book of Genesis repeatedly contains the phrase, "And God said, 'Let there be...'" Notice it does not say God felt or emoted.

Perhaps more telling is the first sentence in the Gospel of John, "In the beginning was the Word, and the Word was with God, and the Word was God" (John 1:1 KJV). The Word of God is

the structure of speaking that brings forth the universe. Throughout the Bible, and in many other wisdom traditions, appearances unfold through language.

When we are aware of Eternal Consciousness then we are beyond the gods that are human constructs. When you first encounter the Eternal above the Waterfall of Being, you might think language doesn't exist in Being. With maturity we return to language, which is any action that coordinates action. Language is the action that brings forth the world from the Void. It is the action that gives form to the undifferentiated energy of the universe. Language brings forth energy structures that create our world. Wherever there are beings, there is some type of generative language. This is one reason Awakened Beings say we are One. Language, our speaking, connects us as One and makes us co-creators of our world.

When I was leading workshops, when people spoke or I spoke, the speaking appeared to me as streams of energy of different bands of thickness and color. I quit listening to the words as just words and started to see how the different energies engaged with each other. When this happened, people reported that I was a more effective workshop leader. Since that time I have realized that masterful speaking affects the energy patterns that we are and that the universe is.

Awakened Beings know that banal and ineffective speaking, such as incoherent thoughts and idle chatter, has little or no effect on the energy patterns. This is why we can produce what we want sometimes and not at other times. When our energy is scattered and incoherent, then we are like a weak and flickering light bulb. In contrast, when we are congruent, consistent and coherent, then we are like a laser beam. Laser beams effectively produce results by engraving, cutting, drilling, welding, scanning, measuring, printing and reading and writing data.

At this time few people realize that they are the speaker and that they are responsible for their speaking. They repeat what others say. They pass along information and omit, add to or change the content. Producing results is a matter of competency and the facticity of how the energies work. This is why belief only has the appearance of having an effect. It is the energy patterns that do the work. The outcome depends on the structure of the energy patterns and what those patterns will allow according to the law of thought. We are motivated by conversations that are unresolved or incomplete.

Awakened Beings know that speaking is useful when it addresses a concern and leads to effective action. This is why they don't talk idly. They know their speaking brings forth and that they are responsible for that bringing forth. For an Awakened Being, thinking is not an intellectual exercise, rather it is the organization of thoughts to bring forth new energy structures or to significantly reorganize existing energy structures. These new structures allow greater awareness of the operation of law particularly the law of thought.

Imagine a wind tunnel in which the aerodynamics of a new vehicle are being tested. The wind is invisible, so the researchers introduce smoke to reveal the formation of the air. Words serve that purpose; they show the energy structures of the world.

Mastery involves detecting the energy structures from which we get results in our lives. Those who are masterful are highly skilled at interpreting those energy structures, and those who are wise can see the effects of those energy structures particularly into the future. This detection and interpretation is a large part of what we call distinctioning. Language is key to understanding how Awakened Beings produce mastery, and distinctioning is their practice.

Ontological design lets us operate in language with mastery because it focuses on structure instead of on experience. It gives us the technical tools to operate in language and story in ways that are congruent, consistent and coherent with operating from Being. Ontological design allows us to take the mystery out of operating from Being. Ancients who did not have these tools could not formulate practical ways to implement their understanding from their experience of Being. They did the best they could with what they had, just as ancient alchemists and healers did. It is time though to progress.

Seven Structures of Ontological Design

Below is an introduction to the seven key structures in ontological design as taught by Dr. Fernando Flores. These are the components used to realize the Principle of Effective Action, which in this work we also call the Structure of Effective Action.

1. Domains of Concerns

Dr. Flores identified 13 recurring domains of human concerns in no particular order:

Body	Dignity (self-worth)	Money
Family	Spirituality	Work
Sociability	Education	Career
Recreation (aesthetics)	Membership	World

The 13th domain is situation, which is operative with every domain. It determines effective action.

As a student allowed to further the ontological design work, I added:

- sex (the biology of male/female, for example the difference between concerns about infertility in men and women)
- domesticity (where one will take shelter or sleep)

There may be more domains, but the list above is effective for addressing concerns for living.

People often use the word *context* for *domain*, or they talk about seeing life through lenses. We're operating in domains even when we're not aware that we are. Some domains are present even before we're born. A recurring domain can be either active or passive, but it is always present and can become active at any time given a change in circumstances. All domains can intersect with any other domain, and the intersection can be either synergistic or destructive.

A domain always has a law of order or an operating system that gives it power. Domains also have boundaries, and results are produced within those boundaries. For example, the set of operational distinctions at a soccer game is different from the set of operational distinctions at the ballet. How we operate in one domain may be problematic in another. For example, I don't prepare dinner when I'm visiting the bank. I don't yell cheers for my favorite sports team when I'm in the library.

The best plan for one domain won't necessarily work in another. A trick people try to pull is they take rules that apply in one domain and apply them to a different domain. This is like trying to apply the rules of chess to a card game. Sometimes people don't notice that they have moved from one domain to another. It's important to know where you are. When we operate from inherent characteristics, we think those characteristics are transferrable to other domains, but they may not be. Our knowledge is often very domain-specific.

2. Scale of Competency for Effective Action

This is the second structure of ontological design as taught by Dr. Flores. Competency is a fundamental conversation because all operations in life are affected by it. Competency means that under normal circumstances you can be counted on to address concerns. For example, you can be expected to show up and contribute consistently. Competency in one domain does not necessarily carry over into other domains and in fact most likely does not. It is ineffective to over-evaluate or under-evaluate one's level.

The Scale of Competency replaces good/bad, right/wrong, better than/less than conversations with distinctions of competency, which leads to compassion and effective action rather than criticism and close-mindedness. In the Scale of Competency there are two major sections: competency and incompetency. In the competency section, there are three broad categories:

- Beginnership
- Competency
- Mastery

Beginnership

Beginner – You are a beginner when you recognize a concern in a domain where you are willing to gain competency. For best results, be conscious of being a beginner and declare that you are a beginner in the domain. Release any negative connotations of this level and do not accept irrelevant conversations such as equating beginnership with lacking value. Follow the advice of Glinda the Good Witch in *The Wizard of Oz*: “It’s always best to start at the beginning.” When you encounter a new situation, encounter it as a beginner. Take action to be educated. For example, buy books, enroll in classes, seek an advisor. Mistakes are accepted at this level.

Intermediate Beginner – Begin learning basic actions, conversations and distinctions in the domain. For example, read books, attend classes, meet with an advisor. At this level you practice basic actions and need close and constant supervision when taking action in the domain. You do not yet produce results assessed by others as valuable or you produce results only occasionally and inconsistently. For best results learn the fundamentals even if the fundamentals seem boring. Take care of the necessary organization and begin using the organization. Knowing that there is a plan is helpful. Mistakes are accepted at this level.

Advanced Beginner – You’ve learned most of the basic actions and distinctions of the domain and can produce most of the required results consistently. Others assess the results as valuable though you still need some close supervision to produce these results. You begin to be able to anticipate and avoid breakdowns. The resources you consume are still more than the value of the results you produce; however, the gap between the two has greatly narrowed.

Competency

Minimally Competent – You can perform all basic actions in a domain effectively and consistently with normal supervision. You still need occasional assistance from others for refinement. Your actions in the domain are more valuable than the resources you consume. You cannot yet take any advanced actions; you operate with only basic distinctions in the domain.

Competent – You can perform all required basic actions in a domain effectively and consistently with minimal or no supervision. You are well-grounded in the operations of all basic distinctions in the domain. You consistently produce valuable results that meet the requirements of the domain. You can address and fulfill concerns of others in the domain in everyday normal conditions. You can teach others the basics.

Advanced Competent – You begin learning and applying advanced actions and distinctions in the domain. Advanced actions are not normally or commonly used to produce value. For example, if you’re using computer software, you use functionality others don’t know about. At this level you know what to do, but you’re not relied upon to teach others.

Expert – You perform most or all actions and know most or all distinctions in a domain, i.e. you have technical knowledge. You have answers to questions or know how to find answers. You are the go-to person who addresses concerns and resolves issues, breakdowns and challenges.

Mastery

Virtuoso – Virtuosos operate from Being as the unfoldment of Being. They produce results others cannot, yet they are unable to say how they produce the results. They are in the process of unfolding without conscious awareness of the process of unfolding. Top artists, athletes, leaders and salespeople who can't explain their ability are examples of virtuosos. Their identity becomes indistinguishable from the domain. People at this level often get a new name and/or become synonymous with the domain. Virtuosos lose themselves in Being. They're in the zone, so to speak, but they're unaware how to teach others how to perform at the same level.

Master – From their unfoldment they articulate new distinctions in their area or field of expertise that are adopted and recognized publicly. Inventors, innovators and artists whose work expands the field of operation are in this category. They not only provide answers as an expert does, but also they bring forth new possibilities. This is a more technical level than Master in Being. People at this level are on the leading edge. They can usually bring others along on the path to mastery.

Master in Being – They bring forth the field, which creates a new space of possibilities. By operating from Being and through unfoldment (emergence from the Infinite Source), they provide answers that open spaces and bring forth new possibilities. They can teach others to access the field and operate from Being.

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Deficit States

In the deficit states there are levels of incompetence that impede the bringing forth of well-being. The broad categories are: unaware of damage caused and aware of damage caused.

Obliviot – Unintentionally triggers people (positively or negatively) but does not cause harm. An obliviot's behavior is uncaring, therefore they cannot purposely coordinate effective action. It is difficult to teach an obliviot because they don't realize there is anything for them to learn. When children are oblivious that can be charming. When adults are oblivious that can be annoying. More is expected of people as they progress. (This is a new category we added to Dr. Flores' work.)

Bull in a China Shop – Causes harm in a domain without being aware they are causing harm.

Jerk – Causes harm in a domain knowing they are causing harm and is not concerned about their effect. Does not change actions when they are made aware of the harm. The harm is not

assessed as serious or permanent. It is usually limited to a singular domain or domain set. Practical jokers are an example.

Criminal Jerk – (villain) A jerk who causes harm that is assessed as serious, long-lasting and/or permanent. Harm may cross several domains or domain sets. Dr. Flores uses the term *criminal* to mean someone who violates a community standard, such as an ethical standard, which may or may not be a law within the criminal justice system. Teachers - avoid working with villains unless you have advanced training.

Criminal – (terrible villain). Takes action they know will cause serious harm and/or loss across many domains. Has no concern for harm caused. Violates basic societal standards on a consistent basis and does so ongoingly for their own personal benefit. Also known as a psychopath. These people tear societies apart.

Using the Scale of Competency

Assessments about good and bad are assessments of competency. Good means operating in ways that open possibilities assessed as valuable. Bad means operating in ways that close possibilities assessed as valuable. The ego trap is that it's bad to be bad, and it's good to be good. Sometimes closing possibilities is effective for survival. For example, what one person thinks is bad may actually be very good for another person, such as ending a destructive relationship.

In this work we replace conversations about good and bad with conversations about effective action. When we stop judging people, we can work with them. For example, when we operate without criticism, then we don't make it bad and wrong to use the words bad and wrong.

The ability to be a beginner is important. Cynics have forgotten how to be a beginner. In beginnership focus on becoming clear. Teachers – when you are working with someone, find out if they are willing to declare that they are a beginner in the area of concern. If the answer is no, they are probably not ready for a teacher.

There are two approaches to addressing concerns in life:

1. Competency is optional.
2. Competency is required.

When people are unwilling to declare that they are a beginner, then they often face their lack of competency in one of two ways:

1. Bluffing their way through.
2. Avoiding participating, which hinders progress.

What we teach instead is to acknowledge your beginnership and be open to learning. Until then, your options are limited.

Beliefs can stunt a person's progress. The only way to move past beginnership is with an open mind. Curiosity provides opportunity for learning, and seeking active openings helps us release prejudice. To progress ask -- What do I need to do to increase my competence? When we find out what is missing, we can then fill in gaps in learning. To build competency, form alliances with people who can teach you how to get results.

We get stuck in beginnership when we start things we don't have the will to finish. If we say we want to progress, but we're unwilling to invest our energy, then we're not actually being honest. Gaining competency involves being honest with ourselves. It involves understanding and working with structures and with facticity.

Some competency is required in all domains of human concern to avoid suffering breakdowns. For example, in the domain of body, if you don't get sufficient nourishment, you die. People waste a lot of energy and time fighting facticity. Complaining only adds to your burden.

The way to move from deficit states to beginnership is simple yet powerful. The first task is to bring awareness into the space. Find something to work with even if it is obscure or minimal. Find a way to create a bridge into beginnership by finding a little idea and building on it. As we build competence, we stop blaming other people for our incompetence.

Speech Acts

Language is key to mastery because with it we bring order out of disorder. By language, we don't mean chatter. We mean the creative force that generates existence. Language is the bridge between the Eternal and the temporal. We create with language. From the field of linguistics Dr. Flores teaches how we fundamentally use language. Ontological design structures 3 through 7 are speech acts. By understanding our use of these speech acts, we can live with more awareness and operate more effectively.

Being mindful of speech acts takes focus and coordination, which leads to effective action. When we operate effectively, we produce results that are considered valuable. Increasing our competence with speech acts is a practical way to bring order out of chaos. So much of talking is chaotic noise. It's distracting. Mastery has been thought of as esoteric and outside the norm; however speech acts are the gateway that allows us to operate in practical, harmonious ways in the everyday world.

3. Assessments

The purpose of assessments is to coordinate effective action. Ninety-five percent of speaking is assessments. These are neither right nor wrong but are grounded, ungrounded or partially grounded. Grounded means aligned with facticity. Most assessments are ungrounded and can be released.

4. Declarations

These are both the strongest and the weakest speech act. Declarations are necessary before the other speech acts can operate and provide the space for operation. For example, if you don't have a place where you can complete a project, the first thing you do is set up a place to work. Declarations are often hidden, unspoken and operating in the background; yet they are always present. Transformational training often tries to get people to identify the underlying declarations that govern their lives, which includes revealing when and where those declarations originated. Declarations wither away when they're left untended, for example, when we don't follow up with action that supports that declaration.

5. Requests

These initiate action. For best results, structure a request in a way that accounts for the concerns of all parties. Requests get declined when they're not properly ordered, for example when they're vague, unclear or when they're unconnected to the actual concern.

6. Promises

Accepting a request. Like assessments, these coordinate action. Promises can be revoked or remade. When considering whether or not to accept a promise, assess the capacity, sincerity and ability of the person making the promise. Handling promises effectively and with integrity builds trust.

7. Offers

An offer is a specific opening of possibility from one person to another for addressing concerns. An offer is a doorway that is a hybrid of a declaration and a request.

In the next section we talk about focusing on and using the speech acts to improve relationships.

Problem-Solving

What drives people? Comfort. We want to be comfortable. Some people feel comfortable when they're challenged; therefore they pursue dangerous and/or strenuous activities. What makes people feel alive also makes them feel at home. When getting to know someone, find out what they find comfortable. Often we are comfortable when we feel competent; however we can gain competency in feeling uncomfortable.

People sometimes try to become comfortable through expediency, in other words by taking short cuts; however, progression is often uncomfortable. An authentic spiritual journey involves facing challenges. Every progression of any significance carries with it the phenomenon of a little death, and fear is the conversation of dying. People fear what they

assessment will kill their body, their persona or their ego. Fear is a body reaction coupled with the thought that I'm going to die. The ego fears anything that can disrupt our existence. Fear is an assessment that is either grounded or ungrounded. For an individual, the fear might be grounded even if for the general population the fear seems ridiculous. Fear tells you that you are being triggered. (When you know who you really are, you know you are eternal, so you have no fear of death.)

There are two types of difficulties: 1. Those that are there. 2. Those you've placed there yourself. Recognizing which type you're confronting helps. For example, if you're trying to build something, the physical challenges include planning and obtaining resources, which is category 1. The conversations you bring to the task are under your control, which is category 2. Feeling victimized and blaming others is unproductive. If my vehicle breaks down, it doesn't matter whether I feel persecuted or not. I still have to fix it or find an alternative if I want to get somewhere.

A first step in problem-solving is to identify the domain of concern. When the issue is with someone else, identify that person's concerns. This puts light on the issue and helps you gain clarity. Domains are like tree trunks. People tend to focus on the leaves instead of on the trunk. Often a problem is a conglomeration of problems in various domains, and people don't know where to start. They want to start with the most entrenched issue, but it's generally more effective to start with something easy and build momentum from there. Find something on which some simple effective actions can be taken. Effective action can be tested by asking, does this action address the concern or not?

The next step is to identify the concern within the domain and notice the speech acts. Anything that is articulated can be classified as one of the five speech acts. You can think of this practice as a type of meditation. When you focus on organizing thoughts and on making effective requests, this quiets the mind and reduces chatter. Meditation does not mean quieting your mind completely because then you would no longer be a sentient being. Instead treat all thoughts equally, observe without judging, and see things as they really are. Listen with neutrality for the speech acts without adding your assumptions and criticisms.

Next use the speech acts effectively by making an assessment, making a request, receiving an offer and accepting a promise. To resolve an issue, make an effective request that addresses the concerns of all parties. Ineffective requests violate the Golden Rule, while effective requests bring you into alignment with the Golden Rule, so we do unto others as we would have them do unto us. An effective request addresses the concerns of either the personality or the Divine Self. Start with the personality. It's easier to access and may be the only realm available. When you learn to make effective requests in the world, then you can learn to make effective requests in the spiritual realm.

When speaking is out of order, then the body can become out of order because conversations live in and through the body. Complaints wear on the system. Complainers generally aren't healthy, and they can make other people sick too. Complaints are ineffective requests. The magic formula for linguistic healing is to turn complaints into effective requests. This helps heal ineffective speaking.

The purpose of problems is to learn the lessons they present. We can learn to cooperate instead of being adversarial, so we return to balance. Being adversarial perpetuates the problem and makes things more imbalanced. Most lessons involve learning not to be adversarial. The true/false, right/wrong conversation is fundamentally adversarial.

In relationships sometimes people assess they are in one type of relationship, but they are in another. A relationship is a network of conversations that you engage in with another person. The conversations are ongoing requests and promises for mutually addressing concerns. The way we feel about a relationship is often based on this question -- Does this relationship open or close possibilities for addressing my concerns? The complication comes in with domains. It is common that in the relationship some domains are getting addressed and some are not. Relationships end when the parties stop mutually addressing their concerns.

The secret of lawyers is that everything exists in language, so they speak in ways to produce effective relationships, i.e. the relationship between lawyer and judge, lawyer and jury, etc. This applies to salespeople as well. The people who are best at sales speak in ways to produce relationships that address concerns. An ineffective salesperson breaks the Golden Rule; therefore violating spiritual law. Even rocks would walk away from ineffective salespeople if they could.

Teachers – when you're working with people on their spiritual progress, don't focus on what they want. They may not be competent at getting it. Also people often work against their own best interest. For example, they may want things that are unhealthy. Wanting is a function of ego (as opposed to allowing life to emerge from Being). When people get what they want, that feeds their ego and over time they become more miserable because the ego can never be satisfied. Focus instead on operating from Being, which means realizing our eternal nature and allowing life to unfold as a joyful expression. Allowing creates space for further action.

Awakened Beings are masters of where they hold their attention. When you look at great teachers, look at how they give attention. Producing results is about giving attention. If you pay attention to actions and relationships, you will produce results almost automatically. Throughout mythology and sacred texts such as the Bible there is story after story about where to focus attention. Teachings are effective when they help people shift their attention to proper relationships. Our human senses are very good at having us focus on temporary things.

Almost everything wants attention. When you are feeling out of sync, an effective question to ask yourself is -- Where am I focusing my attention?

Prayer is the action of focusing attention. It is proper articulation. It is giving attention to Being. Effective prayer involves praying for well-being. Ineffective prayer involves assuming an outcome. Awakened Beings pray for people to operate in law (in Oneness expressing as relationships). Awakened Beings see many more connections than ordinary people do. Praying for things, such as material things, is contrary to the laws of Being because this universe is operational. Instead pray for awareness of effective action.

A note about intuition -- There are two types: 1. Personality intuition – This is of the body and is produced when we are triggered in the body from matching or mismatching information. 2. Divine intuition – This is of the conscience, which is an operation of our Divine Self. Recognizing intuition is a skill we can develop.

Why Build Competency?

Producing results has a direct connection to competency and is integral to mastery. We advance through programs based on assessments of our competency and generally not on our feelings, wants or needs.

Competency is core to spiritual teaching in two ways:

1. Competency enforces a rigor of honesty, and honesty is the number one virtue in spirituality. The more competent we become, the more honest we are with ourselves. Everything in life is an externalization of ourselves. We don't get to blame others for our lack of competency.
2. Competency allows us to fulfill the duties that constitute our lives. Our duty is to take care of things that are presented to us to do. We learn by observing our reactions and by gaining competency with dissolving our reactions. Our job is to develop ourselves so that when the universe gives us duties to perform, we're ready. For best results, be well-grounded. Nurture the small things to do great things. Everything we encounter in life is presented through law, facticity and planning and not by chance. Our competence affects how we adjudicate ourselves in our duties.

Competency is about character development. The best way we can serve the world is by gaining competency in balancing our thoughts. In other words, the noblest pursuit is to become a more competent person. For example, the more competent we become at loving ourselves, the more peaceful the world becomes. The Scale of Competency is the roadmap for gaining competency and for producing results in life. Waking up is becoming conscious of being conscious. This is the concern of the Eternal.

With this background, we are ready to delve more deeply into some core topics concerning Awakened Beings and mastery.

Chapter 10: Key Teachings to Allow Mastery

In Chapter 5 we addressed some spiritual misconceptions. Misconceptions are often used to keep the student as a student or to dismiss serious examination of the teacher's approach. We can now bring pieces together from the preceding chapters to clarify more.

Love is Not a Thing

When Awakened Beings talk about operating from concern, they talk about love. We then need to ask -- What is love? Often the way we speak about love causes it to become a semblance for concern, thus losing its power. How does this happen? Through the ages people have attempted to define and describe love; however love, as Awakened Beings speak of it, does not exist in the world of semblances. We need to access Being instead, which is the proper home for love. Love is presented out of the operation of concern. Stay with me. Clarity will come.

First let us see how love is generally perceived. We talk of having love for someone or something. Immediately, the *having* brings love into the world of semblances and the space-time world of things. The same applies to speaking about having the experience of love. We drag all of our experiences into the world of thinghood by *having an experience* and giving a description of our experience. Nothing diminishes an experience more quickly than this compulsion to explain. Even one of my teachers for whom I have the greatest respect says love is a place, which is clearly a teaching that lives in the space-time world. Other catchphrases such as *entering into* love or *losing* love point to love in the space-time world as thing-based.

Let us see love, not as thing-based, but as a phenomenon of concern. Love emerges when we operate with another person's concerns as our own concerns without losing our identity. To put this another way, when we operate in love with another person, their existence and our existence become a co-existence. The two me's become we. Love is deepened as more and more domains of concerns are mutually addressed. Love disappears when people quit actively operating with their concerns on a mutual basis. Love is not a thing but a phenomenon.

Numerous spiritual teachers have advised us to love one another or have said that love is what is most important in life. How to love others is theoretically quite simple. If you wish to produce love with anyone, operate by addressing their concerns as your concerns. This has the effect of producing one of the other greatly touted spiritual insights -- We are all One. When you operate from the world of concern and the phenomenon of love it generates, our Oneness becomes fairly obvious. Trying to generate love in the world of semblances is like trying to swim in the desert. It doesn't work very well.

In contrast, generating love from concern is like swimming in water. You can swim and love without much instruction, and with just a little instruction, you can swim and love quite well. I have learned to love people even when I really dislike their actions. It is a bit strange to love someone you dislike, but we can do just that.

You may ask -- What if my loved one has a concern that I consider unhealthy, for example, having enough cigarettes for the weekend? Remember that we are focused on effective action – action that promotes and produces well-being. We can object without judging others. Use your wisdom to find effective ways to nurture and support existence, and operate with your own concerns, not so you lose them, but so you take care of them. For example you can let your loved one know you object without placing a value judgment on their choices.

Our operational distinction of love applies to beings, but what about Divine Love? Divine Love is love of the Eternal Self. In the Divine there is only the Divine, so the Divine always operates for, with and in Eternal Love.

Now we can take the journey from the world of concern to the world of thingness.

The World is Not an Illusion

The teaching that the world is an illusion is often misused and misunderstood. By dismissing this world, teachers can invent any story they want and demand it be accepted. If anyone challenges their views, the teachers dismiss the questions as conversations from ego and the world of illusion. Because we live on planet Earth, Being must show up as us in this universe. Every human being who has said that this world is an illusion has made this statement while physically present in the world. It could not happen any other way.

Throughout history we find the theme that some other fantastic realm is more important than existing here on Earth. Plato taught that the realm of ideals was the basis for everything in this existence. The conclusion is that we are supposed to be more concerned with what is happening in heaven and hell than with life here. When people focus on different spiritual realms dictating how things are here, they forgo what is here for some unearthly world. When you get to some other realm, you can worry about that one. For now, you exist here. In the words of Ram Dass, let's "be here now."

When we look into why people call this world an illusion, what we find is a classic example of people not having an adequate language of Being to precisely express what they are experiencing. When properly distinguished, the metaphor makes sense. To study this view that the world is an illusion, I looked into the world of magic tricks because the word *illusion* is often used in that field. It became clear to me that magicians make things appear and disappear. Sometimes things appear to be one way, but they're not.

We call something an illusion when what appears to be happening is not what is actually happening. For example, in a magic act it may appear that a person has been sawed in half, but we know that the reality is different from the appearance. The appearance does not mean that the person does not exist, or that the saw is not real, or that the box has no substance. Magic tricks are illusions in that the ways reality operates seem to be violated. What is happening is that we do not have a full understanding of the way reality is operating. When the magician reveals how the illusion is accomplished, it all makes sense. The same is true for mastery. Let us now reveal the nature of the life we live.

A common description of life is that we are in a movie, and this world is no more real than the images on the movie screen. At first glance, this may seem plausible; however, the difference is this. The people on the movie screen are not conscious as we human beings are. Even when we operate from our patterns and habits, we vary to some degree in our movements and speaking. Movie characters on the other hand, say and do the exact same thing every time the movie plays. People who watch a movie multiple times can call out lines before the lines are spoken and can do so accurately each time. This does not happen with nearly the same frequency in life in general. We do not say that a movie is an illusion like a magician's trick. We understand a movie as a semblance or outward appearance that resembles life. This is why we can get so involved with movies.

When we watch a television series that takes place in a hospital, we can truly believe in that setting as our world. If we went to that setting for surgery; however, we would see that the television studio does not provide a world that can properly take care of our medical needs. To address our concerns in life, we need to operate within a reality that can address those concerns. Instead we operate out of semblances most of the time.

What is more accurate than saying that this world is an illusion is saying that we live in a world of semblances or outward appearances. Appearance and illusion are two different phenomena. When we call something an illusion, we mean we're mistaking it for reality. Anything that deceives the senses, such as a magic trick, is an illusion.

An appearance, on the other hand, is matter, or what Percival called *nature units*, grouped together into mass or form that is detectable by the senses. Nature units are made up of elementals that combine in different ways. Everything that has a mass has a form and will act in a certain way. It is an appearance of what it is made of. For example, a table consists of atoms.

Appearances have their own reality, and they operate together to constitute relative reality. Another way of saying this is that matter matters. If it didn't why would we be here? The illusion comes in when we mistake relative reality for the Absolute. Relative reality allows us to

work out our karma, our destiny. In other words it allows us to complete our pending conversations. If we dismiss our relative reality, then we have to repeat the lesson.

When people say the world is an illusion, what they mean is the laws of Being are invisible. If we could see things as they actually are, we would not see them as solid objects such as tables and chairs. We would see them as they operate in law. We would see them as actions and relationships.

To illustrate, we generally relate to a table as a semblance and not as a phenomenon. We operate from the story of an object being a table or from beliefs we have about an object being a table. In contrast, to an Awakened Being the reality is that the table is an energy configuration comprised mostly of empty space. Awakened Beings know that we can relate to a table as a bench, a stepstool, firewood, shelter, etc.

Generally, people operate in language in a representational way. In everyday speaking, words represent things in a world of things. Words are semblances of objects in the world. For an Awakened Being, on the other hand, operating from semblances is nonsense. Awakened Beings operate from laws of Being and not from outward appearances.

For an Awakened Being, the way to move in the world is to operate, not from some story or belief about the world, but honestly with the world as it shows up in the moment. Awakened Beings deal with the world as phenomena, which is the unconcealing of Being. What they call ego is simply the structure of appearance from which most people operate. Werner Erhard put this very well in his teachings. He said eat the meal not the menu. The meal is the relationships that are presently in operation while the menu is the semblance. When we try to address our concerns while comporting ourselves from semblances, this creates an incongruence. Awakened Beings who see this incongruence consider us misguided for operating on appearances.

Until we translate the world with our senses, it is provisionally real. Everybody's reality has similarities, and everybody's reality is also unique because we translate as unique individuals. Understanding provisional reality means no longer seeing the world as an illusion. Everything is created by thought. Reality is the composition of thought. If we could see how thought works, then we would see the history of thought operating in the physical world. We would see how a thought was formed and how it precipitated in the world. Everything in the natural world changes. Change is the nature of nature. For example, things we perceive with our senses dissolve or disappear when the operation that is holding them together withdraws.

The meaning of the word *transformation* further illustrates the points above. Transformation means changing from operating in semblances to operating from Being. When you stop operating in semblances, operating from Being is the only other option. Operating from Being

is also referred to as facing the Void, stopping the noise in your head, getting out of your story, remembering eternity, etc. To paraphrase a popular saying, you are not your semblances.

We can now distinguish change from transformation. Change is altering your comportment to produce different results. Changed-based work is usually found in the world of semblances and has a definite place. While often dismissed in transformational work, change is important when different results are needed. Different conversations produce different possibilities for actions, which can lead to different results. A classic example is changing negative conversations into positive conversations. It doesn't take much imagination to see that if you are in a conversation about not being able to do something, and you change to a conversation about being able to do it, the odds that you will take action and manifest the desired result increase dramatically.

Changing or transforming your comportment in the world is the concept behind many bodies of work including the movie *The Secret* and teachings about the law of attraction. The irony is that some teachers have used semblances while deriding the operation of and the comportment from semblances. When we turn theories, models, beliefs, analogies, metaphors and archetypes into stories about semblances or appearances then we perpetuate the problem we are trying to solve. The purpose of stories, metaphors and parables is not to depict something but to allow us to think into something so that we witness unfolding.

In addition to the idea that the world is an illusion, there is also the idea that solidity is an illusion because atoms are mostly empty space. In other words, people say the solidness of the world is an illusion. It is not. While the emptiness is true from the point of view of classical physics (disregarding what is called the plenum), the operative word is *mostly*. We live as a network of energy fields that can be thought of as a web or net of energy configurations. Imagine a fishing net with large holes in it at sea. Small creatures will pass right through the net hardly noticing it or being affected by it. The empty space in the net makes it for all practical purposes invisible to them. To a large enough creature though, the net becomes quite solid. The effects of what we call solidity are a matter of scale.

The final reason to release the idea that the world is an illusion is that it violates one of the other sacred teachings -- the teaching of non-duality. If there is that which you consider real and that which you call illusion, you have duality. You cannot produce non-duality from a dualistic conversation. To clarify, everything in the whole universe is an operation of Being. The only real question is what is the nature of that operation? While people have found it convenient to describe this world as a magic act or as a pretend show, it is more empowering to appreciate the world as a phenomenon we are creating. To put it another way, is it an illusion that the world is an Illusion?

Positivity is Not a Healthy Diet

We're gluttons for goodness, and gluttony is one of the seven deadly sins. Sugar is to a diet as blind positivity is to spirituality. Balance means being able to handle both the positive and the negative. The inability to handle negativity keeps people from being prosperous. Negativity is when something occurs that is out of order. It is also called chaos. Being blindly positive prevents life from coming into order because when the negative is ignored, it accumulates, and when it accumulates it breeds, and at some point, it explodes. Disorder grows when the negative is not properly tended. Magical thinking perpetuates what you're trying to release because it's unbalanced and therefore attached. You have to deal with the dark side. You have to go into the cave and face the dragon. Frodo didn't send a registered letter to Sauron. Like all heroes, he faced his challenges to fulfill his destiny.

One way to create bad things in life is to pursue only the good. We believe in equality. This means learning to accept the good and the bad on equal terms. We can learn from all experiences whether positive or negative. Christians got off track by fighting against the devil. The secret to progression is to deal with chaos and disturbances along with peace and harmony. This is equanimity.

The yin/yang symbol depicts the necessary balance. The dark is in the light, and the light is in the dark. It's best to deal with the dark side on your terms. Prepare yourself. Have the tools ready and know how to use them when the negativity arises. For example, we begin improving when we stop accepting our faults. Saying "that's just the way I am" is positive, but it perpetuates the imbalance. We have to face our demons. When we walk in the rain, we get wet. I don't view that as a negative.

In this universe we have the opportunity to produce order in disorder. One extreme is ignoring the disorder and pretending it doesn't exist. The other extreme is giving in to the disorder and contributing to the chaos. Depression is living in a conversation of loss of possibilities in one or more domains. When you lose possibilities across all domains you become suicidal. The best way to treat negativity is not with positivity but with possibility. Possibility includes negativity because it involves facing your fears. Possibility is scary. Acting on possibility takes effort. Effort is the proper application of energy into a system.

By itself, positivity is static. Getting in touch with negativity completes the circuit and allows the two to interact. Excluding negativity short-circuits the universe. People have become oversaturated with positivity, and there's a backlash of negativity. When we ignore chaos and disorder we're out of balance. The lesson to learn is how to balance.

Stillness is Not the Ultimate Goal

Stillness itself does not take care of all your concerns for maintaining existence on this planet. As great as achieving a degree of Stillness is, it is not the ultimate goal for mastery. Stillness gives you the condition needed to effectively comport yourself from Being just as being in physical shape allows you to play a sport. Also as in sports, physical conditioning is just one aspect of mastering a game. One also needs to learn the rules, practice techniques and develop awareness. Stillness provides the possibility for wisdom; it does not confer it automatically. You must still progress through the stages of learning and hone the ability to discern.

Stillness provides a clear space of operation in which you can think or see into something. By *thinking* we mean clearing the mind of random chatter, originating ideas, making new distinctions and bringing forth new energy structures. Thinking reveals and guides effective action, and effective action helps us sustain life.

Having to produce results heightens our awareness. When we're aware of the facticity of the world at hand, we stop focusing on semblances or appearances. As we produce results from Being, we realize that our stories are semblances that form our relative reality. We then learn the key lesson in life, which is to release attachment and operate by unfoldment.

Action and producing results are central to mastery. Stillness is produced out of some set of actions even if that action involves sitting on a park bench. Being is revealed through action. The more effective the action, the more Being is revealed.

There are traditions of mastery that do not emphasize Stillness as an end in itself. Some of the advanced civilizations that no longer exist produced spectacular results perhaps to the point of becoming unbalanced. In the Jewish tradition, God and the prophets are known for producing results. In the Christian tradition, Jesus is often depicted as producing results in the world at large. Today the teacher who is sitting on pillows in Stillness often has many adherents scurrying around performing all sorts of tasks necessary to keep the show going.

The question is how do we produce results? When teachers and spiritual leaders expect people to take the actions people use in Being and have those actions work when the people are not operating in Being or at least not to a sufficient degree, that is misguided. The actions of unfoldment in Being are greatly hindered when the person is operating in ego, just as trying to run through deep mud can be difficult if not impossible.

Some workshops create a bubble of Beingness that allows participants to operate from Being to some degree. Once that bubble dissipates, the same actions generally prove less effective. This is why training in operating from Being is highly recommended. Natural talent will only carry you so far. Athletes who excel in high school often realize they must develop more focus

and dedication to compete at the college level, and plenty of the great natural talents in college don't make it at the professional level.

In any given domain, some people are just more effective than others at certain sets of actions. While some gifted people can effectively fill many different roles, it is common for people with particular skills to fill specific roles. Similarly some people are better at different actions in Being than others. Learning from someone who is much better at something than you makes sense. It cannot ensure you will become as good as that person at that skill. A teacher may be very proficient and still not be able to teach the skill to others. Of course, the possibility exists that you will be more effective than the teacher.

Telling a room full of people that they can manifest like an Awakened Being with just a weekend or so of training is like telling someone they can be a race car driver after a week of advanced driving lessons. Will the trainees most likely be better drivers than the average person? Yes. Can they race like a professional? That is unlikely. There is a lot of low-hanging fruit in helping people live better lives, but there is much more fruit higher up the tree.

Awakened Beings who operate in Stillness allow for alignment in the world. When we no longer operate on our wants and attachments, that clears space for the operation of the laws of Being, not just for ourselves, but for others operating near us both geographically and energetically. In Stillness, results happen.

In Stillness we can learn the movement of Being, and in movement we can learn the Stillness of Being. Everything has an active and a passive side, and we can train ourselves to act properly with both. Doing is the active side. Generally we overemphasize this side. When we meditate, we usually look like we're not doing anything. The purpose of meditation is to learn to be actively passive, which means active in Stillness. Ego cannot do this operation. When you learn to be actively passive and passively active, then you drop into Being because that's all that's left.

Mastery is Not the Same as Enlightenment

Enlightenment has been put forth as one of the holy grails of mastery; however, if you ask various teachers what enlightenment is, you will likely get various answers. At face value, we can infer that enlightenment means experiencing light or being in light. Many people who experience awareness do experience light, but that correlation is certainly not universal. It is possible to gently slip into Being with no defining moment to mark the change. For some unconcealing Being is spectacular and dramatic, for others it is hardly noticeable, and for others it is somewhere in between.

Some people use the term enlightenment synonymously with becoming an Awakened Being. This probably came about because some experienced light and that made a great story. Based on my studies, I have found no evidence to directly link progressing on the spiritual journey with a light experience. I have known people who have gone into the light without going into Being. In the journey to mastery, going into light is just one possibility, albeit an entertaining one. From what I've learned, people have a wide variety of experiences as they discover Stillness. This makes the sharing interesting because people have unique experiences.

Enlightenment can be a spiritual dead-end because once people have a light experience, they feel like they've achieved what they were told to achieve. When you think that being in the light is the goal, then you miss the real point which is progression. This is why seeking to stay in the light can hold you back. The purpose is not to be in the light. The purpose is proper learning, which means continued progression in self-knowledge (awareness of yourself as a divine being). Sometimes our greatest progression comes as a result of the dark night of the soul. Get your bearings above the Waterfall of Being, then plunge back into further learning.

One can be in the light and still be blind. Even in the light, one still needs some type of sight. For example, one can be in the light, also known as the zone, without knowing how or why. An Awakened Being is someone who has consciously learned to function *with* the light. In terms of mastery, don't concern yourself with whether or not you experience light.

Being Present Doesn't Mean Ignoring the Past

In the phrase *live in the present*, the word present has two meanings, which leads to ambiguity. The first and most popular use of the word *present* is temporal. It refers to time and is used in the trio of past, present and future. In transformational training and elsewhere, you learn that the present is all there is. The famous book *Be Here Now* by Ram Dass focused on the temporal use of the word present.

We are taught that we benefit from putting the past in the past, the present in the present, and the future in the future. This way of thinking ignores the way the past and the future operate as a function of being in the present. A detailed discussion of the operation of the past, present and future is beyond the scope of this book although it is an important area of study in ontological design and should be emphasized in spiritual studies.

Briefly though, ignoring the past leaves us blind to how we arrived at any given point in our lives. As humans we do not exist independently from history. History is important to the present, and the present is produced from the past. I agree with teachers who say that history from ego or from representationalism is of little or no value, but that is quite different from understanding the relationship of history to Being. The same can be said for the future. We as human beings are always living into the future and must do so to sustain this existence.

Mastery must take as its starting point that we are human beings living in this universe. This means we are temporal beings. We can no more escape our temporal nature than we can escape the sun rising in the east and setting in the west. Our temporal nature is evident by the place prophecy has in many spiritual traditions. Prophecy is an expression of our concerns as human beings into the future. Another example is that of the seer. Seers counsel people based on the future.

Stillness brings one's attention to the present, which serves as a starting point and not as an end point. While our biology lives only in the present temporally, we bring forth our world from past, present and future. The past and the future are equal. They are conversations occurring in the present. The present is the nexus for all conversations that bring forth the world, and the present is the only place we can change the conversation. This means we can take effective action in relationship to the past. We can take full responsibility and accountability for owning our conversations. For example we can apologize and make amends for anything that hindered well-being. We can pray to heal past actions. We can learn from past conversations.

The second distinct meaning of the word *present* comes from presenting or more accurately presence. The title of Ram Dass's book would not suffer at all if it was called *Be Here Present* as in presence yourself.

Remember what we said about semblances. In the phrase "be here now," the word *now* operates as a semblance of or as a reference to presence. This means there is some flexibility in what people understand by the term *now*. For example, let's say a group of people agrees to meet at 1 p.m., and it is now time to meet. For some *now* means exactly 1 p.m., for others it means ten minutes early, five minutes after, or anytime within a half-hour. For another example, note what happens when you tell a child who is fascinated by something that they need to leave with you now.

Now is at best subordinate to *presence* and serves only as a space for presence to become present in the now. Present means the exact moment of time. The present is important because it is a point from which to unfold. Everything originates from a point. A point is dimensionless in a dimensional world. When we learn to operate in the present as a dimensionless point, then we can bring forth or unfold into the dimensional world. Another way of saying this is when you focus on dimensionless points, then you can unfold them.

There is no way of mastery that teaches you to have scattered thoughts. The present is the only point of power for the average person. The present contains all possibilities. In any present moment, we can access dimensionless points that already exist. We just have to learn to access them. When we access the present, we get the ego out of the way. This means the

ego is not operating in the moment. For example, when you have a moment of heightened awareness, you are not your body anymore. You are present as an expression of Eternal Oneness. Or you might just say you are *in the zone*.

Living in Being can only occur in the present. In the present I can choose my conversation. For example, in the present I can have a conversation about a painful memory. When we live in stories about the past or about the future, our bodies respond to those conversations now. For example, if I live in a story of being undeserving, then I live with this declaration in the present, which can hinder my well-being. The past can inform us about some possibilities that are available in the present; however many other possibilities are viable. Awakened Beings know that bringing attention to the present stops the tendency of operating from stories. When one stops operating from semblances, Being is revealed, and presence becomes present in the now. The power lies in owning your conversations, which means recognizing that you live in conversations in the present.

Shifting from operating from semblances to operating from Being is at the core of mastery. One way to do this is to take the mystery out of the topic of the now. So how does one live in the present? Teachers who have little else to offer advise people to just do it. New avenues for Stillness give us practical ways to leave the space of semblances and enter the space of presence.

For most people, developing awareness of Being takes focus, which includes giving attention properly. When you are learning Stillness and are with other people who are on the same journey, you get to see how presencing occurs at different levels of Stillness. You get to practice presence in a very supportive environment, and the practice includes seeing what may be keeping you from fuller presencing. You also then discover attention and its intricacies and gain a fuller operative understanding of the relationship between attention and Stillness.

The value of ontological design is that it gives us the structure of producing results from Being instead of from semblance, ego or sense consciousness. It would do little good to enter into Being if you could not take effective action from there out in the world.

Manifesting and Unfolding

Manifesting, as it is usually taught, is a function of e/Ego, while unfoldment is a function of Being. This is why manifesting works for some people sometimes and not for others or at other times. A common practice is to start thinking that something can happen in your life. With this approach you enter into a conversation of possibility. If you have not been in a conversation of possibility around money, and in fact have been in a conversation of little, limited or no possibility, when you switch that approach around even a little, it is unsurprising when you manifest more money from ego.

People pass up many opportunities because they cannot see those opportunities from within their negative conversations or because they are simply unwilling to take any action. They think what they want should just drop into their lap while they are sitting on the couch watching television. The funny thing is, that could happen. It is just not dependable. Most people today are in such negative conversations and are out of touch with Being that if they just make a little effort, practically anything has a decent chance of working for them. There is much low-hanging fruit in most people's lives, and I applaud the people who teach manifesting for guiding people to harvest it.

Still, some people who are teaching manifesting are not teaching from mastery. They are just copying techniques from people who were copying techniques and adding their own spin for the modern marketplace. They are like people who can drive a car incredibly well and can teach other people to do so but have no idea how the engine works.

Power is corrupted in the personal. Manifestation, as it usually taught, is a corruption of power because it's personal (about the ego). The corruption of power is commonly known as attachment. It shows up in what people want. It is socially acceptable to want things. When people are attached to things, then their approach to manifestation makes that a path of attachment.

Focusing on achieving personal goals is a conversation from below the Waterfall of Being. Above the Falls, operations flow in accordance with laws of Being (in accordance with the Eternal expressing as relationship). People produce results both above and below the Falls, but the way they go about it differs. For example if I want to get somewhere, I can get a ride with someone else, or I can operate a vehicle myself.

Manifestation helps us clarify what we want. The purpose of manifestation is to learn not to ask for *things*. The purpose is to start learning about the laws of Being. Awakened Beings know that our desire to connect with Eternal Consciousness can't be fulfilled by the external, i.e. by things. Awakened Beings know that things come to them when their duties require those things. Unfoldment occurs as an operation of consciousness from Being. For more on this, see the section titled Results through Unfoldment in Chapter 12.

Chapter 11: Being Human

We Are Like Light

Our nature is like light, which means we have two natures. Light can operate as particles or it can operate as a wave. Similarly with our sense consciousness (what we perceive with our senses) we act like particles, and in Being we act like a wave. Particles behave as things and are sometimes compared to billiard balls. Newton's laws cover these mechanical interactions. In contrast, waves operate as a field. For example, the surface of water is a field, and when you throw a rock into the water you see the waves.

When you measure light as particles, it shows up as particles, and when you measure light as a wave, it shows up as a wave. Similarly when we are only aware of perceptions from our senses, then we show up as limited humans. When we are aware of ourselves as Eternal Consciousness in action, then we show up in Being. This explains the divergence between religion and spirituality. Religions in which we worship an outside God are effective when we operate as particles, and spirituality in which we connect with Oneness is effective when we operate as waves because Oneness is a field. Another example is manifesting. Manifesting from ego is similar to showing up as particles and producing things, while unfolding from Being is similar to operating as a wave and affecting the field.

Instead of seeing themselves as bodies, Awakened Beings see themselves as waves moving through the field of Consciousness. Awakened Beings who operate only from their wave nature sometimes speak or write minimally because they know that language affects the field. In contrast, Awakened Beings who choose to operate as both natures (as both human and Divine) are often very verbose. Below is a chart of the dual nature apparent in this universe.

Particle	Wave
Thing	Field
Separate unit	One
Newtonian mechanics	Quantum physics
Doctrine	Mysticism
Manifesting	Unfolding

Mind

Our individual minds are structures by which we operate. Mind was an idea invented by the Greeks to explain how we operate as human beings. For them, it was obvious that two different spheres of human behavior needed to be accounted for -- the physical and the

mental. We learned from the Greeks that the body constitutes the world of physical behavior, and the mind accounts for our thought or cognitive behaviors. The ego became famous when Freud began using the term in the early 1900s. Mind and ego have been used to talk about consciousness, and consciousness has been difficult to explain. In this chapter are operational distinctions from my current level of understanding.

Harold W. Percival, in his book *Thinking and Destiny*, taught that we operate in seven distinct ways; therefore, he identified seven minds, each with its own function and domain. Another way of saying this is the brain does not generate thought. It is the processor of thought. Because we process thought in seven ways, we can speak of seven minds. According to Percival, what unites each mind is the use of Conscious Light to reveal operations and connections. Think of a stained-glass window. Each mind is like one color of glass (the function of red, the function of blue, etc.). Each color is distinct and yet the entire window is illuminated by the same light. According to Percival, the seven minds are:

Body Mind

The body mind is informed by our human senses and is engaged when our senses interact with the physical world, or what Percival called the nature world. The body mind operates in sensations from the physical universe. By body we mean a location or sphere of operation. The body mind serves as an intermediary between the physical world and Being. The body mind relates to the world as a world of things, which generally blinds us from Being. The body mind is controlled by sensations the way a drug addict's body is controlled by drugs. Language is a product of the body mind, and everything in the body mind was created with and exists in language. The body mind encompasses the known and the unknown universe. Any being with any sort of body will have some sort of language.

Feeling Mind and Desire Mind

The feeling mind is the source of our feelings, which are prompted by the body mind. What we detect, or think we detect, results in emotions, and emotions direct desires. Desires show up in the body mind as concerns. For example, if I feel left out, I desire to be included, and my domain of concern is membership. If I feel stressed, I desire to relax, and my domain of concern is recreation. Feeling and desire are connected. Feeling operates through the field of the nervous system, which collects and processes sensory input, and desire operates through the field of the blood. For example, we use the terms hot-blooded and cold-blooded to describe desire. This is why doctors in the past believed that bloodletting balanced the humors in the body.

When we say we are reading between the lines, we mean we are discerning with the feeling mind instead of with the body mind. The feeling mind and the desire mind constitute the operator, which is you. Another way of saying this is, feeling plus desire equals an operator

(feeling + desire = an operator). A human being is the operator in a human body. We often confuse ourselves with the body mind without realizing the effects of feeling and desire. When we experience Oneness, the feeling mind is involved. We feel the Oneness.

Rightness Mind and Reason Mind

(The term rightness may be the best we can do with the language we currently have.)

Rightness here means proper to law. It is the Golden Rule. Rightness occurs as a function of living in law, operating in accordance with the laws that dictate unfoldment.

The rightness mind answers the question -- What should I do? The reason mind answers the question -- How should I do it? The reason mind shows the strategy or plan or approach. It handles the practicality of how to operate. It shows how to accomplish something. For example, how am I going to progress in my spirituality? The rightness mind provides approval for the plan. Operating together, reason and rightness form wisdom. They help us operate appropriately to the space.

Without proper use, we get off track. For example, people have overemphasized feelings. Percival taught that the body mind is not directly connected with Intelligence, and so it goes off on its own. Feelings can only feel, and desire operates at the behest of feeling. Desire doesn't discriminate. It reacts to feelings. For example, if I feel angry, my desire wants to satisfy that feeling by expressing my anger.

Desire contacts rightness by starting with reason. Reason comes up with a plan and checks in with rightness. When reason and rightness are aligned, desire comes into harmony. When our feelings are guided by rightness and not by sensations, then we operate with ease and grace in this world.

The rightness mind does not operate in subjective human judgment. The Biblical admonishment "Judge not lest ye be judged" (Matthew 7:1) means learn to operate with things as they are without prejudice. Operating without prejudice is key to balancing thoughts, and that is the only way we can complete thoughts or make them disappear. When someone acts in a jealous rage, that means their desire has overridden rightness and reason.

To balance a thought, fulfill all your duties and responsibilities so that conscience approves. Conscience, which is the summation of all our grounded learning, is the structure of pure light. It is installed in our hearts like a flame. When we bring something to our conscience, the light reveals it, and we listen to conscience because it is pure.

Mind of I-ness and Mind of Selfness

The mind of I-ness is what the body relates to as generating ego. Ego is the false I but is a response to the mind of I-ness. The ego is like a reflection in a mirror, while the mind of I-ness

is the actual being. I-ness is the location of our beingness, and Selfness is our eternal existence. These minds are generally not accessible to us.

We identify with our feelings when who we actually are is a triune self.

Minds from Percival	Percival	Unity	Christianity
I-ness/Selfness	Knower	Mind	Father
rightness/reason	Thinker	Idea	Son
feeling/desire	Doer	Expression	Holy Spirit

We offer these teachings from Percival, not as a belief system to be adopted without question, but as a way of discussing mastery. As we progress in awareness, we realize that we are more than what our senses perceive. We realize that we can choose our responses rather than react with fearful desires. We realize that we are expressions of the Divine in relationship. In mastery, we are guided by wisdom, which means we operate in proper relationship with the universe with congruency, consistency and coherency.

Thought

What can we observe about being human? First, we live in bodies in this universe. Second, we know we have thoughts. The question of how we have thoughts gave rise to ideas about mind and ego. Scientists who study thought point out the role of biology. Biology is a part of being human, and the structure of our bodily systems produces biological phenomena. Dr. Humberto Maturana and Dr. Francisco Varela are two scientists who show the biological basis for our cognitive abilities. They made a huge conceptual breakthrough by stating that the responsibility for thought resides in the entire nervous system and not just in the brain. The brain, nervous system and circulatory system are essential to thought, and thoughts are processed throughout the entire body.

The role of the body is to be in service to our spirituality by providing the mechanism for our spirit to connect with the physical universe. In other words, if we were purely spiritual beings we would have consciousness, but we wouldn't generate human thoughts. The body is an essential part of the thought process. Our operation as human beings is based on our thoughts, while our operation as a spiritual being is based on appreciation or joy.

Our thoughts are generated through the law of thought, which means they arise from the occurrence of relationships. Beings generate thoughts somewhere along the scale of consciousness. For example, rocks function as rocks. Trees are higher on the scale of consciousness than rocks. The more conscious something is, the more we can connect to it through thought. This is why we talk to plants and animals.

Our senses are a function of language because we evaluate what we hear, see, taste and smell. Things exist for us when we have thoughts about those things. The brain is an organ that processes but does not contain thoughts. Another way of saying this is that thoughts arise from the interactions of energy, and biology is the translator.

The body is a two-way relay station, and the fundamental operation of translating is articulation. For example, sometimes we feel something profound, and we have no words for it. Articulation is the intermediary between spiritual speaking and sense or nature speaking. Articulation allows us to share our thoughts. Thoughts interact with the body at the cellular level. Every cell is an embodiment of a thought.

Thoughts have structure and exist as living beings separate from and outside us. Like children, thoughts go out from us and have a life of their own. Sometimes they want attention. Thoughts are either active or passive. Passive thoughts flow by. They come and go and disappear automatically. Active thoughts hook you, and you are attached to them. For example, you might have passive thoughts about sailing; however, when someone invites you out on their sailboat, your thoughts become active.

Active thoughts are unbalanced; they contain a reaction to an object, action or event. The imbalance is caused by attachment. In the sailing example, you might be attached to thoughts about being a beginner, or not being a good swimmer or wanting to prove your sailing prowess. Thoughts persist as long as they are attached and therefore unbalanced. Thoughts end when they are complete, which means balanced. The process of releasing allows a thought to become unattached so it can dissolve. To balance thoughts, focus on the reaction to the thing and not on the thing itself. Notice how you are reacting. Reactions are always caused by attachment, which can lead to entanglement and disorder. When we release our attachments, we become unentangled and we come back into order.

A ruling thought is the primary operating thought. All ruling thoughts are active thoughts. Some thoughts are constructed with a larger energy reservoir than others.

Thoughts operate at the individual level and at the group level. Thoughts are duplicated and shared. We accumulate thoughts throughout our lives.

The information in this section applies, not just for the physical body, but also for other possible bodies that people recognize in this realm such as astral, etheric or soul bodies.

Biolinguistic States

There are two types of states: physical and conversation. There are natural outcomes to physical states. For example, if you jump in water, you get wet. Instead of talking about states

of mind, states of consciousness or states of ego, we use the term biolinguistic states. For any state that has been spoken of in other ways, a biolinguistic state can be distinguished.

A biolinguistic state is the state of the biology in the body associated with a given conversation or set of conversations or articulations. (In the form of an equation – the combination of bodily reactions + conversations = a biolinguistic state.) Brain scans show how a biological state correlates to a conversation. Brain scans can be used as lie detector tests, for example. Brain-computer interfaces allow people to communicate with external devices via brain activity. We prefer the term biolinguistic state over the common and general term *state of consciousness*. Outcomes result from our biolinguistic states. For example, we produce outcomes from our conversations.

Equation for Emotions

The fact that people have compiled lists of emotions shows how important our feelings are. Your body has feelings from your consciousness and your human personality. Your body does not feel things independently. Every thought has feelings as part of its structure. There are no thoughts without feelings. A neutral thought produces a neutral feeling.

We've stated that the universe is governed by law. Laws are often expressed as equations. As with biolinguistic states, the equation for human emotions is – a bodily reaction + a conversation = human emotion. This equation can be expressed in either order -- a conversation + bodily reaction = human emotion. Bodily system means more than just our physicality because bodies are influenced by atmospheres that surround the body. This equation for emotion leads people to discover the feeling mind. A common example is when you see something coiled on the ground and think it is a snake, your body responds. When you realize it is just a piece of rope, your body responds differently.

Once you feel an emotion, it's already happened. You can then choose how to respond. We all have natural triggers. Once we gain operational awareness and discipline, we can produce emotions at will. Without awareness, our emotional response is at best instinctual. The operation of awareness is the distinguishing of something; it is the act of distinction.

Consciousness

Consciousness has two functions. We are either conscious *of* something or conscious *as* something. Being enters this universe through the desire to be. Being means Consciousness bounded into structures. Everything that exists is Consciousness bounded. There are two ways Consciousness is bounded:

1. Personal consciousness as a particular function. The elementals that comprise things are conscious **as** their function. For example, a rock is conscious as and only as a rock. This is what gives it rockness. A rock does not state that it is a leaf trapped in a rock's body. Everything in nature is progressing as consciousness. Elementals can progress to the point of being intelligent matter, which leads to the second type.

2. Consciousness aware of being personal consciousness. Over time we develop the ability to be conscious of being conscious. As humans we're conscious **of** things. For example, I am conscious of the desk, the sky, the neighbors, etc. Language is a function of being conscious of consciousness.

Unbounded Consciousness is beyond Being. Unbounded Consciousness gives everything its beingness. The law of creation is Consciousness aware of being conscious. Consciousness allows for the bringing forth of possibilities.

All evidence shows that consciousness is neither a property of nor the functioning of anything, be it mind or body. In this universe, consciousness is simply an assessment of an entity having the possibility to be triggered by its environment. This comes as a corollary to distinguishing life as autopoiesis as taught by Drs. Maturana and Varela. Autopoiesis (self-creation) refers to an entity that has itself as its own product.

To put it simply, we ascribe consciousness when something reacts to a change in the environment. It is the degree and the complexity of the reaction that leads us to say something is conscious. When a paramecium swims towards a grain of sugar, we say the paramecium is aware of or conscious of the sugar. We say a being is unconscious when it no longer responds to stimuli, for example when a human being is under anesthesia.

From many examples of everyday life, we can see that consciousness is not a property of anything but an assessment we make of biological reactions. We as human beings distinguish ourselves from less conscious lifeforms by making distinctions of distinctions in the action of language. For example, house is a distinction, and we make further distinctions such as cottage, mobile home, condominium, mansion, etc.

The process of making distinctions from distinctions is called thinking. Thinking forms the basis for our saying we have a higher consciousness than plants or animals. It does not matter whether Buddha was distinguishing the four Noble Truths or Einstein was distinguishing the behavior of light, thinking is the process of making distinctions from other distinctions.

When spiritual leaders disparage thinking and encourage feeling they are being disingenuous or unclear. They are making distinctions and are therefore engaged in the act of thinking to produce feelings. They are thinking while arguing that listeners cease thinking. If a teaching

can be found to be wise but in need of a more current mode of expression, let the reformulation begin. If the observations of the human condition can be found to be sound but the interpretation weak, let a more powerful interpretation be brought forth.

A press of the reset button on spiritual teachings is overdue. The Dalai Lama seemed to know a serious change is needed when he said: "I believe deeply that we must find, all of us together, a new spirituality. We need a new concept, a lay spirituality. This new concept ought to be elaborated alongside the religions, in such a way that all people of good will could adhere to it" (*The Dalai Lama Book of Quotes* edited by Travis Hellstrom). I do not believe this can be accomplished by putting a fresh coat of paint on old unfounded ideas. The Bible warns of not putting new wine in old wineskins.

Ego

The ego serves a vital function -- it is the mechanism by which we contact the physical world. The ego provides connection from the Eternal to the physical world and vice versa. It provides one's operational personality so that the Divine can function in this world. It is the way the personality is revealed. An ego is built over time. It doesn't just occur.

The ego is part of the Divine and must be included in the Divine. The proper relationship is that the Divine is the master, and the ego is the servant. Servants act as intermediaries. The master (the Divine) oversees the whole estate, and the servant (the ego) ensures that the master's will is done. When we go awry it is because the ego has usurped the power of the master. We need conscious control of the ego, and we need to train the ego to operate in its proper role as the servant of our Divine Selves. When we have an experience that feels sacred, it is because we've experienced the personal as part of the Divine. In other words, a sacred moment is when we've experienced the Divine while being a human being.

The ego is the location of our human conversations. Everything said is said by someone or is located with someone in particular. Due to the passage of time or other factors, we may not be able to locate the particular person who articulated something, but we know a person had to exist. Ego can also be thought of as a set of distinctions or story about our origin and identity and the stories we tell about ourselves.

One of the greatest accomplishments of the ego is to make people believe they need to get rid of it, then people discount it, and it has free reign. The ego can be compared to a spoiled child. We don't blame the child for being spoiled; we blame the parent. Not examining the ego hinders spiritual progress. The more it has its way, the more controlling it becomes. At the same time, denigrating and excluding the ego gives it power. It gets power by hiding in a lack of awareness.

The ego wants control because it provides sensations, and sensations are like a drug. We pay attention to our senses and become enthralled or enslaved by them. This is the meaning of the story of the Buddha. Siddhartha's father tried to protect him from facticity by keeping him in an idyllic palace removed from suffering. Siddhartha broke the enthrallment and enslavement by leaving the garden.

When the ego has control, it keeps us stuck on our spiritual journey. The journey, however, involves progress. That's why feeling stuck runs contrary to our beingness. The need to control is what Christianity calls the Fall of Man. In the Hebrew Bible, Adam and Eve explore the Garden of Eden with their senses. The snake symbolizes humanity being ensnared by our senses. Control is duality, and we live in a world of duality. We either have power or we don't, and servants want power. This is just how things work in duality. In the Bible see the Parable of the Talents, Matthew 25:14-30, for insight into the relationship between the master (the Divine) and the servant (the ego). In a proper relationship, the servant is a good steward for the master.

When people put the ego in charge, that is when they are duped into thinking that what they perceive with their senses is all there is, then they don't take the next step on the spiritual journey. When we stop being limited by the body mind and its focus on the senses, then we discover the feeling mind and we can start to train it. Until we gain awareness, we blame our feelings on the circumstances we perceive. When we realize that we have to take responsibility for our feelings, then we move from saying "You made me angry" to "I'm feeling angry." Ego has convinced us that our story is accurate. However, we are much more effective when we operate from Being instead of from ego.

Relationship to Language

We can now discuss mind and ego in relationship to language (action that coordinates action). The mind is the space of operation for thinking and conversing. We express our thoughts in language, and conversations result in outcomes.

Cognitive activities such as ego are phenomena that arise from the operation of beings in the universe just as the phenomenon of body temperature is an operation of a body. Similarly the phenomenon that we call language can be triggered in the body. For example, the term subconscious refers to conversations that we assess can be produced at some time. Subconscious conversations are not operative in the present, but they could be. When a conversation is just beyond consciousness, we say, "it is on the tip of my tongue." This saying refers to a triggering in the body for the conversation but where the triggering does not produce an articulation. When we say something is in our consciousness, we are stating we can produce a conversation about it.

When spiritual teachers talk about developing a higher consciousness, they are encouraging people to produce new and/or different conversations and distinctions. The mind has been thought of as the producer and processor of our thoughts; however thoughts arise from consciousness as an operation of Being. To be more precise, one does not have thoughts and beliefs. These are metaphors for articulations (actions that are operationally available). To test this, ask to see a thought or belief.

What exists that we can demonstrate are articulations conveyed through action such as physically, verbally or in writing. Articulations are biological triggerings that lead to the coordination of further conscious and subconscious triggerings. The more our articulations align with facticity, the more we live in harmony. For example, when we operate from awareness of well-being we make effective requests that are in harmony with universal law.

Consider the idea of raising consciousness for Mother Earth. If you see Earth as a living organism, respect other life forms, reduce pollution and conserve natural resources, people would most likely assess that you are conscious of the care of this planet. Assessing consciousness always involves assessing a person's conversations and actions. This reduces the mystery around consciousness and shows us that we can achieve higher consciousness by participating in conversations in what we call spiritual domains.

Experience

Now let's look at the relationship between our experience in life and our articulation of that experience. First, experience simply refers to your bodily state at any given moment. Experience is outside the linguistic domain which is why one cannot duplicate an experience using language. Language allows us to bring our experience forth into the world as we give it articulation, but by its nature experience must remain personal and unique to each person. Experience cannot be shared in its entirety since each person is biologically unique in how we are triggered. The only thing we can give others is our interpretation or articulation of a given experience, which is not the same as the experience itself.

Let us examine a common occurrence in the domain of spiritual teaching. Someone will experience that they have been contacted by God, or the Archangel Michael, or Mother Mary, or some other high-level entity. Any number of spiritual teachers will say they have experienced any number of states of enlightenment from which they have gotten great teachings. I do not dispute at all that in that person's experience that is what they experienced.

The problem comes when they ask us to accept their experience as happening in the realm of facticity. We can only become aware of another person's experience through some form of articulation. This is what we mean by bringing forth our world in language. If someone says they experienced getting a message from God, Jesus, Mohammed, or any other such entity, we

have at that moment no idea if this claim has any basis in facticity. We often experience things in our dreams as really happening only to realize we were just dreaming. Or we hear one thing and think it is something else until we sort it out. Grounding (discovering evidence) is the process of coming to see how closely our experience in life matches the facticity of life, and we do this through our articulations. If a teacher cannot provide grounding for what they are saying, we do not have to automatically accept what they say. Commonsense does not need to be thrown out the window just because we are speaking in a spiritual domain.

Energy

In nature the operational distinction of energy is anything that provides for motion. Energy is valuable to us so we can bring forth possibilities. A more technical operational distinction of energy is movement of the elementals. When we say everything is energy, we mean everything is elemental. The ultimate source of energy is Eternal Consciousness, and under the laws of Being, the elementals recombine and move to produce results. As an analogy, they are like a battery that sparks objects into moving.

When people say they are low energy, they mean the elementals are sluggish. We increase energy flows by focusing on what we call earth, air, fire and water. (Our names for elementals are placeholders for attributes, like nicknames. For example, a team named the Lions is not actually composed of lions.) You can increase your energy by introducing elementals into your life. You can breathe fresh air, light a candle, hug a tree, enjoy a shower or walk barefoot on the earth, for example.

We experience harmony when we're directing the elementals with appreciation. When we interact with other people, we can tell when their elementals are in disarray. Elementals are conscious only as their function; they are not conscious of being separate from their function. Therefore, they cannot form egos, and their natural home is Being. When people name their cars or other objects, they are addressing the elementals. You can test these concepts by feeling love and appreciation for an object to see if it works better than when you treat it disrespectfully.

Stillness allows us to use energy in effective and inspired ways. Stillness allows us to see things as they really are. When we're not still, we're distracted. Powerful prayers move the elementals.

Chapter 12: Guidance for the Journey

The key to spirituality is honesty. Honesty means operating with laws, operating with life as it is, operating with things as the universe actually operates with things. The fundamental law of honesty in operation is this: Know what to do and do that and know what not to do and don't do that. There are times when we know what to do, but we're not ready. We fall under the law up to our level of progression. There are always more levels of honesty.

As we progress up the spiritual river, we develop awareness. In chapter 2 we talked about the journey to mastery as the Parable of the Salmon. The journey involves unconcealing eternity, connecting with Being, and allowing clarity and order to be revealed in the midst of chaos.

Awakened Beings and Language

A challenge for achieving mastery is understanding language. Language is fundamentally not representational; rather it provides the structure of our comportment or the way we move in the world. If all we have is language as theory, model, belief or argument, we cannot help but remain trapped in semblances. Without the language and understanding of the structures of Being, a teacher has few ways to convey Being to the world. Because of this, some Awakened Beings speak minimally or not at all. Teachers of Being have been like medieval doctors trying to understand disease. It did not matter how smart the doctors were, distinctions and technologies did not exist for them to explain the immune system.

Awakened Beings are aware of how we operate as humans. This can be seen in a story about a Zen master whose tradition required him to keep a journal of insights and wisdom. When his successor was ready, the old master passed the journal to the new person. The story goes that when the successor received the journal, he threw it into the fire and berated the master for not seeing that keeping such a journal was egotistical. The successor's reasoning was that the experience of Being was beyond words. What the student didn't understand is that language is creative and generative. Language is a way of Being. This is one example of the difference between basic mastery and high-level Mastery. Instead of being arrogant, the student could have read and learned from the journal.

Awakened Beings use the power of distinction and the bringing forth it provides. When an Awakened Being speaks with awareness, he or she is not speaking out of some form of representationalism where words represent things. Instead, they speak in the mode of bringing forth by the act of distinction. This is their way of comportment or their way of moving in the world when the need arises for such a bringing forth. This way of comportment is what one learns above the Waterfall of Being. Like anything else, some learn it more deeply than others.

Awakened Beings may talk about the mind and ego, but what they pay attention to is the body. Quieting the mind is really a function of focusing the body. In a number of traditions, particularly in India and with gurus from that area, prominence is given to control of the body. This is evident in the Zen saying, "chop wood and carry water." When an Awakened Being trains someone, a common technique is to have that person engage in some physical exercise and then have them consider the conversations that arise in the body. When we do menial things over and over, conversations arise. The way the exercise is carried out is secondary at best to observing the conversations.

Below the Waterfall of Being

Below the Falls, what is usually called ego or the automatisms of the conversations rule. Automatisms are performed without conscious thought or intention. The conversations center on the personal, and the personal has little or no place in mastery. Many fine teachers teach the personal, which means the end product of a teaching has its attention on you primarily if not solely. This is best exemplified by the terms "self-help" and "personal growth." Self-help is ego-based. It is a useful below the Falls as you strengthen yourself in the rapids so you can fly up the Falls; however it is not mastery.

A second major aspect of conversations below the Falls is duality -- the good/bad, right/wrong, true/false conversations that we have when we think there is such thing as non-existence. Duality is the fundamental characteristic of life in this universe, and it becomes less prominent as we progress up the spiritual river. Some teachers make duality wrong, bad or false. While it is not the most effective way of operating, it is neither good/bad nor right/wrong.

One of my favorite illustrations of duality in operation comes from religions that focus on fighting against the devil as the pinnacle of bad, wrong and false. This teaching maintains the dualistic way of operating, which pretty much assures that they remain below the Waterfall of Being. The irony of the situation is that the devil (the Ego operating as master instead of as servant) wants people to fight as this continues to give it power.

When teachings are about the personal or duality, those teachings are below the Falls no matter where they come from or from whom. This is not good/bad, right/wrong or even true/false; it is just the state of conversation below the Falls. Recognizing this will allow you to receive the benefits of the teachings and practices below the Falls while effectively avoiding the pitfalls. For example, when a teacher makes the teachings about themselves, the red flag of the personal should be raised. Most teachings have a place in the overall structure of spiritual learning. Notice if in reading this book or this chapter you thought being above the Falls is good and below the Falls is bad. The personal and duality can be quite persistent in our conversations.

In the Falls

One of the key lessons in the Falls involves getting the attention off yourself and onto what is called *the field*, which is the space of operation where you are. The journey to mastery involves releasing attachments. A word that is often used is surrender. This allows your Eternal Self to become operative. For example when an athlete or artist gets in the zone, they transcend personal limitations. In traditional mastery there is little or no focus on the self. It is a difficult to be connected with all that is when the attention is on the human personality or ego. Oneness cannot be all about me. To paraphrase a popular saying, there is no *me* in Oneness.

In the Falls as we discussed before, the state of conversation can only be characterized as a free-for-all. This is what makes this stage both difficult and interesting. Although it shares some of the same ways of operating as what one can call no man's land, the barrenness and starkness of no man's lands is quite different from the chaos usually found in the Falls. In the Falls there are many opportunities and new experiences. Most people want to get out and return to their old lives but being in the river is an irrevocable state. Instead of complaining, which cuts off learning, or getting depressed, which cuts off effective action, one can choose to study and learn. Our challenges make us more fit to serve. Sometimes the worst and darkest days of our lives give us the greatest possibilities to progress.

The Dark Night of the Soul

The dark night of the soul is a specific area in the upper third of or at the top of the Falls. Everyone goes through it. Some just go through quickly and don't recognize it. It's a training ground (a required course) for dealing with darkness. If you're going to be above the Falls, you must learn equanimity with darkness and light, meaning that the dark and the light are equal. We're very good at wanting to get trained in the light, but we sometimes want to avoid the darkness. The darkness is not something to fear but needs to be studied.

There is a form of light in the dark. It's what Harold W. Percival, author of *Thinking and Destiny*, called Conscious Light, and when we learn to use it, we can operate in the dark. We can learn to walk in the dark by developing night vision. Mastery involves finding proper lighting in the darkness. It involves learning to operate without prejudice. The way to bring light to the darkness is let the dark be dark. Don't resist it or fight against it or try to change it. We can make peace with and have peaceful coexistence with the dark. With practice, one can learn to operate just as well in the dark as in the light.

Above the Falls

The number one challenge in the Falls and especially above the Falls is that old ways of operating no longer work very well or at all. Above the Falls there are no ego conversations about having the truth. To the operation of the universe, our personal notions about truth are

irrelevant. Good/bad, true/false, right/wrong are ego conversations that dissolve in Being. Instead of asking -- Is this conversation true or false? We can ask -- Does this conversation promote effective action, action that supports existence, well-being or the evolution of consciousness? If a leader teaches people to get rid of "bad" thoughts, that is a below-the-Falls conversation because in the divine realm, thoughts are only judged as existing.

Awakened Beings understand laws of Being. When you begin unfoldment, you start operating as the Divine expressing as relationships (also known as law), and you become conscious of law as operation. You release attachment to bounded gods and religion. Instead you become aware of infinite and eternal Consciousness, the Source or Prime Mover that diversifies into Being. Consciousness is beyond Being. It is unlimited and unbounded.

Below the Falls people want a God who can save them. They join a religion to be saved from suffering. Until they release this view, it is very appropriate that they join a religion because religions teach moral codes. Morals and ethics are reflections of law above the Falls. People remain in a religion until they learn to generate a moral code for themselves, which is also called following your conscience. When you realize you are responsible for your own salvation, that can be frightening and liberating. If we told people that what they have to look forward to is Nothingness, that would not be comforting, and people want comfort.

So how does one operate above the Falls if not from the personal or duality or representationalism or other forms of ego? The answers I give for this are not necessarily final but are the best I have found so far. Greater elaboration will come forth, so for now I will articulate fundamentals. I also recognize that these articulations may be presented in different forms by others. You will encounter several different spaces above the Waterfall of Being, and each one has its own specifics and requirements.

1. Orientation - Appropriate to the Space

When I began assisting others on the spiritual journey, I needed to be able to articulate how to operate above the Falls. The old ways did not work, and I used trial and error for new ways. After much examination, it became clear to me that the basic principle of operating above the Falls is what I call *appropriate to the space*. Appropriate here means that your way of being fits with the space.

When an idea like this comes to me, I research to see if it fits with historical records about Awakened Beings. Awakened Beings use wisdom to move in a given space in ways that work for that space. Confusion can arise when what an Awakened Being sees as appropriate is different from what others see. The Awakened Being will generally work with the space as a whole rather than focusing on just one area, though they may give greater attention to a

particular area at a given time as appropriate. Think of a conductor of a symphony orchestra for example.

An Awakened Being does not operate from personal wants and desires as people do below the Falls. Instead, their concern is recognizing the flows of the space. Learning appropriateness does not come automatically, and this is where an experienced guide is useful. Even above the Falls, the old ways can hold some sway and need to be monitored or else they can creep back in.

Awakened Beings operate appropriately to the space by reading the energy and the field effects and seeing how they work separately and more importantly together in relationship. Everything is energy, and the flow of energy produces results. Field effects are generated differently than energy flows, and they affect energy flows. Field effects are like flavors created by moods and belief structures. Moods and beliefs are preponderances of thought generated through the speech act of declarations. For example, in an orchestra, the musicians' declarations about the music, the conductor, the lighting, the acoustics, the commute, etc. affect how they show up. Moods and beliefs can create impediments in a field, which affects the flow of energy. We say we are *in the flow* of life when structures are working harmoniously. Appropriate action brings the harmony for which Awakened Beings are famous.

In the first region above the Falls, only those operating with basic mastery are in residence because one is still near the collective Ego and the personal ego. While one's overall approach has changed, there are still ego structures to release, and this is why Awakened Beings can easily react with ego. Operating appropriately in the space requires commitment. The more one operates from Being, the more the ego structures get flushed out of the system. A helpful way to maintain awareness is to practice the structures of ontological design: operate competently with the speech acts, apply the scale of competency and identify domains of concerns. This practice offers an alternative to prejudice, criticism, frustration and confusion.

One of the challenges at this point is that the journey up the Waterfall of Being can leave you feeling untethered. A lack of reference points can lead to disorientation in both how you view the world and in your physical being. One example of disorientation is evident in the Zen story of the student burning the master's journal. The student was disconnected from the world. When you experience the world as an illusion, it seems you are not bound by that world. This is inaccurate. You are still in this universe and must coordinate life with the world at hand. Reaching the top of the Waterfall of Being is not an excuse for socially unacceptable behavior.

Living in society is one of the biggest challenges to maintaining Stillness. Traditionally, one could go to a mountaintop or a place by the sea and effectively remove oneself from society. These options are not readily available to most people, at least not on a long-term basis, so the

question is how to live in Stillness while in an everyday setting? The answer is compassion -- allowing people to be where they are and working with them in their spaces instead of trying to force them into yours.

Appropriate action brings harmony. Harmony means operating according to law. An Awakened Being may appear unharmonious and still be operating in Being. For example, sometimes being gentle and understanding doesn't get people's attention. Clarity is effective action.

For many years, I did not leave the region around the Falls because I was concerned that I would not or could not return once I journeyed further upstream. Also because I was quite happy where I was, I had no idea what was beyond. This is where I would have appreciated having a guide. Staying at this stage did give me a chance to more fully explore the region. A key discovery is that one can go up and down the Falls, and to some extent after much practice, even spend some time in the Falls. This means one can feel immersed in chaos without losing a sense of order. For years my focus was on coaching people up the Falls so being able to meet them below the Falls was critical.

Many Awakened Beings seem unable or unwilling to operate below the Falls. This leads them to lose touch with the very people they are trying to reach. Being able to maintain the space above the Falls while working below the Falls, or even in the Falls, is a necessary skill for living in the everyday world. Without practice, when an Awakened Being goes below the Falls, they may get entangled and ensnared in the current drama. When you develop authentic compassion, you can be with anyone any place without interfering and without needing them to change. You can be with people as they are. This is absolute love. This is non-attachment.

Before we move on from the immediate region around the Falls, there are several other phenomena in the region worth noting. The first is that there are some people who are living at least some of the time above the Falls, but they are unaware that they are. They are basically visitors. Sometimes when people take a transformational seminar or have a life-altering experience, they operate from the spaces above the Falls and are different from everyday people, but they don't know why. Sometimes when they offered the opportunity to live consciously above the Falls, they decline because they are content. With the advent of new avenues for Stillness, I expect the ranks of visitor status to swell. I have found that nearly all visitors are relieved to some extent that someone can articulate for them what is happening in their life.

When Stillness is more available to the masses, another issue arises. It involves Ego structures below the Falls accessing the power of Being above the Falls. The Falls serves as a barrier for this to happen. While Being can show up below the Falls, and people can visit above the Falls,

access to Being from below the Falls is blocked for most people. With the increase of traffic up and down the Falls due to the increase of workshops and other avenues, Ego has found a way to bypass the barriers.

While rare, I have met people who predominantly operate from ego who are clearly accessing the power of Being. These people can be extremely dangerous and manipulative. They use the guise of being high-level teachers but are very self-centered and can cause much harm. Throughout history there are stories of rogue masters and people who did not complete their training. These people are far beyond the smart rats at the base of the Falls. They can be quite seductive and do not like being challenged. Unlike the smart rats, they have a large amount of personal power, which they use for personal gain and not to assist others. Cult leaders who lure followers into crime and destruction are recurring examples. Anyone who calls themselves the final prophet is not acknowledging the law of progression.

2. Residency - Proper to the Space

When my circumstances changed, it came time for me to journey further upstream. I had no idea if appropriateness would hold as the way to operate or if something new would take its place. It turned out to be the latter. The next way of operating above the Falls is what I call *proper to the space*.

As you become proper to the space, you become part of the space. Your actions are no longer just about fitting in with what is going on, but rather you start to become integral to the operation of the space. The energy flows that you are become part of the overall flow patterns of the space. You experience moments of being conscious of being conscious. Those moments fade easily, and at best come and go. This is undoubtedly the awareness that inspires Awakened Beings to talk about being One with the universe. How you conduct yourself can now greatly affect the space itself, so additional learning and care are needed.

A rough idea of the difference between appropriate to and proper to the space can be seen in the home. Imagine you want to redecorate, so you hire an interior designer. You want the place to be appropriate for your lifestyle. Functionality is what is important to you. For the interior designer though, it is important that everything be well-coordinated and that it all work together properly so that you become part of the functioning of the space. You become integrated into the space and your actions and functioning now come from this integration. You experience the design as harmony and flow. It's as if your home is a natural extension of your being.

In residency you encounter an array of new spaces, and you develop awareness of new possibilities for action. You live with more congruency, consistency and coherency. In

residency you startss to move from basic mastery to high-level mastery. Wisdom starts to take a prominent place as the way to operate proper to the space.

You join the community of residents because you start studying laws of Being. You become aware that you're listening to conscience and that your conscience is your divine connection between your human being and your spiritual being. The central theme is to learn the laws of Being and how they apply. Your central concern is learning how to operate in law.

As one moves upstream, the space below the Falls becomes much less of a concern, and after a while it becomes a dim memory. It is helpful to learn diplomacy because the drama below the Falls will hold little interest. This does not mean one gets to disparage how people are living below the Falls. Compassion (the ability to generate another person's conversation from their experience and still maintain your identity) becomes even more important because your reference points in the world will be quite different from theirs. You need to be able to enter their world (their conversations) without becoming entangled or acting superior.

This of course has been a major failing for any number of teachers who have experienced Being. Subtly and sometimes not so subtly, they act like they are better than others for having had that experience. The level of respect they deserve should come, not from where they are or have been, but from how they conduct themselves. For example, a street sweeper who does a fantastic job can be better respected than a disgraced CEO of a large corporation. While I respect the effort it takes to become a medical doctor, my overall respect comes from how effective the doctor is in their practice. Respect for an Awakened Being should be based on overall conduct and not on showmanship or magic tricks. Ideally, one should only look at the teachings and not the teacher because the teacher is simply a conduit for the teachings to be presented.

From level two on, no time estimates can be given. Some people's work is to remain in residency so they can teach others. Other spiritual travelers have time limits, and it would break the law of non-interference to try to predict what those time limits might be. Some people think: Things are going so much smoother now. Why would I want to leave this space?

3. Becoming

You make adjustments so you can transition into becoming the space. You become the space, which is also known as operating as the space. At this point, what is generally called personality disappears to a great extent. This allows the Awakened Being to fade into the background, affecting things if need be while practicing non-interference.

Your focus in on Consciousness. You contemplate how laws of Being emerge from Consciousness. You become enlightened because you realize there's a lot you can't know in

your human form. You either accept this, or you drive yourself crazy trying to figure out the unfathomable.

Wisdom comes into full play here as might be expected. Lack of wisdom has led to the downfall of civilizations. When rulers abuse their power and break the law of non-interference, their dynasties come to an end.

4. Unfoldment

You actively allow space to be generated through you, which is also known as being the space. You lose your persona. You realize that something is generating the persona and that that something is Consciousness. Orienting yourself, not as a persona, but as a space that is functioning as law (relationship), requires a whole new orientation on a practical level.

The way to create space is by practicing honesty. Awakened Beings create space by nurturing it with honesty. If you abuse the space, it recedes into the background and becomes much less accessible. You are law. If you violate law, you close down the space. To begin the process of becoming conscious of this, use the law of request: “Ask and it is given” (Matthew 7:7).

There are two paths for being able to create space:

A. Cultivate understanding – Gain the background, the foundation, the general knowledge. Recognize the big picture of how our universe operates.

B. Perform practices - With your knowledge of the rules of the game and the movements of the game, apply the movements in the proper way. In training, people use practices to increase their understanding.

We can create space for other people. This is what happens in transformational workshops. An experienced leader can generate space in a workshop, meditation, prayer group or other gathering.

Producing Results through Unfoldment

Producing results is an integral part of living in general and mastery in particular. Awakened Beings are incredible results-producers, and it is clear that how they get results is quite different from how people produce results below the Waterfall of Being. All results fundamentally come from energy configurations that are present and active based on thought. Everything is some form of energy. Take a car for example. When it is parked, it is in a given energy configuration. To use the car for transportation, we need to change that energy configuration by starting the engine. Action is movement that alters the energy configurations of the world.

Both above and below the Waterfall of Being, results are produced by taking action. Below the Falls we alter energy configurations by doing. Doing is when an energy configuration such as a body alters the energy.

Above the Falls, Being operates by unfoldment. Unfoldment means using the operations of Being to alter the energy configurations that bring about given results without much if any physical movements. The actions of language alter the energy configurations in the world. This is why we have the notion of casting spells. Language produces results. Unfoldment is also known as unconcealedness, the revealing of Presence and allowing the emergence of divine order.

For a person situated in Being, it is clear that the world is not constituted by things and the associated doing and having of things. Awakened Beings give the operations of Being primacy over the operations of thingness. For example, when a chef wants to create a masterful meal, they don't go through a fast-food drive-through. A connoisseur views a fast-food hamburger as an illusion or as a shadow of the real world of proper cuisine. Yet for many people fast food is the most real food in the world, while delicacies remain mysterious and esoteric.

Doing references actions of the body mind or sense consciousness. It is the ego space of action. Personas do because they see themselves as things. Thingness is a trap that short-circuits mastery. In Being there is action, but there is no doing from ego. One way to think of this is that we don't do spiritual practices. We *are* spiritual practices.

Above the Falls doing is replaced by engagement with the world. Awakened Beings focus on engaging in the overall operation of Being. Engaging may be thought of as how one operates with the laws of Being (as the Eternal expressing as relationships).

People will say -- If I don't do things, then nothing will get done. When people are driving their cars, we hope they are taking action from the lawful space of driving. We hope they are not making up their own traffic laws as they go along. Similarly, when people are taking action in the world, we hope they are taking action from Being and not strictly from their human senses. Proper engagement with unfoldment is what brings about results in mastery.

This is why manifesting is a hit-or-miss operation for many people. Producing results requires competency in the ability to reconfigure energy in accordance with the laws of Being. Some spiritual teachers drop you off at the bus station of no longer doing; however, the bus ticket should take you all the way to your destination.

The spiritual journey also involves unmanifesting or causing the unwanted to disappear. The further above the Waterfall of Being we are, the more we are able to unmanifest. As previously

discussed, thoughts have structure. When we balance a thought it becomes complete and disappears.

It is important to remember that the four spaces above the Falls are very different from each other. Therefore, when you move into them, it is best to declare yourself a beginner at each stage and be open to learning.

Service

Historically, many mastery traditions have included teachings about being of service in the world. Just as possible though was for an Awakened Being to retire to the mountaintop or its equivalent. There is no doubt that maintaining Stillness in the everyday world is a challenge. Also the question arises -- once you are above the Waterfall of Being free from incessant wants, fears and goals, how do you choose what to do? Some people become a bit paralyzed when they are not being directed by their desires. This is where appropriate to, proper to and being the space are relevant. You simply tune to what is present. This generally takes some practice.

The best quote I have found on this comes from the book *The Wizard of Earthsea* by Ursula LeGuin. In the book, Ged is an orphan being raised by the local wizard. Against strict orders, he opens the wizard's spell book and launches a spell that unleashes something that viciously attacks him. As he lies gravely ill on the Isle of Roke where wizards are taken for healing and training, Masters from different areas of study consider what happened.

The Master Summoner simply said "I do not know." He was a stern man but Ged now knew how much he cared. He said "I do not know where it came from. I do know perhaps only one voice, your voice could have summoned it." He paused. "You thought that a wizard is one who can do anything. So I thought once. So did we all. The real truth is that as a man's power grows, ever narrower is the way he can walk till finally he chooses nothing but does only that which is to be done.

This is still one of the clearest statements I know of for the life of an Awakened Being and for conduct above the Falls. Awakened Beings let things come to them. What comes to them determines the actions they need to take. The warning not to involve yourself with things you are not ready for makes sense.

While I would not presume to tell someone what to choose, this book is mostly directed towards those who live a life of service in the world. Service has always been a career option for Awakened Beings. The four main categories of service are healing, teaching, advising and bringing Being into a given situation. Traditionally healing and teaching have been the main career choices above the Falls. As humanity progresses, bringing Being into the present

moment becomes more common. This means higher numbers of Awakened Beings are emerging in the everyday world.

There is a story of an Awakened Being who after meditating in the mountains for twenty years finally felt enlightened. He then went down into the village on market day. After the third or fourth time he got jostled in the crowd, he got mad at the person who bumped into him and lost access to enlightenment. Basically, twenty years of spiritual practice destabilized in an instant. This illustrates the dilemma of maintaining the space of Being in the everyday world. I consider this perhaps the greatest challenge that has not been met by the traditional ways of mastery. At this time we need to gain competency to meet the world on its terms, not the other way around. We are all subject to being triggered as long as we're operating in a human body. New avenues for Stillness and ontological design provide tools for our progression.

Above the Waterfall of Being, people generally focus on opening up and fulfilling the possibilities of service. By service we mean acting in care of the world. Awakened Beings take action to ensure the fullest expression of Beingness in the world. As an analogy, an Awakened Being is like someone who is given a house plant that is dying. By caring for it properly, the person nurses the plant back to its fullest vitality. Awakened Beings are charged with ensuring the aliveness of the planet. We can see this through the ages.

By training more Awakened Beings, we can bring more care into the world. Awakened Beings have a core competency, a technical skill for care. Technical skill is important for producing results in mastery, just as it is in most areas of life. My purpose is to support Awakened Beings in moving beyond the personal amazement of living in Stillness and into lives of service in the world. This requires technical training just as any other high-level of performance does.

Another issue regarding service is self-sacrifice. This issue occurs quite often below the Falls but is also an issue above the Falls as well. Some teachers misuse the idea of service both intentionally and unintentionally. If you are destroying yourself and your life to assist others or to serve the master, then you are not sustaining your human existence. Self-sacrifice is not required for authentic spirituality or even for being human for that matter.

Some teachers say you need to give up everything and turn over all your worldly possessions to them to become enlightened. Going up the Falls sometimes feels like sacrifice, but that should only be a temporary state, one of many that occurs during the journey. Ongoing self-sacrifice is a different story. Being charged a reasonable fee for staying at an ashram or participating in a retreat is fine and well within community standards. Giving up everything including jobs and spouses for an open commitment is most likely unhealthy. People not as close to the situation can help give you perspective. While it is nice to be with likeminded people, it is also possible to exhaust yourself in self-sacrifice.

I gained clarity on this from a good friend of mine. When we first met in one of my workshops, she loved the work but voiced concern about getting involved with one more teacher who would let her down. I was surprised by this until she explained that her pattern with teachers was to get very involved in promoting the work and to lose her identity and become totally depleted. In desperation to save herself, she would then disappear. This mode of self-sacrifice was exhausting for her though she genuinely wanted to help others.

While I fully agree that service to others is most desirable, doing it out of self-sacrifice is not. To be of authentic service to others, you need to be in proper condition. This means taking care of your physical and psychic well-being first and foremost. You are no good to anyone including yourself if you are too depleted to function effectively. Instead of self-sacrifice, we advocate becoming more competent with effective action. While above the Falls service is a natural part of the regions, it is neither required nor mandatory.

Service can take many different forms. This is where training comes in. Just like an athlete, you need to be in the best condition to be of highest service. The better condition you are in, the more effectively you can render service as appropriate. This is not permission to go to extremes and do nothing but take care of yourself in the name of preparing for service. If you only want to focus on yourself, that's fine. Just do not use this tendency as an excuse for retreating from the world.

The friend I mentioned above was able to learn to care for herself properly and appropriately and subsequently has been able to be of service to others without exhausting herself. A healthy person can balance their personal well-being with a life of service. Teachers who encourage students to get out of balance are most suspect. I have heard of people regularly working twelve to fourteen hours a day or more in an ashram or commune. Unless the teacher is working alongside the devotees for the same number of hours, this should not be tolerated. Also, one should be free to leave when being with the guru is no longer beneficial.

Living above the Falls is not a license to do whatever you feel like doing, but it does give you back the power that you gave away below the Falls. Wise use of this recovered power is what I am advocating. I cannot emphasize this enough -- force and coercion are not part of being above the Falls. Historically, some practices were followed that are unacceptable today. Times have changed and practices need to change too. No teacher or guru has complete control over the lives of their students. It is the teachers who need to adapt their teaching methods to today's world not the other way around. While the lessons are eternal, teaching methods evolve. An authentic Awakened Being should be masterful enough to develop teaching methods that maintain the required discipline while accommodating community standards. If they cannot, they are the ones in need of further education. For information about selecting a teacher see Supplement E.

In summary, the way we can be of highest and most authentic service to the world is by developing ourselves internally. This means operating as our Divine Selves. The more we gain competency in operating from conscience, the more we realize our duty both internally and externally. Service means doing our duty in the moment. In other words, we are of service when we practice unfoldment, that is when we allow the operations of Being to produce results through us, as us.

Chapter 13: The Key Step

I became interested in mastery when I was heavily involved in the *est* program (now Landmark). Even back then it was clear that the trainers were Awakened Beings and that the outcome of the programs was to develop awareness of Being. This is the central result of transformational training. I have no doubt about the trainers' abilities to accomplish this feat. In fact, the marketing strategy for many groups and teachers is to give trainees an experience of Being or at least of the energies of Being. Then the students will return for more as the experience fades.

For me this prompted the question -- Why don't more people stay above the Waterfall of Being? I thought that once someone visited enough times, they would decide to stay given the experience; however the success rate for having people stay and function above the Falls is very low. What we need to know is how to help people stabilize above the Falls and function in the world from the space of Being. Monasteries and ashrams can provide a protected space where people can live while they learn; however, we want more people to have access to the wisdom and knowledge taught by the elders.

A Rookie Mistake

Let us revisit the top of the Falls and the space just above the Waterfall of Being. In the many traditions, the top of the Falls is where the personal ego and the collective Ego drops away and one is left facing or experiencing the Void or the Everything/Nothing or the remembrance of what is actually you. When this happens, one has a high probability of experiencing the joy of existence that we call Being, which allows for the possibility of experiencing Oneness, Eternal Consciousness, Infinite Source, etc. This is such a powerful experience that people are easily overwhelmed and can have any number of secondary experiences such as powerful visions or entering whole new spaces and realms.

Nothingness is an experience of Oneness. The Nothingness we encounter can be compared to a blank canvas on which Consciousness operates. The Nothingness allows for the presentation of all possibilities. While I support such experiences, they can obscure what is occurring fundamentally, especially when the people having such experiences are surprised visitors. Afterwards, most people are left in a position equivalent to explorers who try to describe new sights to people back home. For example, accounts from the first European to describe Mt. Kilimanjaro were considered to be hallucinations caused by disease. Everyone knew that no mountain at the equator could have snow on it in the summertime. Let us now take a mindful walk through experiencing Being to see what is occurring.

We have seen that many paths lead to the Waterfall of Being and that many in their details are quite different from other paths. What occurs in the Falls though is the same for all traditions. The description is quite simple and clear. All story, all mind chatter, all conversations stop at least for a few seconds as we measure time. Whatever techniques are used -- meditation, Zen practices, a workshop leader's verbal prowess -- they all have one purpose: to stop the endless stream of chatter that is occurring. It is in that moment of no conversation that Being is unconcealed. Being is what is left when there are no conversations occurring. This has always been the Holy Grail of spiritual attainment and enlightenment.

When you experience Being, you experience Oneness and connection. This is a core and universal teaching no matter which tradition you are practicing. This is unsurprising because Consciousness is originating everything. The principle of love comes from the experience of Oneness and connection. Most of the other common spiritual teachings are based on Oneness and connection such as the Golden Rule (do unto others as you would have them do unto you). Since we are One, what you do to another, you are doing to yourself. Fundamentally the outcome of all spiritual pathways is honesty and operating in facticity about our divine nature.

Because one enters or experiences Being when the conversations in your head stop, teachers have taught that having thoughts is an impediment to true spiritual development. While the Buddhists speak of right thinking, this still misses the mark about thoughts and language. Remember the story about the newly ordained monk who burned the journal containing the writings of the masters of his lineage? Having newly arrived above the Falls, he thought that all language came from below the Falls. This is a common rookie mistake. What then is the proper role of language in becoming an Awakened Being?

The Reassembly Process

No one can stay in a state of pure Being for long and still be a human being. Remember the story of the great master who could sit at the side of a busy street and remain in Being while meditating? Other monks had to stand guard to make sure the master did not get trampled. There are techniques that, once you are prepared, almost assure that you lose all awareness of the normal world. I have observed people when this is happening and have experienced it myself. For many it is the experience of a lifetime and for others it is frightening. When your whole world disappears, even for a few seconds, that can be unsettling.

Ironically it is the power of the experience that prevents people from stabilizing above the Falls. First people are just too caught up in the experience, and second no one is around to work with them properly to guide them. By default, they go back to what they knew operating in life below the Falls with just a memory of what life could be.

When you are in Being, you have no limited human you. You discover that you are neither your body nor your stories. In fact, you discover that the concept of your human self is a story for this time/space reality. Like peeling the layers of an onion, your layers of stories constitute you. When the last layer is peeled, Nothing appears and you are gone.

That moment of "getting it," is the moment of being disassembled. You release your attachments into the Conscious Light. When you're disassembled, your body mind stops. You realize you are not your personality, your ego or your body. The experience is similar to dying. It can happen when you experience a physical challenge such as completing a high-ropes course. It can happen during a major life transition such as getting divorced or going to prison. If you never thought of yourself as a skydiver, and then you go skydiving and lose a sense of your human limitations, you disassemble an old idea of yourself, for example.

When your ego and personality are disassembled, it dawns on you that you exist beyond your body. That is what people call enlightenment and what we call enBeingment. It's like when people strongly identify with their job or their house or their children and then they lose those things or the children grow up. They go through the process of discovering themselves again.

Dissolving the personality and discovering enBeingment is like taking your car apart. You're not going to travel in your car when it's disassembled. We travel in this world through our body, our ego and our personality. As you begin to reemerge from Being, you reassemble yourself. In fact, the experience of Being that is so sought after is merely a necessary prelude to the main event of properly reassembling. In the reassembly process you put yourself back together consciously.

Initially we assembled ourselves from whatever stimuli and feedback we received as we grew up. For most of us this was like assembling complex machinery without the instructions. We found ways to work in this world, but often not very effectively. Reassembly means you have a chance to reassemble your ego and personality in new ways. Because you are reassembling your humanness, you know you are not your humanness.

Unless you plan to be in a comatose state for the rest of your body's life, you will have to go through the reassembly process. Even the greatest Awakened Beings have to reassemble after enBeingment, and in the process, they maintain their ability to operate from Being in the everyday world. The disassembly/reassembly experience can happen many times. While it can be a one-time experience such as a near-death experience, it is often an incremental process. Although it is common, most people don't have words for it.

Sometimes opportunities are shut down because people reassemble themselves as another human personality. The real question is -- who is doing the reassembly? People are usually so

dismayed at being disassembled that they want to reassemble very quickly. In a safe space, there's no need to hurry. If you can put yourself together consciously, then you can get to who you really are. During training, spiritual leaders may work with you on the pace of reassembly. This may be useful, but it is not equivalent to stabilizing in Being in a way that allows you to function from Being (from Oneness in relationship in the world).

Language is key to the reassembly process because language is the action of Being that brings forth our world. Awakened Beings have been able to constitute themselves in language in proper relationship to Being otherwise we would have no teachings from them. This is why it is an error to speak of this world as a world of illusion and to denigrate the use of language. In fact, language is the way we constantly reassemble ourselves. The process occurs as a function of language.

When you can reassemble yourself while observing the world being brought forth as you speak or as your thoughts return, then you can stabilize above the Falls as an Awakened Being. In other words, when you approach reassembly with non-attachment instead of as an ego-driven endeavor, you reassemble effectively. You become a chess player instead of a chess piece. In contrast, when someone allows the reassembly process to happen automatically, then there's little or no chance for effectively making distinctions.

To consciously reassemble ourselves we can:

1. Recognize our domains of recurring concerns,
2. Use the Scale of Competency to assess how we're doing,
3. Deploy the speech acts as the basic tools for effective reassembly.

The first key lesson above the Falls is to learn to speak in ways that are proper to Being. Until one learns this, one cannot go from basic mastery to high-level Mastery. We are responsible for what we bring forth. It is generally easier to remain in Being when you are in Silence (Stillness) than when you are in the everyday world. If you can live in a monastery or an ashram where others take care of the world for you, silence is great, but it is impractical for most people no matter how desirable.

Language and Distinctions of Being

In Chapter 9: Ontology – A Pathway to Progression, we said language provides the means for creating order out of chaos, specifically through the use of the five speech acts (assessments, declarations, requests, promises and offers). Language is the essential action of Being that brings forth our world. Again, in this body of work we're not referring to language as mindless chatter; we're referring to language as the generative and creative force in our existence. It is the bridge or gateway between the unmanifested and the manifested worlds, and it operates in

both simultaneously. There are states in which language does not exist, and they are beyond the scope of this book.

By focusing on using the speech acts consciously and effectively, we can maintain a meditative state while fully functioning in the normal world. This dissolves the choice between living a normal life or a life of spiritual practice. Further, when we maintain Stillness and use the Scale of Competency instead of using language that sounds critical, demeaning or disrespectful, we promote effective action that supports both our existence in this universe and our progression in Consciousness. This resolves the age-old dilemma of whether to be spiritual or worldly.

When we operate with mastery, we use language to make distinctions from Being instead of describing appearances or what we perceive with our senses. To boost our progression, it would be effective if we had more language of Being, language that allows us to move and comport ourselves in Being. In other words, we need language to discuss the creation process, the emergence of the Eternal into form or appearance. We need language to discuss how Consciousness is revealed, language to discuss the actions and the relationships that constitute our world. We may find this language in indigenous cultures, secret societies and pre-Socratic Greek. For example, research the Greek word *apeiron*, which can be translated as eternal unbounded Reality, and the word *aletheia*, which can be translated as unfoldment from order, unconcealing Presence and emergence from Consciousness.

In the Western world, we've been focused on the scientific method and on our experience of the natural world. In spirituality this has often meant focusing on personal experience instead of on the laws of Being. Teachers who emphasize the experience of Being and who denigrate or subordinate language to a lesser status than experience impoverish our ability to live in and operate from Being. Even assuming the great masters understood this, many of their followers clearly have not. Many have experienced Being but can only speak about it from the structure of personal ego or collective Ego (representationalism) because that is all they have available. Representationalism is deadly to people. It causes us to die because it replaces action with likenesses, descriptions and semblances. Everything comes out of some kind of action. If there is no action, things appear dead. This of course is why the wise have wanted little to do with language that focuses on things.

Due to our beingness, it is very possible for us to live the distinctions of Being without being able to properly articulate them. For example, many people drive and maintain a car just fine without any ability to articulate how the engine works. Yet to be able to improve on the design of cars, one needs to be conversant in the language of cars. To put it plainly, in our mainstream language we lack the ability to articulate the technical basis of Being just like medieval doctors lacked the language to properly discuss diseases such as the Black Plague.

We will emphasize that it is entirely possible for people to take effective action at least to some extent without precise articulation. For example, grandmother could make delicious cookies without having a well-articulated recipe. The language of distinctions for a shaman's way of operating might not be accepted by modern medicine, but there is no denying the shaman's effectiveness in some cases. This effectiveness is provided for by the way the world works with the laws of Being. Without the universe being this way, we would cease to exist very quickly because law brings forth and allows everything work.

With language we can invent and take new actions in a given domain. Our spirituality is no different in this way than any other area of our lives. In ontological design we find a language of Being that comes to us, not from a spiritual teacher, but from Martin Heidegger, a 20th-century philosopher who inquired into Being technically and rigorously. Some of his ideas are incorporated in this book.

Many spiritual teachings are clearly valuable and do speak of Being. Lacking in technical rigor though, much of their value is lost. A perfect example of this is found in one of my favorite books *Thunder in the Sky: On the Acquisition and Exercise of Power*. It is a book of Chinese wisdom much like the better-known work *The Book of Five Rings*. While quite inscrutable as is, the book becomes much more understandable and useful when one applies the technology and teachings of ontological design and the experience of Stillness to the work. New technology allows for discerning, understanding and applying wisdom and spiritual teachings wherever they may be found.

Wise Awakened Beings speak so seldomly and so carefully because they know speaking brings forth the world. In contrast when most people speak, they are merely describing. They are using language representationally. People who promote spirituality as something mysterious fear the technical for no other reason than that the technical reveals the deficiencies and the misconceptions of the mysterious. For example, would you ride in an airplane designed by mysterious intuition or would you want one designed by technically competent aeronautical engineers? I take my spiritual life just as seriously if not more so than any other area of my life. To accept and practice a different set of standards of conduct in one's spiritual life from other areas of life is to break integrity and live with a fundamental dishonesty in life.

Reassembly and Meaning

Some experiences can impede the reassembly process. The first is the theatrical factor. Depending on the person, the circumstances, the space, the technology, the cynosures, etc., unconcealing Being can be quite eventful. The strongest recommendation is not to get caught up in the show. Let whatever happens happen. In the At Ease work I mentioned earlier, I had relatively few incredible experiences like others reported. I even got a bit envious and

wondered what I was doing wrong. Then at one of the week-long sessions, I broke free. When dropping deep into Stillness and unconcealing Being, different people will have different experiences and therefore different understanding. This is one of the results of the reassembly process.

While an experience in Being may be most profound, it is still just one person's experience. It is a mistake to assume your experience translates to all. Each person's awareness of Being must by necessity be personal and unique. It is fun and useful to compare experiences but not for superiority. Experiences from Being do not make anyone more special than they already are. One of the founders of the At Ease work has had just about every experience in the spiritual realm I have heard of and a few I had not. While he loves talking about those experiences, he in no way thinks it makes him superior. Each person generally only taps into a small part of the totality of Being. Ego loves to make you feel that you are the exception. Beware: Don't take the bait. Instead enjoy finding common ground in sharing your experiences.

A second possible impediment to the reassembly process is that while Eternal Consciousness exists without need for meaning, we as human beings exist only from meaning. For us there are two operations of meaning. 1. Meaning as an ego function operating without awareness of Being. 2. Meaning we create beyond the ego. The relationship between meaninglessness and meaning is articulated in one of my all-time favorite sayings from the book *I Heard the Owl Call My Name*: "From Darkness the Light, From Silence [Stillness] the Word." Another way of saying this is: from meaninglessness the meaning, from the Nothing the Everything.

Meaning exists in the operation of relationship. For example, we invest our relationships with meaning as a parent, a sibling, a coworker, a friend. We use meaning to organize our identity. Meaning is required to function in this world. It is necessary here. It is an expression of identity. It has to do with I-ness. If I am not an individual, in other words if I transcend my human identity, then I don't need meaning.

Meaning as we know it does not exist in Eternal Consciousness. When we operate from Oneness we see that meaning is the same for all, therefore you could say there is no meaning. Another way of saying this is that when we are beyond relationships then there is no need for meaning. The act of creating produces relationships and therefore the possibility of meaning. In this universe Consciousness explores meaning. Meaning is part of the game here. When we operate from Oneness we release our investment in meaning.

This leads to the third possible impediment to the reassembly process and that is the need to gain competency in how Being works. This is where a guide is helpful. Those operating with mastery sometimes assume that what is obvious to them will come more or less naturally to others. This is like expecting someone who goes to a concert to be able to play a musical

instrument just from watching someone else play it. Mastery is no different than other fields of study; it is necessary to get proper training if you are going to perform effectively. New technologies of mastery open possibilities, but effort and attention are still needed.

Many teachings avoid dealing with the reassembly process. It is time though, to bring attention to this key step so more Awakened Beings can emerge to lead the transformation of the planet. In the reassembly process we consciously choose to be who we are. In summary, when you face the Void, you encounter meaninglessness. To function in this universe as a human being, you must reassemble and re-create meaning for your life and thus become consciously responsible for your life.

Chapter 14: Operating as an Awakened Being

Relationship

The key to the operation of Being is relationship. Relationship is fundamental to seeing things as they really are. A summary of the Parable of the Salmon is that on the spiritual journey you learn about your relationship with appearances.

We are trained to treat appearances as objects, as things. We make progress when we stop seeing things as objects and instead understand our relationship with appearances. The first step to is ask -- What is my relationship with this object? When you think about how you are using an object, and what you are using it for, you discover that you identify with the object. You think of it as part of you. To test this, take away someone's phone or their morning coffee. You will reveal their attachment. Unattachment means you no longer identify the object as part of you, then it is free to come and go in your life without drama.

The second step is identifying as your Eternal Self. When you're serious about spiritual study, you confront the Eternal. This work involves studying the law of thought, a law that directs our world and provides orderly transition from thought to appearance.

Studying objects is fine if you're interested in studying nature, but if you want to transcend appearance, then quit seeing things as objects and observe relationships. Instead of thinking about how to manipulate things, shift to focusing on operations. The secret of mastery is to give up operating with things as things, and instead observe the operating relationships through which the Eternal is expressing. For example I relate to books as sources of enjoyment and knowledge. Someone else might relate to books as a computer stand, decorations, weights or kindling for a fire. Again, focus, not on the things, but on the relationships.

In the Waterfall of Being there is a burning off of appearances, so you suddenly see what is underneath. What is underneath is Being. Below the Falls we think solutions involve manipulating things such as obtaining a vehicle, a job or a spouse. Above the Falls we focus on our relationship with ourselves. This subject scares most people. When I think about my relationship with an object, I ask -- Who or what is relating to the object? The next question is - Who am I?

We cannot become complete until we know who we are, until our fragmentation comes together in wholeness. Nothing external can make us whole and complete. The path to wholeness is to balance and complete thoughts, and we can only balance thoughts when we release attachment to our reactions and respond as our Eternal Selves. The purpose of spirituality and the answer to all spiritual questions is to find ourselves. We find ourselves by

realizing spiritual law, and spiritual law is that existing involves action and relationship. Who you really are is law in action. Law is the expression of the Eternal as relationship. Me expressing as me and you expressing as you is the full expression of law. This is why people respond to authenticity.

The game of life in this universe is not about power. It's about relationship. Evidence of this can be found in the field of design. For example, the best architects are not interested in a building as a solitary object. Instead they're interested in the function of the space. They're interested in the actions and relationships that take place in and around the building.

Concern

Previously we pointed out that most people live in a world of semblances comprised mostly of stories. One of the common stories involves our constant descriptions of the world. This act of describing or defining arises out of our tendency to relate to the world as a world of things. We can see that relationships, jobs, experiences, etc. show up for us as things by the way we speak about them. We say we *have* them. The word *have* places what is being spoken of in the category of a thing.

In general our language is spatial-temporal. Spatial refers to space as a set of three coordinates, the x, y, z axis (length, width, depth), while temporal refers to time as the fourth axis. Our world of things arises out of us living in these four dimensions, and we study and delineate our world in light of the space-time continuum.

Before Einstein the world was viewed through Newtonian mechanics, which explains how things move. Instead of describing how things move, Einstein described the field in which things move. As an analogy, Newton described chess pieces; Einstein described the chess board. Our functioning in the world has traditionally been viewed from our thing-based orientation; however on the spiritual journey, people access dimensions that are not spatial/temporal.

The thing-based orientation traps us in Ego and is what spiritual teachers call the world of illusion. The question arises -- If we are not to view the world from a space-time orientation, then on what basis does our world arise? Some teachers advocate a total discarding of this world in favor of some undefined spiritual world whose nature and operation are even more unknown or knowable than the space-time world of Earth. For most people, these other realms exist only in stories and semblances, which is the same objection spiritual teachers have to planet Earth. A better or more interesting story does not get you out of the story. How then does our world arise for us?

The shift is from a world of semblances to a world of concern. In a world of concern things arise, not from our description of them, but from our living with them. Things arise from us relating to them and operating with them dimensionally. A thing such as a chair is a phenomenon, and we can treat it as a process. For example, I can relate to a chair in many different ways. I can stand on it, hang clothes on it, use it while stretching, etc.

The universe is operational or process-based, and we encounter our world, not primarily as a world of things, but as a world constituted by concern. We act from our concerns to maintain our existence. Without our existence, nothing else could matter to us in this universe.

We can see this in our everyday living. If you are married, you act out of the concerns of marriage. You probably arrange your home in some form of mutual agreement, go places together and plan meals together. The context of marriage gives you the way the concerns of your life become organized. If the marriage ends, the concerns for your existence continue but in the context of being single, and many of the concerns of marriage dissolve. The further you get from that marriage, the more your concerns change. For example, you become less and less concerned about the location of your wedding ring. When people talk about seeing the world through different lenses, that is a metaphor for operating from various concerns.

Even for spiritual teachers, their world is constituted by concern. Their concern may be to maintain Stillness, or be of service, or prepare for a world beyond. The world of concern forms the cornerstone for many teachings though often in disguised form. Let us explore how Awakened Beings have spoken about the world as concern.

Existence

As human beings our primary concern is the concern of existence. (As eternal beings we know we exist, so we don't worry about it.) To produce and continue existence, we take action. Action is the movement of Being that brings forth existence. When Being exists without bringing forth, that is what we call Stillness.

Existence is brought forth by the act of making a distinction, or what we call distinctioning. Distinctioning brings forth something that is not anything else. It brings forth a specific something such as a person. Things only appear when the concern of existence takes action to create distinctions.

As distinctions come forth, we enter into the world of relationships and references. Our connection to a distinction (a something) is referential, which means we can relate to it in a way that addresses our concerns. A given set of references is a context, which is a set of distinctions. A context is the basis for the relationship between entities of the world. For example, a store is a context where people shop. Birds fly in the context of air and in relationship with trees, buildings, wires, etc.

When something appears, it can exist in one of three ways: 1. available for use, 2. possibly available for use with modification or 3. not available for use. As an analogy, a functioning bicycle is available for use. A bicycle can be modified for use by a child who is learning to ride. If the bicycle is broken, it is not available for use as a mode of transportation. Just because we can't see something, that doesn't mean it doesn't exist.

A common spiritual saying is that you create your world. More accurately -- we are One, and we operate as co-creators. We co-exist in the world, and things exist outside of us personally. Together we create things including plants and animals. Things are expressions of our group thought and reflect our thoughts at any given time in human development. When we change our thoughts "the wolf will live with the lamb" (Isaiah 11:6). When you see animals as manifestations of human thought, then you understand mosquitos and leeches and eagles and all manner of creatures. Why would a loving God create an insect that stings and spreads diseases?

One might ask -- How did human thought create plants and animals when evolution tells us human beings are recent arrivals on planet Earth? It is possible that we don't see the whole picture, that we have a limited understanding of human beings. Perhaps we haven't always been human beings. In this latest evolution we exist in this form, but our consciousness can exist in other states besides this one. When we identify ourselves as our bodies, then we misidentify ourselves as the suit we wear in this space-time reality instead of realizing our Beingness. For an account of creation in which human beings are created before plants and animals, see Genesis 2:4-20.

The world of things unfolds through Being, and mastery involves focusing on Being more than on the world of things. Awakened Beings operate through the connection of the two worlds of Being and appearances. Awakened Beings focus on the space between things instead of on what they call e/Ego, which deals with things as primary. In a tree, the space between the leaves and the branches is the realm of relationship. The between is what gives us relationship. We need space to understand relationships and to understand the proper relationship of relationships.

We have mentioned that action is important in mastery. In the realm of Being, action replaces description. For an Awakened Being, speaking is an action; it is neither a story nor a description. Whereas most people operate with things, Awakened Beings operate with energy, and matter is coalesced energy. Awakened Beings see the openings and closings in matter. Language then is the action of Being that brings forth the world no matter what that world may be. Language is the action that coordinates action. This operational distinction, as far as I can tell, applies to any worlds one may imagine, and one may imagine many forms of what we call language.

To summarize, laws of Being are the Eternal expressing as relationship. Mastery involves awareness of relationships. In this world, things appear and disappear according to the law of thought. Focusing on things is a dead-end because they disappear. Mastery involves focusing on taking action in relationship with what is. We coordinate action with language, which is any means of communicating.

Thinking

We can now tackle the subject of thinking which is not just neglected but much maligned and misunderstood. Thinking is often portrayed as an evil to be avoided or dealt with at arm's length in case it contaminates you. In spiritual circles, thinking is equated with intellectualism or being in your head. Some say thinking has no place in the realm of Being where they focus on the experiential. This prejudice needs to be dispelled because thinking is at the core of the operation of Being and thus at the core of mastery.

How did the prejudice against thinking develop? It most likely began when people confused thinking with having thoughts. On the surface this seems reasonable because thinking is connected with thoughts, but for most people thoughts happen randomly and are barely connected to one another or to the facticity of the world. This is sometimes called noise or chatter, which is not the same as *thinking* as we are using the term. Chatter produces nothing of value. In the different traditions, the objective for the practice of Stillness is to diminish or eliminate this chaotic state of affairs, and with that we wholeheartedly agree.

The disconnect between thinking and Being occurs because we say we are *having thoughts* when what we are really doing is producing articulations and making distinctions that bring forth our world. When we have conversations about *having thoughts and beliefs* that takes us into the space-time world of semblances and keeps us from seeing clearly that we are bringing forth our world with our speaking. There is a pearl of wisdom that says, "Those who know are silent, and those who don't know are the ones who talk."

An Awakened Being knows that surface-level, everyday conversation is speaking from semblances. In contrast, they speak from Being. They speak intentionally to bring forth the world. For example, the purpose of a Zen koan is to wake you out of thingness into Beingness. The koan cannot be understood from thingness. It can only be understood from Beingness, and it is solved when it is spoken from Being and not from e/Ego.

A step up from noise or chatter is intellectualism, which is another form of thinking based in semblances instead of Being. Intellectualism is the world of theories, belief systems, methodologies and models. For the most part we have been educated in intellectualism, so the approach seems normal. Teachers who illustrate a severe lack of understanding of the operation of Being and its relationship to spirituality are simply following the legacy of

Descartes who was misled by the Greeks. Descartes said, “I think therefore I am,” which put thinking before Being. The reverse is what is accurate -- I am, therefore I have the possibility of thinking. How could there be thinking before there is a being who can think?

This idea from Descartes merely enshrined what Aristotle taught, namely the prominence of reason as the ideal for thinking. For Aristotle and those who followed, logic was key. They ushered in the Age of Reason in which the physical laws of the universe were emphasized. This formed the foundation for intellectualism. When people think they live in a world of things, then they are taught to think statically. In contrast, people who live on the water know that the world is dynamic, and they learn to think dynamically.

Operational Distinctions: A New Approach

Let us now look at how thinking and mastery are related. If we are to move from a language of semblances to a language of Being, what takes the place of description and definition and the resulting theories and models that can constrain effective action? The answer is ***operational distinctions***. We have already discussed distinctioning as the action of Being that brings forth appearances. Making distinctions produces ontologies for a domain. An ontology is a set of distinctions and a deliberate method of distinctioning. We have also discussed the fact that action and producing results are key in mastery. When we combine the two discussions, we arrive at operational distinctions.

An operational distinction is a prescribed set of actions that when taken in a prescribed sequence produces an agreed-upon result for a given community of competent beings. Operational distinctions arise out of a concern, and they are like equations for human behavior. Once you learn the equations, then you can design your life consciously and effectively.

An action is any movement that changes the energy configuration of the universe (everything is ultimately energy). Actions produce new possibilities for results. This is why Stillness is not the ultimate goal. Through Stillness we arrive at conscious creating. What we are primarily concerned with are effective actions -- actions that produce energy configurations that allow well-being.

When operating with mastery, thinking is an act of Being. Thinking is the set of actions used to produce operational distinctions for effective action. Thinking is key to mastery because it allows Awakened Beings to see relationships, and the relationship of those relationships, which leads to effective action. In contrast, intellectualism consists of distinctions that are not operational, or at best their operability is secondary.

Definitions are a type of distinction. Definitions form a space of action. They give us meaning, knowledge and context, but they do not produce action or put knowledge into motion.

Definitions give us the playing field. They create boundaries, but they do not create operations. Descriptions and definitions lack the power of the action of Being. This is why semblances are limiting, and this is why Awakened Beings reject intellectualizing. They don't object to thinking; they object to unproductive thinking. For an Awakened Being, thinking produces distinctions. Thinking involves focusing on concerns for existence and the bringing forth of existence. The structures of Being center on this bringing forth as primary and not as secondary or less.

In semblances, the theory, model or belief system is held as primary, and actions are derived from those conceptions, making actions at best a secondary consideration. This is a reversal from the viewpoint of mastery. In other words, people who are producing results using theories, models and belief system are coming from what is commonly called the world of ego (the world of semblances). Some teachers promote getting out of or getting rid of ego while their fundamental approach is ego-based. This is like trying to stay clean while mud wrestling. It is difficult to become congruent in life when focused on teachings that are incongruent. As the saying goes, you cannot get there from here.

To delve further into the topic of operational distinctions and spirituality, let us consider the notion of duality. Duality exists as the primary way the world of Ego (semblances) operates, and most if not all Spiritual teachers have recommended avoiding duality as a way of conducting oneself. The objection is that duality keeps you trapped in personal ego and collective Ego, and I agree. On the other hand, I have no objection if one knows that duality is an Ego-structure way of operating and uses it appropriately. When I am engaging with people who have no other option than operating in duality, then I am fine with using that approach as appropriate. Conversations about duality happen below the Waterfall of Being. Insisting that above-the-falls structures and language be used in such a setting would be like me insisting that only English be spoken when I'm in rural Thailand. Unless there is cause, it is the teacher who accommodates, not the rest of society.

Operational distinctions do not involve duality. Instead, they involve the following concerns: are results produced, not produced or only partially produced? If one set of actions is not getting results, an Awakened Being switches to another operational distinction or creates whole new ones. In mastery there is no attachment to any particular operational distinction beyond its effectiveness in a given situation. This is why Awakened Beings will act one way at a given time and entirely differently at another, even when to the untrained eye the situation seems the same.

Awakened Beings do not try to fit the situation into their distinctions. Rather they allow the situation to provide the distinctions to use. This is the opposite of the world of semblances where people try to fit the situation into their theory, model or belief system and into their attachment to it. In the world of semblances, duality is assumed. If someone is using a theory,

model or belief system, they accept it is the right, true or best one. This traps people into the good/bad, right/wrong, true/false conversation. You can see this in action by suggesting to someone that their theory, model or belief system is not the right, true or best one.

In contrast, operational distinctions can be compared on the basis of their effective action. For example, I have modified key operational distinctions that I use when they are made more effective by the adoption of the modification. There is nothing sacred about operational distinctions. One that is available is not more right or true than another one that is available. Operational distinctions place action from Being as primary and not as some derivative. Ontological design gives us the technology and background to be able to think as an action of Being, thus from mastery. Again an ontology is a set of operational distinctions for a given domain. Ontologies can be distinguished by the results produced from operating in them. For example here on planet earth when we use functioning senses, we get the results of hearing, seeing, tasting and smelling. In other words, in the domain of this universe, we use the operational distinctions or ontology of human senses to interact with this world.

Thinking as an action of Being naturally produces at least two of the results most highly recommended by Awakened Beings: non-attachment and the end of duality. There is then no real effort in producing the results. Results emerge and unfold naturally. By naturally, we mean results happen without much attention being given to producing those results. For example, if you want to produce the result of getting soaking wet, you can intend, affirm and believe all you want and outside of maybe a slight sweat not create the result you want. Now imagine you happen upon a swimming pool and jump in. You are immersed in water as a natural consequence of the space where you are now operating. Different spaces allow for different results. Some results will come naturally or close to it in some domains while those same results are impossible or nearly impossible in others. For example, if you want to melt something, expose it to heat instead of putting in the freezer.

This is one of the key secrets of Awakened Beings and how they seem to produce incredible results with little effort. They pick the space or ontology that will work best for producing the result. They do not work from theories, models or belief systems. They work from spaces and ontologies. They can see theories, models and belief systems operating in the world of semblances, which has metaphorically been called the world of illusion. It takes great effort to produce results in the world of semblances, and Awakened Beings generally do not like to expend energy unnecessarily. It disturbs the Stillness they treasure.

Various traditions of mastery differ in the space they select to produce results. For example, while the Buddhists prize Stillness, the Druids prize the proper mastery of language. In Druidism and Wicca, the power of the word to create and manipulate energy structures is understood. More fascinating to me personally is the emphasis in these traditions on knowing

the name of someone or something in facticity and not in semblances. This idea is addressed in *The Wizard of Earthsea* by Ursula LeGuin. In this trilogy, the wizards are linguists who spend years or decades learning the true names of things above and beyond their common names. Obtaining this knowledge gives them power.

All traditions have their way of producing distinctions that are operational. Some place more importance on some aspects of the process than others do. In any tradition though, what we distinguish as thinking holds a central importance despite any outward appearances. For all traditions, training in the structures of Being is the heart of learning above the Falls. This training and understanding forms the foundation for what we call wisdom.

Wisdom

Earlier we gave an operational distinction of wisdom, not as something Awakened Beings have, but as an assessment of their actions. Wisdom is an assessment about congruency with life particularly into the future. In other words, wisdom is not a thing one possesses. Instead one brings forth life in a way that is assessed as being wise. When we try to translate Being into a semblance, in other words when we try to talk about life's continual emergence as a static thing, then we end up confused or limited.

Werner Erhard used the phrase “riding the horse in the direction it is going” as a way of speaking about operating congruently with the world at large and thus acting wisely. The unspoken way most people operate is believing that the horse should be going in another direction and at the speed they want it to move. This will only happen when one learns to operate properly with the horse, and not out of some want or belief of how things should be. This is the wisdom people gain in learning the language of horses.

As you enter Stillness and progress on your spiritual journey, you become acquainted with the structures of Being. The greater your competency in the structures of Being, and the more precisely you articulate those structures, the more you are assessed as wise because competency with the laws of Being leads to effective action in the world.

Wisdom is a three-step process:

1. Acquiring data – In our Beingness we transmute experience into knowledge. Knowledge is acquiring data.
2. Using knowledge - Knowledge transmutes into understanding, which means using or applying knowledge.
3. Operating in proper relationship - Understanding transmutes into wisdom, which means moving in proper relationship with the universe with congruency, consistency and coherency.

Stillness is always present, and we can bring ourselves into its operation. Wisdom exists in Stillness. When we are congruent, consistent and coherent, we can make great discoveries. People sometimes mistake epiphanies for wisdom. Insights are momentary whereas wisdom is sustainable. Personally I want more than a flash of wisdom. I want to operate in that space in an ongoing way.

Service Revisited

We spoke about service as the proper way for an Awakened Being to operate in the world. An Awakened Being ultimately is in service to the universe or whatever other equivalent term you wish to use. Service is the central theme in the life of an Awakened Being. To put it another way, Awakened Beings exist as servants to the universe. Service shows up in many different ways and is the central concern of all Awakened Beings who are operating properly. Their work is to improve their ability to be of service however humble or exalted that may be in the world's opinion. It is the assessment of such service that matters to an Awakened Being, not any transitory fortune, fame or personal designs.

For masters in business, every single action and detail is about one idea -- providing the best service to the customer. Awakened Beings think of the universe as their customer. In the space of operating from service, there is no real difference between someone at the bottom of the organizational chart and someone at the top. When you're operating out of the space of service, the form does not matter. In business and the arts, leaders are able to move their employees into the space of service even when those leaders do not fully understand how mastery and service are related.

Operating from service is not based on anything personal such as your wants, needs or desires, but rather on the ability to look at the world and see what the universe needs done and has assigned to the Awakened Being. It sounds a bit mysterious, but in practice it is not. The key point is that for an Awakened Being, decisions have nothing to do with personal wants, desires, goals, intentions or needs. This is not to say these personal things do not exist for an Awakened Being. They exist to some degree and in specific domains, but personal agendas do not override the call to service. If desires are in conflict, highest service wins. From the point of view of an Awakened Being, wants, desires, goals, intentions and needs are below-the-Falls conversations that live in the world of semblances and ego. These factors are neither bad nor wrong; they are simply irrelevant.

Some factors may be useful to study below the Falls but have no place above the Falls. As the Apostle Paul said, "When I was a child I thought like a child" (1 Corinthians 13:11). The situation is like being an employee. As long as you get the job done and behave ethically and morally, you are free to do what you want during your breaks. An Awakened Being can indulge

in semblances, ego pursuits and personal concerns as long as those pastimes do not interfere with their work above the Falls.

Basic mastery involves making it above the Falls and beginning to learn how to operate there. The personal (semblances and e/Ego) still hold some attraction and need to be worked out of the system. Many people never make the transition from basic mastery to high-level Mastery. For those who do, it takes time for them to learn how to operate with high-level Mastery.

Some of the misconceptions of mastery are the result of people accessing Being without the proper training in wisdom. This can produce a number of breakdowns that are best avoided. Rogue masters are people who use the power of Being for personal gain instead of for universal progression. They follow the path of power instead of the path of wisdom. Knowing the authentic structures and conversations of Being help us identify such people. Awakened Beings exercise power in alignment with the laws of Being, while rogues forsake the wisdom of Being. When power ascends, people of wisdom often retreat from the fight due to the law of non-interference; however they remain active and engaged while practicing non-resistance.

The idea of service should not be misconstrued or misidentified as your mission or purpose in life. Those are below-the-Falls conversations. It is entirely possible that you entered this life with a particular mission or purpose. If you did, it would have to be something you could accomplish below the Falls and before mastery since there is no guarantee anyone will make it up the Falls for sure. Predicating a strategy on an uncertain outcome would lead to some serious disappointment. Once one becomes an Awakened Being, it is like a reset button has been pressed. You are now available for work that only Awakened Beings are able to do. Anything else can be handled by someone else. Even if you had a purpose, the possibilities for its execution are quite different below the Falls than above the Falls. Remember in the Falls, you lose ego-based purposes and missions.

As you develop mastery, how the universe can use you will change. This can be a bit frustrating because after you become competent, you may get a promotion, which means starting over at beginnership. I am sure this is one of the meanings of the phrase "Zen mind, beginner mind." A willingness to learn is useful. Trying to hold onto the personal is not. As you progress up the spiritual river, the need for precision increases. It is a requirement that you become more responsible. As you progress, your gross attachments decrease. You then begin discovering finer levels of attachment that you never even noticed or thought about before. For example, you might discover you remain attached to activities you've outgrown. Or you might discover you're attached to having people do things your way instead of relying on divine guidance. On the subject of developing mastery I am sure there are many points I have yet to discover.

New Ways for Awakened Beings

In the past, an Awakened Being was often seen as reclusive or isolated from the rest of society or the world. Even masters who were advisors to rulers often accepted behind-the-scenes roles that hinged on the goodwill of the ruler. While Awakened Beings have played a vital role in keeping knowledge and wisdom alive through the ages, they usually did so in monasteries and other secluded places knowing that the vagaries of the world could cause the loss of light in the world. The Awakened Beings often did not enter the world at large for fear of losing their connection to Stillness and Being, which are major concerns from their point of view.

This needs to change. We can no longer have Awakened Beings sitting on the sidelines or hiding behind the scenes. We need them to take a more active and visible role. In speaking with many people who have dropped deeply into Stillness and those who have studied ontological design, I understand and appreciate how difficult it can be to work from Being in the everyday world. Up to now there has been little reason to think it will be easier for us than for our predecessors.

Unlike masters of old, we must be more engaged in the world. We need to learn how to function effectively in everyday life. If there is a glimmer of hope, I remember the battles people fought while they were establishing transformational training. Today, the training is well-accepted in most quarters, but this was not always the case. Throughout history, people have derided or attacked what they don't understand. Once again, we are reminded of Sir Isaac Newton's metaphor of standing on the shoulders of giants as we see further and aim higher. The time has come to take the next big leap in the progression of humanity. We are most fortunate to be able to stand on the shoulders of the transformational and spiritual giants who have come before us.

When I was a teenager and into my twenties, I could only dream of serving Awakened Beings. Mastery seemed outside the realm of my possibilities. Then I saw that I needed to release such false humility if I were to fully, as one of my teachers said, "serve those who serve." We need to respect those who came before us, but life goes on and times change. When commercial air travel was first becoming established, people dressed up in business or church attire to board an airplane. Now air travel is the norm for many people and is not considered anything special. The purpose of this book is to open the possibility that the journey to mastery becomes the norm, even if it is not taken by everyone. Mastery for the masses opens new possibilities for the world, just as the airplane did for the modern era. Even those who never take such a journey still benefit from those who do.

Chapter 15: Monastery without Walls

When I graduated from college in chemical engineering, I went to work at a pilot plant studying how to liquefy coal into oil. I was fresh out of college, and many of the technicians who ran the plant had been there for many years. It seemed strange to me that I was considered their boss until I remembered that my father used to quote Ralph Waldo Emerson by saying: "The man who knows how will always have a job; the man who knows why will always be his boss." An engineer knows *why* as does an Awakened Being.

We need Awakened Beings so we can transform the planet. We need people who can work at the *why* level. Imagine a business with many skilled workers where all the top strategists disappear and are not replaced. The business would struggle. Without the people who know why something is done, implementing new designs is difficult. This was evident when personal computers became available. Many businesses failed because management did not understand how to design for the new space the personal computer created.

Awakened Beings have held the space and knowledge for transformation through the millennia. Traditionally this knowledge was closely guarded for good reasons. The downside was that very few people ever entered basic mastery much less high-level Mastery. From time to time Awakened Beings come forth to move humanity forward in different ways; however their existence has been rare. Jesus addressed this in the Bible when he said, "The harvest is plentiful, but the laborers are few" (Matthew 9:37).

The fundamental job of Awakened Beings is to serve humanity by harboring light. Previously keepers of Being worked in secret because those in power tend to destroy what they don't understand. Now the job does not have to be done in secret. In recent centuries many of the long-held secrets have been revealed, and there has been a leap in the transformation of the planet. There is a huge need for Awakened Beings. The traditional ways of producing mastery is impractical in today's world. Now we can teach the path in practical non-esoteric ways.

As an analogy, Bill Gate's idea of a computer on every desk was ridiculed by people who couldn't imagine that the everyday public would need such a device. At the time mainframe computers ruled. Now with cell phones, most of us have a computer within reach at nearly all times. Visionaries present ideas that not only move humanity along but also radically change the ways we take action as human beings.

Traditional ways of producing Awakened Beings are impractical today just like hand-making automobiles one by one could not meet the demand for cars. This chapter is a proposal for

how to produce larger numbers of Awakened Beings and looks at some of the changes that must be implemented to bring mastery into the world at large.

First, passing through basic-mastery to high-level Mastery is not a highly mysterious process or a secret initiation for a select few. It is a process not much different than getting a doctorate degree. It takes the proper kind of work and study. Some of what has been said before will be repeated here but in the context of what modern mastery needs to be. The days of the aloof mystic and the so-called secret knowledge they impart are over. Spiritual teachers will adapt to the new ways people operate or they will become extinct. The value they offer can be kept, but a lot of the nonsense needs to go. The planet no longer has the luxury of indulging sensitivities. A new day dawns on mastery as it did with the Internet and the Information Age.

My critique of today's Awakened Beings and their methodologies and teachings in no way negates the spaces of mastery itself. I am very much a traditionalist when it comes to the spaces of mastery. There is great wisdom in how these spaces have been approached through the millennia that cannot be ignored except possibly at great peril. What needs to be accomplished in these spaces remains the same as always.

What I am advocating is that the methodology in today's world be congruent with today's world, and that a deeper understanding of the core traditional teachings be attained in light of today's knowledge instead of adhering to systems from hundreds or even thousands of years ago. For example, three thousand years ago people needed to get from point A to point B in their everyday life. Today is no different. People still need to get from point A to point B to address their basic concerns. In the past though, people traveled by walking or by animal power, whereas today we use motorized vehicles. The methodology and technology have changed greatly including our knowledge of traffic flows and construction. Comparatively we have many more possibilities for our travels.

We don't build wheels using only the knowledge that we had three thousand or even three hundred years ago. There is not a single field of widespread everyday human endeavor that is the same in methodology, technology and knowledge as it was just fifty years ago. Most fields have gone through radical changes. There is no reason to think spirituality is exempt from these changes.

Features of a Monastery without Walls

As I said, I am very much a traditionalist, and there are very good reasons that historically mastery was taught in monasteries and ashrams. The concerns that led to the founding of these places of learning have not disappeared. The spaces offered the environment needed for mastery such as peace and quiet. They also offered food, clothing and shelter and the qualified teachers to guide the students through the different phases. The environment supported the

discipline needed to learn basic mastery and then perhaps high-level Mastery. These concerns still exist. The issue is that few can afford to make the commitment to live in such an environment, which traditionally involves giving up most or all of your previous life. Telecommuting to and from the monastery was not an option in the past. Given the limited number of available places and qualified teachers at the mastery level, the mass-production of Awakened Beings simply was not possible.

Another issue is that most teachings of mastery come from a particular tradition such as Buddhism or Shamanism, and many people in this day and age do not want to be bound to a particular group no matter how wonderful that group may be. A universal approach to mastery accommodates the many ways people live their lives, ways that are sometimes in conflict with traditional dogma and belief systems. Even in today's world outside of traditional monasteries and ashrams, there are dogmatic approaches. For example, when someone is in training to lead transformational work with one of the available groups, the training may require a full-time commitment, and the person may not be allowed to participate in any other work without special permission. Few want to accept such conditions today.

This is why we need a monastery without walls. The three key features are:

1. Maintaining the traditional spaces a monastery provides (discipline, contemplation, learning) so that the individual learns to live in Being.
2. Focusing on a universal way of teaching that is not based on dogma or closed systems.
3. Allowing a person to maintain life in their home and community with as little disruption as possible. (Don't worry there will still be plenty of challenges.)

Interestingly enough this would require teachers to have a greater understanding of what a monastery or ashram is about since they would have to be able to consciously produce and maintain those spaces without the physical structures or traditional hierarchy of teachers and support staff. They would not be able to go along blindly with how things have always been and expect the students to be the only ones to adapt.

Part of the aim of this book is to do a careful and thoughtful analysis of mastery to see if the requirements above can be met without sequestering people from the world.

Everyday Stillness

How can one achieve Stillness while living an everyday life? Currently new avenues for Stillness are coming forth allowing entry into regions of Stillness that few have experienced before. A realistic timeline involves three to five weekends properly spaced and two or three weeklong retreats over the space of approximately two years. Ongoing practice can be done at home, and informal work can be done at one's own pace. There is no dogma attached, just the

practices that produce Stillness. As Stillness becomes more accessible, there is greater opportunity to study it as a phenomenon and learn how to integrate it into everyday life. New approaches effectively remove the mystery from Stillness.

While Stillness is the playing field for mastery, it alone is insufficient for becoming an Awakened Being. Having shared experiences with hundreds of people who have dropped deeply into Stillness, I can assure you that you are not automatically given an instruction manual for your new state of Being any more than you are given an instruction manual for how to raise a child when you become a parent.

One must learn to operate from Being. The experience can be compared to going to a foreign country. One has to learn the language and customs of that country if one is going to live there effectively. Some people understand the language and customs of Being more quickly than others, just as some people adapt more easily to being in a foreign country.

Removing Old Barriers

Traditional teachings on the subject of operating from Being have come to us as an interpretation of Being given from the teacher's experience, which is a personal process. For most of documented history, there has been no formal way of discussing Being apart from personal experience, and this is still true in many circles today. Basically anything goes because it is considered impolite to challenge someone's personal interpretation of Being. Many teachers have used and misused this social convention to prevent anyone from challenging their teachings.

Another factor is that even when teachers did their best to communicate Being in the language available to them, their followers were limited by the times in which they lived. This would be like a web designer trying to explain the Internet to medieval scribes. The language and technology just were not available in the past as they are today.

Old barriers are now being removed through the advent of ontological design. This field provides the language and technology for examining Being beyond personal experience. More importantly it gives us the language and structures for operating in and from Being. This is equivalent to the way the microscope ushered in the era of modern medicine by revealing the world of microscopic organisms. We can now learn the language and structures of Being and operate effectively in Being in practical ways rather than in mysterious ways. People can now operate in mastery in their everyday lives rather than having to live as a recluse apart from the everyday world.

One can only go from basic mastery to high-level Mastery by learning Being in depth. With ontological design, the secrecy of Being disappears. We no longer need to be stuck in the

beginning stages of mastery. One could say a whole new level of professionalism becomes possible with mastery just as it did with advances in publishing. The scribe of a bygone era may have had good penmanship, but the technical resources available today open many more possibilities.

The combination of new avenues of Stillness and ontological design provides a whole new and original way of producing Awakened Beings, a way that accommodates people's lives without sacrificing the requirements of the study of mastery. While rigor and discipline are still needed and are present in the new approaches, the harness has been removed. This can be compared to the revolution in horse training. For centuries, training a horse so it could be ridden was a harsh process that involved breaking the horse's spirit. Brutal methods were accepted as what was needed to get the desired result until people began questioning this abusive approach. Learning the language of horses and how they operate in their spaces has led to a much more humane way of training horses.

This is what the new technology of mastery gives us -- both the space of Stillness and the language of Being. By studying laws of Being, operational distinctions, speech acts, the Scale of Competency and the Principle of Effective action we can talk about existence as action and relationship, we can understand how thought results in appearances, and we can relate to ourselves and others in supportive, respectful ways instead of using ineffective language, and instead of demeaning or negating the existence of other beings.

No longer do people need to spend hours in uncomfortable positions meditating (unless they wish to) or having to decipher mysterious messages and lessons from inscrutable teachers. While work still needs to be done, it can be pursued in more natural and congenial ways. Do not be concerned about the process becoming too easy. The challenges of entering into mastery still exist.

Why Take This Journey?

Life *is* this journey on the spiritual river. We can avoid it for a while; however the pressure will build. Eventually you start the journey, like it or not. Resistance makes the journey uncomfortable, and we're free to make the journey as difficult as we choose. We make it difficult by clinging to our fears, our comparisons, our grievances, our misguided belief systems and our limited worldview.

You are going to go on journeys in life, both long and short. You can either operate effectively, or you can create the vacation from hell. You can cling to the bank of the river with all your might, or you can let go and begin. The spiritual journey is similar to getting groceries. You will find a way to get groceries eventually.

This handbook is about making the journey go as smoothly as possible. For example, blaming others can be a long detour. When you make it past an obstacle, then you can move on. This is why maps and travel guides are popular. They can help us make the journey more pleasant.

We've emphasized that the journey requires focus and dedication. What's the payoff?

The payoff is mastery. The payoff is joy, harmony, balance, fulfillment, connection and clarity. The payoff is being open to creative solutions and fun opportunities in both the spiritual realm and in everyday life. The payoff is understanding who we really are and our place in the universe. With this awareness, we return to unity. We become united in operation, and thus we continue our progression. There is always more to come.

Supplement A: Laws of Being

This is a partial list applicable to this text.

Law of Action and Reaction	This is the law that causes and produces duality. The primal action caused the first reaction in this universe. Duality is a short-hand way to talk about this law. The law of action and reaction powers attachment until we no longer react. We no longer react when our thoughts are complete about a concern. Neutrality is the result of completeness.
Law of Appearances	A massing of elementals into form under the operation of the law of thought.
Law of Attraction	Organizing the energy fields to produce a result. This law works as permitted by the law of thought or karma. Focus on aligning with Being and then allow whatever unfolds or emerges from that state.
Law of Belief	The operative law of creation below the Falls. We have to believe that things were created for them to appear as creations. The law of belief is a reflection of the law of creation and serves as a substitute for the law of unfoldment for those who are unaware of Being and the laws of Being.
Law of Care	Fulfilling one's duty to address the concerns of others within one's realm of responsibility as determined by conscience.
Law of Companions	Guides, cynosures and other companions can only work with us when it's allowed under the law of progression, the law of non-interference, and other laws of Being. When used as a crutch, a guide who is ethical will release you to continue your process without them. Sometimes guides hand us off to other guides. When we feel alone, the lesson is to discover the companion of Consciousness. ("I and my Father are One" John 10:30.) An example of the law of companions in action is when you teach a child to swim. Eventually the child learns to be supported by the water instead of by the teacher.
Law of Conscience	As we learn how to listen to conscience, we gain competency. Listening to conscience gives you access to the Eternal because conscience exists in the Eternal. Our conscience is the connection with our Divine Self that is easiest to access. When you reach a fork in the road, whichever path you take has great learning opportunity.

Law of Consciousness	<ul style="list-style-type: none"> • Totality. Everything comes from this. The language we need to discuss Consciousness has been lost, diluted and misunderstood. This work is a steppingstone toward rehabilitating conversations about Consciousness. The first step is seeing beyond e/Ego, and the second step is being able to discuss Being technically as opposed to experientially. • The prescription for actions for human beings and the beings that generate them. (Our Eternal Beings operate as law.) In the Parable of the Salmon, people below the Waterfall of Being generally exhibit unconscious awareness of law. Above the Falls, people produce results and become Awakened Beings by adhering to laws of Consciousness.
Law of Consequences	If you ignore the law, you pay the price. We are free to break laws and pay the price. Doing so can help us learn.
Law of the Contrarian	Contrarians break structures apart, which can be difficult and confusing, but ultimately leads to progress. Contrarians create space for greater clarity about values. There are contrarians both below and above the Waterfall of Being.
Law of Creation	Creation is the result of Consciousness aware of being conscious. When Consciousness is aware of being conscious, creation emerges and is embodied. Also known as the law of Law because by law, order is naturally embedded in creation. Law originates in Consciousness aware of being conscious. People come into awareness of this law above the Falls of Being.
Law of Destiny	Taking action for completion. We get polarized in duality until we complete and balance our thoughts. Ignoring or working against your destiny adds to your sense of incompleteness.
Law of Duality	See <i>Law of Twos</i> and <i>Law of Action and Reaction</i> .
Law of Enfoldment and Unfoldment	Enfoldment is an internal process that precedes externalization. Before there can be unfoldment, there must be enfoldment. To successfully unfold, first prepare through enfoldment. Enfoldment and unfoldment are a cycle. We progress by cycling through these phases. There must be time for renewal. This law has to do with the operation of all the other laws and is predicated on proper relationship. To unfold properly, make sure structures are in proper order before proceeding. For example, a flower unfolds in proper conditions. Boundaries prevent things from happening. Manifestation can't happen if time, place or condition are outside the

	boundaries. Time, place and condition can be altered to some degree so that actions can be taken within the boundaries.
Law of Equanimity	Living in balance without preference or prejudice. Since we live in a world govern by the law of duality, our first step in progression is to try to balance the duality by completing thoughts.
Law of Honesty	Operating in accordance with divine law.
Law of Incompletion	This law explains why opposites attract. We attract occurrences in areas where we are incomplete. When we're incomplete our thoughts get triggered. For example we experience desire, admiration and upset. Note: being numb is a type of upset because you're reacting, which is often a protective act. Actual non-reaction is completion. Processing conflict authentically leads to completion. Completion dissolves thought.
Law of Law	The unchangeable way laws are created. Particular laws change as people progress, which generally happens over a long period time; however the law governing how laws come about is fixed.
Law of Learning	We are here to learn. This is key to our existence. Troubles are great opportunities for learning because we can learn what not to do. Troubles that we create for ourselves often start as not listening to conscience. To lessen your troubles, improve your ability to listen to conscience. This is in accordance with our entire reason for existence. If we learn how to learn, we can learn through anything including playing. As we progress, we learn to take more effective action and we start to outperform other people. When we think we know it all, we stop learning, and we start violating law. This is the destruction of every civilization. When we stop progressing, we start regressing. It takes an incredible amount of discipline to continue learning. The law of learning is addressed in the Bible: "When I was a child, I spoke like a child, I thought like a child, I reasoned like a child; when I became an adult, I put an end to childish ways" (1 Corinthians 13:11).
Law of Motion	Motion is the altering of relationships. Through motion Eternal Consciousness comes into being and is revealed as different existences. This explains how we got from Consciousness to human form. Consciousness itself is eternal and unchanging. Motion allows the unchanging to experience change. Motion is from a field and what arises from motion in the physical world is action. Action is an

	outcome of motion. Law operates as motion. In this universe the law of gravity is one example of law operating as motion.
Law of Multiplicity	Governs how things multiply from the law of twos, which results in progressive, ongoing diversity and fragmentation. This is how order appears chaotic. Diversity is our experience in this universe of appearances. When we begin to understand laws of Being, then we see how appearances are generated.
Law of Non-Interference	One being is not allowed to interfere in another being's life without permission. We can, however, create the space for others to produce their own results. Non-interference is teaching someone how to drive without telling them where to go. When we break the law of non-interference, there are consequences, and the severity of the consequences is directly related to our competence. Sometimes we know we should do better, but we don't have the competency to act differently. A step up from nonawareness is being conscious that there is an objection.
Law of Nurturing	What we nurture lasts much longer than what we abuse.
Law of One	Unity is the Eternal. We are all unified in Consciousness. We come from one.
Law of Order	All existence exists in order. Everything in the universe and beyond is ordered. The alternative would be chaos. There is no way to maintain cohesion and operation without order. The law of order governs other laws to make sure laws don't conflict with each other. The law of order governs the relationships between actions. People have their own order, and it's improper to try to impose your order on someone else. An example is trying to convince someone that the diet you follow is one they should follow. Laws change according to the law of thought.
Law of Permission	Diminishing another person's freedom, i.e. negating another person's Beingness without their permission results in painful consequences. This includes not allowing space for how another person exists. This is often called judgment. Ask your conscience -- Do I have permission to speak here? Permission is ultimately given by the operation of law. For example, boundaries are an operation of law. We can ignore the boundaries; however there are consequences. Not following conscience is a recipe for painful learning. To develop your ability to follow your conscience, focus on the law of permission.

	Awakened Beings follow the law of permission, which is also known as operating proper to the space.
Law of Prayer	A specialized case of the law of creation. Prayer is effective when it brings us into alignment with the laws of Being.
Law of Progression	Progression is fundamental to Consciousness emerging as Being. Progression is Consciousness unfolding as Being. Progression is the Eternal expressed in Being and in all beings. We are compelled to progress, and law is applied as appropriate to one's level of progression. In the Parable of the Salmon, laws operate differently at different stages of the river. For example, one does not incur the same penalties for breaking the law of non-interference below the Falls as one does above the Falls.
Law of Request	"Ask and it is given" (Matthew 7:7) works best when we ask from Being in accordance with the laws of Being and when we take effective action.
Law of Responsibility	Not doing your duties or doing them improperly affects you, other beings and the universe in general. The more we progress, the more responsible we are expected to be.
Law of Retroactiveness	The inevitable results that could have been avoided if we'd woken up in time to balance the thoughts. What happens when we accumulate error and exceed tolerances, retroactive to the moment of decision. Similar to a dam failing when it has too much water behind it.
Law of Station	As part of the law of progression, people are either occupying a station, or they are in transit between stations. Authority, responsibility and duty are conveyed by the station one is currently occupying. Acting with integrity builds trust. Violating standards erodes trust. The station is more powerful than the individual because it has been vested over time with power. Stations gain or lose power as change occurs. Stations exist in the various planes of existence.
Law of Thought	The basis of our universe. The world arises from and appears from each person's individual thoughts. We relate to everything through our thought. Thoughts from individuals interact with thoughts from other individuals and thus become modified. Group thought emerges and is adopted by people in the group. Group thought is passed along as teachings. Group thought has similarities and

	differences within each individual. The law of thought is the summation of law for us as human beings.
Law of Twos	Duality. It is not possible for Eternal Consciousness to experience duality; therefore, the act of creation provides a world of duality where we experience the consequences of time. We live in a fundamentally dual world, and we're governed by the law of duality. For example, we experience me/not me. This leads to action/reaction.
Law of Withdrawal	Being becomes concealed or seems to withdraw when it's not respected and when ego is prominent. Historically wise masters withdrew when rulers and others stopped listening. They withdrew to caves, monasteries and ashrams, and/or they stopped talking. The withdrawal or the concealing is due to the law of non-interference. Assertion is interference, however, "ask and it shall be given" (Matthew 7:7).

There are costs involved in violating the laws of Being. Costs include losing your sense of well-being physically, emotionally, mentally and/or spiritually. The good news is we can all awaken to the laws of Being and live in harmony, clarity and joy.

Supplement B: Operational Distinctions

(Glossary of Terms)

Because the Universe is Operational

Action	<ul style="list-style-type: none"> • The movement of Being that brings forth existence or produces a result. • Energy in motion. Through the laws of motion, action translates energy into the world and alters the energy configuration of the world. • Building blocks of movements. For example, walking is an action that results from multiple movements. • Action from Being is independent of context (not operating from ego). Action from ego is contextual. • Our world is constituted by action. We are human beings through action. Actions cause reactions. (See <i>Effective Action</i>.)
Allowing	Creating space for further action.
Appearance	Things. We live in a universe of appearances. Each person brings forth appearance through the operation of thought. Appearance is determined by structure, and each person's structure is unique, therefore appearance is unique to each person. Appearance is an outcome of action. The governing law for appearances is the law of thought. We agree on appearances through group thought.
Articulation	Articulation is action that addresses concerns (also known as effective speaking) or action that produces presencing. Both types involve using language that brings forth operational existence, the presencing of possibilities or both. When something is articulated in a way that allows for effective action, it then becomes operationally available. For example, someone might articulate that a hat is a basket and use it as such. Speaking that produces neither action nor possibility is just noise, which is different from articulation.
Assessments	See <i>Speech Acts</i> .
Attachment	Thoughts to which we have a reaction. We react when a thought is unbalanced and therefore incomplete.
Awakened Being	A keeper of Being, also known as a keeper of the joy of existence. Awakened Beings operate by consciously adhering to laws of Being. Their job is to be a source of light and awareness. Light accumulates with people who have great integrity.

Bad	Closing possibilities assessed as valuable. Instead of assessments about good and bad, we teach the Principle of Effective Action and the Scale of Competency.
being (lowercase)	A nexus of relationships.
Being (capitalized)	<ul style="list-style-type: none"> • Eternal Consciousness in action. • Consciousness bounded and differentiated into the myriad of beings. The world is created when Consciousness is bounded into structures. We are expressions of Consciousness bounded. • The embodiment of Consciousness. How Consciousness shows up in the world. • The I Am. Oneness in relationship. • What is present in presencing. • Our progression in Consciousness. • Without movement, there is no Being. • Being exists in different states within the space/time continuum. A being can be contextual (located in an ego) or non-contextual (not located in an ego such as material objects). • When we operate from Being, we experience harmony, coherence, clarity, alignment, elation and renewal as a function of laws of Being. • We experience Being as the joy of existence and as awareness of eternity.
Beingness	The expression of existence. Everything that exists is an expression of Being.
Belief	<ul style="list-style-type: none"> • How the world appears to us. Beliefs are attempts to understand the operation of thought. • We treat beliefs as things. We say we have them. Belief is the operation of turning dynamic systems of thought into static things. • Beliefs have a proper time and place. They work in a certain range. Outside that range, they no longer work. The degree to which a belief corresponds to facticity determines the effectiveness of that belief. • A belief is e/Ego recycling what has been spoken into existence by Being. • Belief is the operation of attachment in the world. (A belief in nonattachment is an attachment.) The quickest way up the Waterfall of Being is to release belief and release believing in belief. • Beliefs operate from judgments. This is why beliefs can be ineffective.

Biolinguistic State	The combination of bodily reactions + conversations = a biolinguistic state. The state of the biology in the body associated with a given conversation or articulation. For example, memories often elicit a biolinguistic state. This operational distinction replaces the term <i>state of consciousness</i> to acknowledge that we are beings whose bodies are affected by our conversations, and whose conversations are affected by our bodies.
Biology	Autopoiesis - the end result is itself (per the work of Dr. Humberto Maturana). Biology applies to both physical bodies and spiritual bodies (for example astral or etheric bodies). Spiritual bodies, like physical bodies, provide a location for conversation and operation. Through biology we maintain our human existence. For example, both the seen and the unseen are affected by thoughts, feelings and desires. Prayer can affect physical and/or non-physical biology.
Body	A location or sphere of operation.
Body Mind	See <i>Mind</i> .
Christianity	A revelation of hidden knowledge, much of which has been diluted. Actual Christianity is mostly hidden knowledge now. Mystical Christianity and New Thought such as Unity are closer to the undogmatic teachings.
Civility	The agreed-upon social constructs for interactions. A code of conduct designed to allow for differences of opinion. Civility allows us to work together.
Compassion	The ability to generate another person's conversation while maintaining your own identity. The ability to enter another person's world (their conversations) without becoming entangled. Allowing people to be where they are instead of trying to force them into our space of operation.
Competency	The ability to effectively address concerns.
Concerns	What we act for to maintain our existence. Everything operates out of a set of concerns. All concerns are related to the root concern of existence. See <i>Domains of Human Concerns</i> . To practice compassion, ask people about their concerns and don't judge their concerns. In any situation ask -- What is the set of concerns that is operative here?
Conscience	The summation of learning. See <i>Law of Learning</i> and <i>Law of Permission</i> .

Conscious Light	A term used by Harold W. Percival to mean the revealer of Consciousness in this realm. Conscious Light reveals operations and relationships that exist in Being.
Consciousness (capitalized)	Source or Oneness that both remains unchanged and diversifies into Being. Consciousness transcends the Everything/Nothing and activates the space of possibilities. Consciousness is unbounded, it permeates everything, it has no beginning and no end. Consciousness has no differentiation and no movement. It just is. Consciousness precedes Being and is beyond Being. It is eternal and unaffected by anything. Consciousness has no properties such as color, size or limits; therefore it is undefinable. Consciousness becomes personal consciousness when it has a context, that is when it is bounded to create a being.
Context	The space or field of operations or relationships. A context is needed for things to emerge. We can't discuss things accurately without context. To operate effectively with others, we need to agree on the context.
Curiosity	An opening for learning.
Declarations	See <i>Speech Acts</i> .
Desire Mind	See <i>Mind</i> .
Destiny	The total operation of and the resolving of one's thoughts. Destiny is the outcome of the laws of Being because law gives the ordering that allows movement to occur and because thought is the basis of everything that happens. Law comes before results in this universe. We complete our destiny when our conversations are complete.
Distinction	The bringing forth from a given field into conscious awareness. For example, a chef brings forth recipes (makes distinctions) from ingredients in the field of a kitchen.
Distinctioner	Someone who actively brings forth distinctions. For example, in the creation story in the Bible, Adam operated as a distinctioner when he named the animals in Genesis 2:19-20.
Distinctioning	The act of bringing forth into the world through language. The detection and interpretation of energy structures.
Domains of Human Concern	In his work in ontology, Dr. Fernando Flores identified 13 human concerns that span time and place across all communities. (These can be listed in any order.) 1. Body, 2. Recreation (aesthetics), 3. Sociability, 4.

	Family, 5. Dignity, 6. Spirituality 7. Education, 8. Membership, 9. Money, 10. Work, 11. Career, 12. World, 13. Situation.
Domain sets	Concerns. Domain sets are divided into the following structures: domain, sub-domain, area, sub-area. For example, domain=money, sub-domain=bills, area=phone, sub-area=payment.
Duty	Our overarching duty is to follow laws of Being according to where we are in our progression. Our duties present themselves as our life unfolds. For example, we have duties in our relationships with family members, employees, spouses, communities, etc. When we ask and when we listen, our conscience informs us about our duties, which may include releasing people and situations as we progress. When others are breaking spiritual law we're released from the duties of those relationships.
Effective Action	Activity that addresses a concern in a way that supports well-being. Effective action is always contextual. It operates with thought. It does not necessarily operate with belief. (One's beliefs may actually hinder effective action.) Taking effective action requires attention. A frequent by-product of effective action is being in harmony, the flow of life or the zone. The effective action of running a body (heart beating, breathing, regulating temperature, etc.) is under the attention of the inner being, the Eternal Self or what psychologists call the subconscious.
ego (lowercase)	<p>The ego has at least five major functions:</p> <ol style="list-style-type: none"> 1. The conduit by which one's Divine Self contacts the physical world. Can be thought of as an ambassador representing the Eternal. 2. One's human identity. The persona or personality. How one presents oneself in the world. 3. The location of one's human conversations. 4. The processing center for the senses. 5. The distribution center where thoughts are ordered. <p>To be a human being we need the ego similar to the way we need lungs to breathe air. Other terms for ego include body mind and sense consciousness. The ego is like a middle manager who can claim authority outside their job description. In this universe, mastery occurs when the ego is in its proper role as servant rather than as master of the individual.</p>
Ego (capitalized)	A super-structure of personal egos joined together the way ants form ant hills and bees form beehives. The collective Ego that operates in the individual, but also has its own existence independent of any given individual. For humans, the totality of human operations that can apply

	to anyone. Our human story. The summation of our conversations. Also known as group ego or mob mentality. Groups will defend their collective Ego even if they have to sacrifice individuals.
Elementals	The fundamental energies that combine to produce appearances. Building blocks that are the foundation of our universe. The ancient Greeks recognized earth, air, fire and water as elementals. Elementals are conscious <i>as</i> their function and can progress to being intelligent. For example, water is conscious <i>as</i> water. (It is not conscious <i>of being</i> water.) Elementals transition from one elemental to another. For example, air becomes water. Elementals are organized by thoughts. Referring to elementals as earth, air, fire and water is the best we can do with the language we have now.
Emotion	The motion of energy and light, or the lack thereof, through, in and by experiencing. Experience comes through the senses. Those who operate with Stillness have tamed their senses to some degree.
EnBeingment	Consciously moving in Being as Awakened Beings do.
Enlightenment	Operating in Conscious Light. Light provides the field for seeing. One can operate in the Light and not be aware of it (visitor status). It is common for people to experience enlightenment and then lose the connection.
Energy	The underlying substance of the universe. Energy is bounded into systems and is governed by motion. See <i>Possibility of possibilities</i> .
Enfoldment	What happens before unfoldment can proceed. An analogy is the process of producing a seed, which is the potential or the possibility for the unfoldment. You can't plant a seed before that seed exists. See <i>Unfoldment</i> in this section and see <i>Law of Enfoldment and Unfoldment</i> in the <i>Laws of Being</i> section.
Enrollment	The process of addressing concerns from Being.
Existence	Existence simply exists. We add the context (location of relationships), meaning and operations through the laws of Being.
Facticity	The way the universe operates. Facticity only changes when the laws of the universe change. Human beings can change the laws of the universe through the operation of group thought. We develop new laws and modify existing laws generally over a long period of time. For example, the facticity of how ancient cultures moved large building blocks is different from how we do this today.

Faith	Trusting the operation of the universe. A firm conviction in something we don't know for sure, or operating with something as if it is grounded when we do not know that it is. Faith is the operation of beginnership. It is a starting point from which to progress towards competency. We progress from not-knowing to knowing. We progress towards being grounded in the Eternal. There is a difference between having faith and knowing.
Feeling Mind	See <i>Mind</i> .
Field	A general space of operation. For example a kitchen is a space of operation for preparing food.
Flow	<ul style="list-style-type: none"> • Spiritually: The activation of Eternal Consciousness through the agency of law. Consciousness is the Prime Mover, the designer of laws of motion that govern movement. When in the flow, everything works, which describes Consciousness in action. • Sensory: The activation of personal consciousness through the agency of law. For example, when athletes are in the flow of a game, they are operating in harmony with the rules of the game. They are not interrupting the flow. <p>Law brings order. For example, energy flows and structures operate through physical laws in this universe and through the laws of Being.</p>
Form	(Capital F) - A pattern, template or universal design brought forth from the Eternal and located in the unmanifested state. Form is synonymous with idea.
form	(Lowercase f) An individual instance that becomes manifested from the universal design. An idea that becomes individualized through the operation of thought. For example a spousal relationship is a universal form that becomes individualized as it is called forth into the manifested world.
free will	Operating in accordance with laws of Being without preference or prejudice. When we operate outside laws of Being, either by ignorance or obstinance, then we are imprisoned by our limitations. When we are limited by our biases and by what we call our good ideas, we are not actually free.
God	Bounded gods are human creations. Any god that is a being is a bounded god. Bounded gods gain or lose power based on our thoughts about

	them. In this work when we use the word God we mean Beyond Being, Eternal Consciousness, the Source of all Being.
Good	Opening possibilities assessed as valuable. Instead of assessments about good and bad, we teach the Principle of Effective Action and the Scale of Competency.
Grounded	Actions, including articulations, that are aligned with how the universe operates (facticity).
Grounding	The field of action and the specific actions that generate the field. The process by which we come to see how closely our experience in life matches the facticity of life. First level: We equate grounding with evidence. We point out what is there. We look for evidence in the world. We want truth so we can be right. Second level: That which allows for something to be brought forth by creating a new field of operation or by using an existing field of operation. Third level: Taking responsibility for the bringing forth. Taking ownership of your thoughts and your speaking. You reach the third level when you know that you are bringing forth what is.
Guilt	A result of caring outside one's duty and responsibility, which leaves one susceptible to manipulation.
Harmony	Operating in accordance with laws of Being. Also known as heaven.
Honesty	<ul style="list-style-type: none"> • Overarching: Operating properly with laws. Operating with things as the universe actually operates with things. • Practical: Taking the action that needs to be taken, with whom it needs to be taken, when it needs to be taken in proper relationship to the domain set and permission level. Knowing what to do and doing that and knowing what not to do and not doing that. • Shorthand: Operating in accordance to facticity. <p>To embody more honesty, pay attention to the rightness mind (see <i>Mind</i>) and develop your ability to follow your conscience. These activities bring you into harmony with laws of Being which results in relating to others where they are without needing to change or control them.</p>
Human Being	Beingness (emergence from the Eternal) that appears and operates as human.
Illusion	Apparent realness. The universe is not an illusion. The universe is the universe. When we operate with appearances as things then we are operating under an illusion. When we operate using only our senses,

	then we are operating under an illusion. This is what keeps us stuck. The first step for getting out of illusion is to practice honesty, which means acknowledging that we live in a universe where things appear and disappear according to the laws of Being.
Integrity	Operating in proper order as given by divine law.
Intention	The act of giving direction, a form of declaration.
Judgment	An assessment that operates as the summary of preference and prejudice. Together preference and prejudice operate as judgment.
Karma	The incompleteness in one's existence. Karma only occurs as a function of incompleteness. Our karma is complete when we've fulfilled our duties and responsibilities and no longer react with attachment. When a conversation is resolved, it is balanced and therefore complete, so it disappears.
Knowledge	Applying experience, data and understanding across a domain set.
Language	<ul style="list-style-type: none"> • The action of Being that brings forth the universe. Language is the bridge between all forms of consciousness and the physical world. Language is generative. It allows for the coalescing of matter and precipitates things. This is why affirmations work. • Action that coordinates action (from the work of Fernando Flores, PhD in the field of ontological design). The first action of language is to focus attention. Bringing attention to something is also known as distinguishing. The second action is articulation.
Law	The expression of relationships. The prescription for performance or the proper way to take action as it relates to the situation or domain. Also known as a boundary. The same law applies differently in different situations. This is similar to the way speed limits for drivers vary in different parts of the same road. The law provides boundaries in which we can operate, but they are not fixed boundaries. Breaking laws causes problems, as does obeying laws mindlessly. There are at least two kinds of law: 1. Sense law, also known as Nature law, i.e. laws of physics and chemistry and 2. Spiritual law, also known as laws of Being. The laws of nature are malleable. Some Awakened Beings can transcend or transmute the laws of nature. In the various realms there are minor laws and major laws.
Laws of Being	The way this universe operates. Laws that derive from laws of Consciousness. See the section titled <i>Laws of Being</i> .

Laws of Nature	The unfoldment of law as nature, also known as natural law or sense law. Scientists work with natural law such as the law of gravity. Natural law is a derivative of spiritual law. Laws of nature act in concordance with the laws of Consciousness.
Light	Light is any operation whose structure allows for revealing. We do not say there is light because we see light. We say there is light because something is revealed. Light is revelatory. Light allows for the operation of seeing.
Love	Human love: When we operate with another person's concerns as our own concerns without losing our identity. Divine love (Absolute Love): Oneness. Love of all. Self-love because we are the Eternal. Love with no sense of separation. Divine love is like a heartbeat experienced as a pulse in the individual.
Manifestation	Bringing forth, usually in the world of appearances. See <i>Unfoldment</i> for what happens above the Waterfall of Being.
Master	Spiritual: A traditional term for someone operating above the Waterfall of Being. See <i>Awakened Being</i> . Mundane: Someone who has achieved the highest level of competency in a given area in the natural world.
Mastery	Operating from Being, which is Eternal Consciousness in action instead of relating to the world of objects (see <i>thingness</i>). For example, opening new spaces with language.
Materiality	The operation of matter.
Matter	Coalesced energy.
Meaning	The act of creating produces relationships and therefore the possibility of meaning. Meaning results from relationships, primarily the relationship between our human self and our Eternal Self. In this universe Consciousness explores meaning. This world is a space where meaning occurs. We use meaning to organize our identity. Human Beings are a space for meaning. We can approach meaning as an ego function operating without awareness of Being, or we can create meaning beyond the ego.
Meaninglessness	Eternal Consciousness exists without need for meaning because in Oneness there are no relationships. In Oneness meaning is the same for

	all, therefore there is no need for meaning. When we operate from Oneness, we release our investment in meaning.
Mind	<p>Structures by which we operate. The mind is the space of operation for thinking. In <i>Thinking and Destiny</i>, Harold W. Percival identified seven minds by which we operate:</p> <ul style="list-style-type: none"> • Body Mind - The mind that operates in sensations from the physical universe. The body mind is engaged when our sight, hearing, smell or taste interact with the nature world. The body mind (ego) maintains control by relating to the world as a world of things instead of allowing a person to operate from Being. See <i>Appearances</i> and <i>Illusion</i>. • Feeling Mind - The mind that operates through the field of the blood, as referenced through the terms hot-blooded and cold-blooded. The feeling mind is responsible for feeling sensations from nature. What we detect, or think we detect, results in emotions, and emotions direct desires. • Desire Mind - The mind that operates through the field of the nervous system. The desire mind wants to satisfy the feeling mind. For example, when we feel unappreciated, we desire recognition. The feeling mind and desire mind operate in conjunction with the Body Mind to control the body. • Reason Mind - The mind that deals with the practicality of how to operate. The reason mind answers the question -- How should I do this? It shows how to accomplish something in a practical way. • Rightness Mind - The mind in the field of intelligence where there is no duality. Also known as operating with wisdom. The rightness mind answers the question: What action should I do or not do in this situation? • Mind of I-ness - Our eternal consciousness (our Divine Self). The mind of I-ness gives rise to the ego. We can sense who we are as consciousness, and we create a human identity to operate in this universe. • Mind of Selfness - Our eternal existence, who we really are when we return to Eternal Consciousness.
Miracle	A miracle is seen as divine intervention beyond the scope of the physical world. People think of miracles as a positive thing; however some

	miracles interrupt and disrupt people's lives. A miracle is an operation of divine law that we don't understand. We call something a miracle when it makes no sense to us. Miracles give us the opportunity to change our perception. Miracles adjudicate divine law.
Money	A possibility of possibilities. For example, if you have a lot of money, you have many options. If you buy an asset, you can turn that asset into other possibilities. Money facilitates possibilities.
Motion	A happening that results in Being becoming apparent in this world.
Movement	Something going from point A to point B, which is linear and temporal. This includes movement from one state to another such as solid to fluid or gas. Movement can be measured. (See <i>Action</i> .)
Nature World	A term used by Harold W. Percival for the world we encounter through our senses (through our body mind). Also referred to as Nature-side.
Negative / Negativity	The closing of possibilities, which does not equate to being bad or wrong. Everything is an opportunity to learn. Everything can lead to coming into divine life.
Nothingness	The gateway to Consciousness. Nothingness is an experience of Oneness. The Nothingness we encounter can be compared to a blank canvas on which Consciousness operates. The Nothingness allows for the presentation of all possibilities. Cynosures or guides such as Jesus bring people into the presence of the Nothingness, then they disappear according to the law of companions. See <i>Void</i> .
Observership	The passive state of connecting with Being. A state of non-attachment.
Offers	See <i>Speech Acts</i> .
Oneness	Consciousness (capital C). The Infinite, Eternal Source from which Being (action and relationship) emerges.
Ontological Design	<ul style="list-style-type: none"> • The field of study created by Dr. Fernando Flores and associates that synthesizes the fields of language, biology and philosophy. • In this work: The field of study that provides the language and technology for examining Being beyond personal experience.
Operation	A set of actions in a set of relationships that produce a given result.

Operational Distinction	A prescribed set of actions that when taken in a prescribed sequence, produces an agreed-upon result for a given community of competent beings. An equation for human behavior.
Operationality	Operationality depends on where you are in your spiritual journey. Everything is always available, but people may not have access. For example, some knowledge may not be operational in someone's life yet.
Personality	A structure through which a divine being operates in this universe. See <i>ego</i> and <i>Ego</i> .
Possibilities of Possibilities	A class of operations that includes people, money and energy. Anything that can produce power is in this class. Their operation provides a constellation of possibilities with no defined limit. Opportunities open other fields of opportunities. Beingness is the storehouse of the possibilities of possibilities. Awakened Beings access possibilities because they relate to actions and relationships instead of relating to things. For best results, treat people as possibilities instead of as things.
Power	The ability to address concerns or produce results that are considered valuable. When we articulate facticity we can operate with power in the world. One can have power without wisdom, but one can't have wisdom without power.
Presence	<ul style="list-style-type: none"> • By focusing our awareness we allow the unmanifested and the unacknowledged to be revealed, which unconceals the Eternal in the present moment. • Bringing awareness to the current space or situation, which allows us to operate from Being.
Presencing	Revealing possibilities not previously distinguished. Awareness of the universe as the operation of the Eternal expressing as action and relationship.
Principle of Effective Action	<p>Biologically: Beings must take action that continues their existence, or they cease to exist. Also known as the law of existence.</p> <p>Spiritually: We are eternal beings so we don't cease to exist. Some actions are more effective than others for spiritual progress.</p> <p>We act effectively when we are in proper relationship with ourselves, with others and with laws of Being. We act effectively when we realize that we live in a universe of action and relationship and not in a universe of things.</p>

Progression	Spiritual progress is realized through two fundamental principles: 1. Facticity (seeing things how they really are). 2. Honesty in operation. We progress when we extract knowledge from experience and return to balance. Each time we progress, we have greater capacity for Consciousness, which means greater capacity for balance. We are always progressing, but it doesn't always feel that way. A mistake is simply another experience from which we progress. Note: progress is not a thing to be achieved. It is an outcome of effective action or what the Buddhists call Right Action with is a function of learning.
Proper	In accordance with how the universe operates. See <i>Honesty</i> and <i>Facticity</i> .
Promises	See <i>Speech Acts</i> .
Prosperity	Increasing possibilities for addressing concerns. Realizing an abundance of possible ways to move into alignment with universal flow. We become prosperous when we improve our ability to create possibilities. For best results, cease practices that decrease possibilities and focus on practices that increase possibilities for effectively addressing concerns in all of our relationships.
Reality (capitalized)	See <i>Facticity</i> .
Reason Mind	See <i>Mind</i> .
Reassembly Process	When you realize that you are not your body, your ego, or your personality, which is often called enlightenment, then you consciously reassemble yourself by discarding stories about who you thought you were and instead embodying the Eternal in action and relationship. Typically we derive most of our initial identity from our experiences in our families of origin, and the reassembly process allows us to redesign our lives.
Relationship	<ul style="list-style-type: none"> • The operation (including energy) that occurs in between two entities in a space. The act of creating produces relationships, which results in meaning. Everything in the universe exists in relationship. • For human beings, a relationship involves mutually addressing concerns. Relationships end when people stop mutually addressing their concerns. Relationships involve multiple domains. For example, a marriage is a constellation of relationships. The two people involved are usually friends, lovers and partners in projects such as raising children.

Relative reality (lowercase r)	What each individual experiences with their senses.
Requests	See <i>Speech Acts</i> .
Respect	In the social domain, respect is a type of trust maintained through effective actions. Demanding respect when it's not earned usually leads to dishonesty, which destroys the relationship. We tend to respect those who produce results.
Results	Outcomes produced by altering the energy configurations in the world.
Rightness Mind	See <i>Mind</i> .
Scale of Competency	Levels of producing results. The Scale of Competency replaces good/bad, right/wrong, better-than/less-than conversations with distinctions of competency, which leads to compassion and effective action rather than criticism. The Scale of Competency is about expanding the space for operations by encouraging authentic beginnership for beginners and by identifying progression. The scale is from Dr. Fernando Flores' work in ontology adapted for this work.
Seduction	Using Being to open possibilities that people view as positive. In other words entraining people with feel-good feelings such as acceptance, validation, approval and confidence.
Senses	The way the Divine connects to the physical universe through us. The way we translate the world. Senses provide the basis for the operation of e/Ego.
Service	Acting in care of the world to ensure the fullest expression of Beingness in the world.
Shared Thoughts	Thoughts that have been passed from one person to another while retaining their core function. Shared thoughts have similarities and differences from person to person.
Space	Extended operability. People generally think of space dimensionally, but it is more effective to think of space as extending operability because we live in a universe of action. For example, a book is an operable space for a potential reader. As a tree grows it extends its branches into more space. When it dies it operates in less space. We extend space using language. Ask -- What is the operability of this concern? This gets

	people out of discussions about things. Awakened Beings are known for creating space.
Speech Acts	<p>An act that produces a result. The movements of communications. Speech acts are not necessarily verbal or sound-based. They include looks, gestures or other such movements. Dr. Flores classifies language into five speech acts or conversational moves:</p> <ul style="list-style-type: none"> • Assessments are the most common of the five speech acts. We bring forth the world through assessments as background for coordinating action. Assessments are neither right nor wrong but are either grounded, ungrounded or partially grounded. • Declarations are the strongest and weakest of the five speech acts. Declarations provide the space for operation. A declaration is always necessary at the beginning before the other speech acts can operate. An example of an effective declaration is: I declare that I am willing to progress. Declarations wither away when they're left untended. • Requests initiate action. For best results, structure a request in a way that accounts for the concerns of all involved. Requests get declined when they're not properly ordered. • Promises - Accepting a request. Promises coordinate actions for the future. They can be revoked and remade. Assess a promise in terms of the capacity, sincerity and ability of the speaker. • Offers - A specific opening of possibility from one person to another for addressing concerns. A hybrid of a declaration and a request.
Spirituality	The discovery that we are not our ego. We are not our story. We are Beings. Some people use the term spirituality to mean encounters with psychic phenomena. The psychic world belongs to the nature world because we encounter it through our senses. Spirituality is Being -- Eternal Consciousness expressing as action and relationship.
Stillness	The space of Being. A condition of being settled without much noise in one's operating sphere.
Structures	<ul style="list-style-type: none"> • Coalesced energy whose purpose is to allow and direct energy flows. For example, the structure of a house determines where we walk in that house. Proper structures allow energy to flow in ways that produce effective action (results that address concerns). • Structures originate in our existing fields of thought and are based in action. • Most structures come from already existing structures that are recombined. Very few structures are original.

	<ul style="list-style-type: none"> • Generally one person cannot produce a structure. Structures are coalesced from existing and ongoing conversations. Structures have history and exist with that history. • The necessary structures to fulfill a thought are contained within the thought. • We use structures. We don't have to believe in them to use them. Examples of structures include bridges, organizations, building processes, etc. <p>As we deepen our understanding we evolve from seeing structures as objects or things and instead see and operate with them as fields.</p>
Study	Realizing facticity.
System	Thoughts that are organized in a way that produces a result. Energy is bounded into systems. A system can be a human body, a building, a memory, a conversation, etc.
Technology	Common usage: The objects by which we perform; for example, words are linguistic technology. When we think of technology as objects, that leads to the technological attitude of thingness, and when we relate to thingness, we're not relating to Being. We've conflated the objects of technology with technological conversation. Heidegger's usage: How we relate to objects and the relationship of objects. For example, the way we use words changes. Sometimes we create new words. Words are not static things in the technology of language.
Thingness	The belief that we live in a world of objects. Focusing on doing instead of on Being. Thingness is a dead end. It does not create space for possibilities.
Thinking	Originating ideas. The set of actions used to produce operational distinctions. The organization of thoughts to bring forth new energy structures or to significantly reorganize existing energy structures. Thinking is an operation of Being that guides effective action and addresses concerns. It is focusing Conscious Light on a subject. Unlike in common usage, thinking does not involve random internal chatter.
Thought	Structures of energy that operate as living beings until they are balanced and therefore complete. Thoughts are either active or passive. They are active when we are attached to them. They are passive when we have no reaction to them. A ruling thought is the primary operating thought. Some thoughts are constructed to have a larger energy reservoir than others. Thoughts exist at the individual level and at the group level.

Time	In the physical world, the measurement of change in the relationship between units. In the non-physical world what changes is not things because there are no things. What changes is relationships. The principle of time still exists in the non-physical world, but how time is measured is different.
Truth (capitalized)	How the universe actually operates (see <i>Laws of Being</i>). In the Eternal there is no true/false. There just is. In the Eternal there is no duality. There is only Oneness. To avoid confusion, we use the word facticity instead of Truth.
truth (lowercase)	How people believe things operate. Everyone can have their own truth, their own conversation about how the universe operates. Various truths are accommodated within the boundaries of this universe. For example, for one person the truth is one diet is effective while for another person a completely different diet is effective. Another term for truth is relative reality.
Understanding	Using knowledge.
Unfoldment	Externalization that happens after enfoldment. Using the operations of Being to alter energy configurations, which produces results. See <i>Enfoldment</i> in this section and see <i>Law of Enfoldment and Unfoldment</i> in the <i>Laws of Being</i> section.
Universe	Action, operation. The universe exists as an operation of Being.
Void	Also known as Everything/Nothing beyond the realm of pure potential and before the creation of the universe. The Void is prior to time and place. Facing the Void means remembering that the actual you is beyond ego and personality.
Wanting	A function of attachment. Anything we want is an attachment based on a perceived lack from the ego.
Wisdom	Moving in proper relationship with the universe with congruency, consistency and coherency. Taking action that in the future proves to be the correct action for the desired result, particularly when in the present such action doesn't seem to make sense.

Supplement C: Curriculum for Mastery

There have been and are many traditions that allow for mastery. All involve taking action. If you have the time, money and fortitude to proceed the old-fashioned way, please go ahead. For the rest of us who wish to maintain some regular life, I propose a curriculum for mastery that will not impinge any more than needed on a person's normal life. Below is an outline that can be adapted to the circumstance and particulars of each person's life.

The ability to customize the curriculum is a key to success and helps minimize the time needed to progress to the next level. Many people have already done a wide variety of work, which affects where they are in the process. This variety can be accounted for in the design of the curriculum. When possible for each step (and usually it is), alternatives will be recognized.

In engineering, there is often a number of ways to solve a problem, and we were always encouraged to find the simplest and most elegant solution. This is the approach used here. While there may be several ways to accomplish something, I favor the one that is most efficient in terms of time, money and energy. Also know that the process is not usually linear but will have several lines of learning occurring at the same time. I am always open to new work that can meet or exceed the criteria. It is the results, not the form, that matter to me.

The curriculum consists of the core curriculum plus additional work. The first is like required courses for a college major, and the second is like electives or obtaining a minor. I've provided suggested stages or levels comparable to either years of study such as freshman through senior, or type of degree such as bachelors, masters and doctorate. Each level contains clear objectives, and each level is a completion in and of itself. Each completion is a natural stopping point, and the results make it well worth completing that level regardless of continuation.

This outline is a tested structure from which to work. One goal is to provide clear information about the costs in terms of time, money and other resources. Setting expectations is important, and we are striving for some precision. This curriculum assumes a serious commitment but not an all-consuming one.

If someone is already doing work that support well-being, there is no reason for them to drop that practice. Instead it can be integrated into the curriculum. In today's world, a curriculum for mastery needs to account for the wide variety of work available particularly below the Waterfall of Being.

Orientation

Purpose: Introduce the person to mastery and the possibility of living as an Awakened Being in the modern world. Help the person understand their starting point. (To get where you want to go, first know where you are.)

Practices:

- Complete the Mastery Workshop.
- Discover and initiate a practice for accessing Stillness.
- Complete other workshops to clear the way and gain awareness such as Family Constellations (Bert Hellinger's work), I of the Storm (Dr. Gary Simmons' work), Radical Forgiveness (Colin Tipping's work), Reiki, etc.

Reading: See suggested reading list.

Minimum Expected results:

- Clarity about living in mastery as a way of life.
- Experience with the core work.
- Answers to questions about mastery.

Expected duration: Three to six months

1. Basic Mastery

Purpose: To be ready to progress into mastery. In the Parable of the Salmon, the person will have completed the trip through the rapids and at least be at the base of the Falls.

Practices:

- Stillness - Attend two to three weekend courses and one or two week-long courses that allow for deep Stillness. The week-long courses provide the intensive work most people need to stabilize below the crossover point. Pursue additional work outside the courses as required for the results below.
- First-level training in ontological design, which allows a person to become minimally competent to competent in the structure for effective action. This lays a firm foundation for further work in ontological design and teaches the practical way to be effective in producing results in different areas of life.
- Transformational training or self-awareness work such Landmark Forum, More to Life seminars, Enneagram classes, etc. (To avoid becoming a fanatic, participate in a variety of work.) Other options include self-awareness classes offered by Unity Worldwide Spiritual Institute.

- Bodywork such as massage, yoga, posture balancing, Rolfing, etc. so the body is functioning optimally.
- Awareness of your environment for your well-being (diet, home design, essential oils, etc.)
- Training in other areas of interest such as metaphysics, intuition development, and healing. Examples include Unity metaphysics and Way of Mastery.

Reading:

Read to gain a broad background and an in-depth understanding of mastery, spirituality and self-awareness. See suggested reading list.

Minimum Expected results:

- Consistently accessing Stillness in everyday life.
- Minimally competent to competent in the structure of effective action, which means taking effective action to produce your life on a regular basis and to resolve breakdowns for yourself and in your relationships.
- Reasonably conversant in topics related to mastery so as to be able to follow and join these conversations.

Expected duration: One year to a year and a half depending on prior work and existing awareness.

2. Intermediate Mastery

Purpose: Complete the journey up the Waterfall of Being, achieve basic mastery and begin progressing to high-level Mastery.

Practices:

- Two to three additional weekends of Stillness as well as one or two week-long Stillness retreats.
- Second-level training in ontological design – study Dr. Flores’ ontological design papers.
- Gain competency in using the structure for effective action. Give special attention to being able to produce results in your life. For some people, this attention to producing results will begin in Level 1. It will certainly be a focus for Level 2. As stated throughout this book, producing results is directly connected with operating from Being. Results may include starting or growing a business, changing to an ideal job, becoming a

workshop leader, moving to an ideal location, becoming a leader in a group, etc. If someone does not have a clue for a project, discuss possible options until they find one.

- Continue or initiate body work and other practices that support your structural integration and that help you remain deeper in Stillness such as diet, yoga, massage, Rolfing, Myopractic Muscle Therapy, a Master Cleanse, etc. (To maintain the deeper levels of Stillness, the body needs to be in reasonable condition to do so.)
- Review the Mastery Course and participate in the Enrollment Workshop.
- Complete other workshops as part of a personally designed curriculum depending on need and interest with the intention of gaining a well-rounded grounding in mastery.

Suggested Reading: Key texts for biology and Being including *The Tree of Knowledge* by Maturana and Varela. See suggested reading list.

Minimum expected results:

- Stabilized in Stillness.
- Competency to advanced competency in using the structure for effective action to produce results and resolve breakdowns for yourself and with others. In level 1 students do this for themselves. In level 2 practitioners can create space for others to use.
- Fluency in the language and structures of Being, which includes a basic understanding for how we operate as human beings and our relationship to Being. This is necessary for taking conscious action from Being.
- Living in and operating from Being, which means living from the joy of existence.
- Beginning to operate from wisdom.
- Deepening your service -- complete the work necessary for you to operate as an Awakened Being in the world in whatever way that is for you as an individual.
- Become a free agent -- The universe will let you know what it needs from you and will send to you whomever might benefit from your presence.

3. Advanced Mastery

Purpose: Develop fully as an Awakened Being who is an acknowledged leader in the world. Be able to operate a group either as the leader or as an effective team member. Advanced

Awakened Beings transform the planet even while working locally. They have consciously chosen to work in the world at large.

Practices:

- Stillness work for maintenance such as a weekend or a weeklong retreat. Continue practices at home tailored to your life.
- In-depth study of Ontological design work centered on currently unpublished papers in areas such as finance, learning and ontological reconstruction.
- Additional bodywork in support of Stillness.
- Assisting in workshops and seminars. This is greatly encouraged for all and required if one eventually wants to lead a workshop or seminar.
- Work in support of one's projects in the world.

Reading: As guided.

Expected duration: Possibly in this lifetime or in some future lifetime.

Minimum expected results:

A well-rounded, competent Being leader (Master) operating in the world at large who --

- is well-versed in Stillness, ontological design and Being,
- produces results consistent with mastery,
- generally rises to challenges of life without becoming entangled and perturbed,
- is able to maintain Stillness and operate from Being while active in the world.

4. Master Teacher-Healer

The career choices for an Awakened Being seem to be either teacher or healer, for example, workshop leader or massage therapist. These two broad categories overlap with each other. Teachers often provide healing, and healers often promote learning. Still in my experience, people tend to gravitate to one operation or the other. I can imagine a third category of space-giver. The key will be to develop as a full-fledged transformer for the planet, capable of whatever the universe might need and be part of a network of such people. You will consider the world as your monastery.

The work will entail becoming certified in one or more specific areas and will involve studying key texts for a deeper understanding of ontological design and Being. You will pursue other work based on your interests.

The expected result is a fully functioning Awakened Being operating in the world at large able to take on any project the universe may need without reservation. Imagine what will happen when more high-level transformational teachers and healers are working in the world.

Additional Curriculum Notes

It is quite possible that a person may be working on more than one level at a given time. For example, someone may love the Stillness work and fully commit to it. Another person may already be a trained teacher or healer in a body of work. The curriculum will support you in your life, not force you into a particular methodology. The focus on fundamentals allows for the possibility of your individual approach and interests while still addressing the spaces and requirements proper to mastery. The idea is to provide flexibility while maintaining the fundamental teachings and operations of mastery.

Serious work is required. The curriculum though is designed to produce Awakened Beings independent of the personal predilections of a particular teacher or a particular system. The time has come for the tyranny of some teachers to end. Too often, a cult of personality develops around a teacher, and this is never beneficial for the student. The attention and focus needs to be on the work, not on the teacher. This curriculum is designed for that. Qualified teachers should be interchangeable at each level.

While guidance is still very important, the curriculum provides a much greater degree of freedom and power than traditional methods, so the work, not the teacher is what is important. No longer will *specialness* be granted to the teacher without effective results for the student. Stillness is not enough. The student can now be clear on what is expected from them and make an informed choice of what they wish to do.

Mastery for the masses is becoming available. With the mystery of mastery unveiled, we can accomplish significant progress.

Supplement D: Why New Ways are Needed

Spirituality today is like reading the first half of a mystery and having the book taken away before the revelation. Key pieces are missing. Ancient teachings are fragmented across different cultures. Christianity was an inspired foundational endeavor to reintroduce the core teachings, but nobody wrote them down until they were already diluted and misunderstood. People are trying to find their way back to the core teachings. People know something is missing.

Most writings about mastery come from the experiential approach. They focus on what one person experiences, which means results are variable, unpredictable and not necessarily reproducible. In contrast, a technical approach to spirituality and mastery provides a solid foundation for considering personal experiences.

A technical approach can produce results consistently and reliably. By *technical* I mean a synthesis of the latest understanding and techniques pertinent to mastery. In the Western world, key work that provides access to the subject came forth starting around 1820 with Transcendentalism, and the teachings continue to progress.

Every innovation has involved creating new structures or improving existing structures. Examples include the telephone, the television, air travel and space exploration. For centuries medicine was practiced based on ideas developed by the ancient Greeks. For example, it was thought that imbalances of humors caused diseases in the body. With two technical advances, the dissection of cadavers and the invention of the microscope, the era of modern medicine began sweeping away centuries of established medical practices. Technical advances turned alchemy into chemistry and blood-letting into immunology.

Some people will question a technical approach to the subject of mastery. Among the objections are that it cannot be done, it will detract from the experience, it equates to just more intellectualism on the subject, and it violates longstanding tradition. I respectfully disagree. Let me give two personal examples.

I love road biking and have since I was a teenager. I remember a conversation I had with a master builder about my ideal and long-fantasized road bike. Much of the conversation centered on measurements and technical information. The builder has developed a very detailed way of measuring the rider to the bicycle. He and I had a technical discussion that probably would have bored someone immensely if they were not enthused by cycling. For us, it was pure and present Being. It was a technical discussion held in harmony, coherence and clarity.

I also love snow skiing. In 1984, the whole ski industry changed due to a technical advancement in the shape of skis. Skis were originally made with straight edges. Then a ski engineer discovered that by putting camber into the ski shape (having the edges curve inward like an elongated hourglass) one could gain much better control. Literally overnight, people jumped up whole levels in their skiing abilities, which made straight-edged skis obsolete. For older skiers, the result was like turning the clock back ten to twenty years. For those who love skiing, this technical change in equipment provided new levels of skiing bliss.

Technology changes experience. The people in charge of the Hubble telescope, even with all their technical knowledge, were just as awe-inspired if not more so by its glimpses into the universe as us common folk. Just as in every other area of life, spirituality is affected by technical advances. In fact, we shall see that technical advances drive progress in any given field. It is time to bring mastery into the twenty-first century.

Returning to the example of medicine and the healing arts, into the 1800s doctors withdrew blood from people to combat diseases. Another popular theory for the ills of humanity was the existence of evil spirits. People attributed events like the Black Plague to God's retribution. Now we understand disease as an interaction between microorganisms and our immune system. This understanding has allowed advances in treatment. It is not that the microorganisms have ceased to exist or that we humans are biologically different than our ancestors, we just operate in our understanding of these processes more effectively now that we understand immunology.

As we progress, we learn to articulate what philosophers have called *facticity*, which means the way the universe actually operates as opposed to our misinformed notions about what is. Our articulation of facticity provides the basis for our power and for our effective action in the world. As we progress, we may achieve a more effective fundamental understanding, but for now disease-theory usually beats out evil-spirit theory for infection control.

Another factor that kept medicine from advancing in the past was taboos concerning the human body. Best known was the taboo against studying cadavers. Imagine trying to figure out what is wrong with your car if no one was allowed to look at the engine. For millennia advancement was been held back by the superstitions of religious leaders.

When we look at the history of humanity, we see two things that lead to advancements. The first is ideas. Thinking involves originating ideas, and at this the ancient Greeks excelled. Even when they did not develop their ideas into practical application in the world, their ideas still laid the foundations for Western civilization.

The next major area that provides for the advancement of humanity is technology. Often new technology leads to new ideas. (We are using the word *technology* to mean how we relate to

the world.) We have already mentioned that the invention of the microscope led to the founding of modern medicine. The technology that allowed us to make and launch the Hubble telescope provided the raw data for changing our theories about the cosmos.

In most fields, history is written by the advancement of technology. For example, personal computers made possible much of the entrepreneurial way of life that we now take for granted. Today anyone with computer skills can produce publications or sell products. There is no natural law that says our spiritual life is immune to the effects of technology.

In the 1960s, teachings on mastery were available in a much-diluted form. Books and lectures helped dissemination but reached a relatively small group of people. In America in the '60s people in the music business talked about a British invasion spearheaded by the Beatles. Another invasion was happening on the spiritual front. Gurus from the East found a market for their teachings and practices in the West. Esalen Institute in Big Sur California, a leader in spiritual retreats, was established in 1962 and began to actively promote New-Age thought.

Yoga, meditation, Buddhist teachings, Zen and many other practices and teachings took root and began to thrive in the 1970s as did the American transformational movement led by *est* and Lifespring among others. Interest in popular books spawned spiritual and metaphysical bookstores, and offerings of workshops and seminars on all subjects increased rapidly. Soon it seemed like nearly everyone was channeling some entity from the Other Side who wanted to impart wisdom to humanity. When I was growing up, channelers were discreet; now they are celebrities. New types of spiritual healers seem to pop up every day along with new twists on traditional teachings.

When I first started asking -- What is an Awakened Being? And perhaps more importantly -- How does one become an Awakened Being? I usually received two different responses. The first is what happens when you ask a great magician how their best and most incredible tricks are done. When a television show revealed the techniques behind the great tricks, the response from the magic community was severe. The people making the revelations had broken the code of silence.

The second type of response is similar to a scene from the movie *The Wizard of Oz*. When Dorothy pulls back the curtain revealing the wizard and how he works, she gets the admonishment, "pay no attention to the man behind the curtain." As in the Wizard of Oz, I have found even the most loving teachers get a bit testy if you try to pursue *how* questions even at a surface level. With a booming voice the teacher commands you to be silent, and if you should go further, to pay no attention to the man behind the curtain. It serves the masters well to maintain an aura of mystery.

Often Awakened Beings simply cannot adequately answer questions about mastery even for themselves, but it is unmasterful for them to say they have no idea how they do what they do. This book is in part for those who have asked questions of their teachers and have been summarily dismissed with some vague notion that they have committed a grave sin by asking. I have met a number of people who have been left with doubts about themselves and their worthlessness. Take heart, it is the teacher's inadequacies on the subject not yours. You merely had the ability to look past the curtain and get a glimpse of what was happening. This is not a fault of you but rather a sign of your spiritual progress.

What is an Awakened Being? In the years that I have discussed the subject of mastery, the speaking of any form of this question has for the most part brought forth indignation in people for my impertinence in broaching the subject. The best way to summarize the common reaction is that people demand to know what gives me the right to speak with any authority on this topic. I have debated with myself and others for years on how to answer this challenge. A noncommittal answer or silence has been my usual response because I saw no reason to detract from the work with something less than a resolution.

Until now such sidestepping was possible as people could know me personally and have whatever opinion about me they wanted without much interference with the effectiveness of the work. I could overlook the thorny questions of what is an Awakened Being and what is the phenomenon of mastery while I taught the practical ways of producing effective results in life. Talk of Awakened Beings and mastery could be put in the background for a later day when people might be interested and better prepared. That day has finally arrived for me.

When I first started to lead the mastery Course as I called it, two things stood out for me.

1. We need more Awakened Beings, and the present system is insufficient. This was evident to me as I completed many different workshops and seminars and read many newly published books. As I read the daily paper (the Internet did not exist at the time), I could not help but think how different the world would be if there were more people like the transformation trainers I studied with or more Mother Teresas or Gandhis. These people knew how to get things done for the betterment of the planet. Of course I heard of other such people who were leading workshops I never got to attend. We as participants were able to take the work out into the world but were not qualified like these leaders were. Whether they called themselves Awakened Beings did not matter, they exhibited mastery, and humanity improved with them on the planet. This called forth the desire for more trained people.

2. The second thing I began to see when studying mastery is that if the planet is to transform the way people anticipate, then we need a way to produce Awakened Beings who go out into

the world and function instead of remaining behind the sheltered doors of workshops and ashrams.

What I saw was that most of the Awakened Beings being produced through the workshop field simply cycled back into the leading of workshops. Relatively few trickled into other fields such as business. Usually, one would become an Awakened Being only after intense training in a particular body of work. They were then more or less bound to that tradition. This has been the way of mastery for most of history.

The present system is just not geared towards training Awakened Beings and sending them out into the world. The present system requires much time, labor and resources, and the retention of a person once they have entered mastery is often a matter of survival for that system. There are good reasons why if you attend one of the service academies for college you are committed to that service for some years afterwards. The investment in you is too large to let you go. This is the same with workshop groups. The investment in producing a leader is too great to let that person go.

I was taught that you don't get to complain about a problem unless you are trying to solve it. My realizations about mastery sparked the process of discovering how to produce more Awakened Beings. The first couple of mastery Courses I taught were crude but fun affairs. I had the Do-Be-Have model, but something was missing. I had resources to show examples of crossing over to mastery such as Richard Bach's book *Jonathan Livingston Seagull* and Dan Millman's book *The Way of the Peaceful Warrior* (perhaps the first books to give a layman's account of the journey to mastery in modern terms); however I lacked what was really happening in the crucial part of the process. This is well-illustrated by one of my favorite cartoons. The cartoon shows two scientists standing at a blackboard looking at a complex equation. In the middle of the blackboard are the words: "And then a miracle occurs." In the caption the older scientist says: "I think you should be more explicit here in Step 2."

Answering the Call

The central purpose of this book is a call. It is a calling for people of all kinds and in all places and of all beliefs and of all traditions. It is a calling for them to return Home. It is the same calling found in the story of the prodigal son. It is the calling that led the Buddha beyond the palace walls and into the streets. It is the calling that led people to leave comfortable lives and join monasteries and religious orders for millennia. Interestingly, it is also the calling that has launched the spirit of entrepreneurship evident around the world. The time has come to put that calling into plain language and effective action.

The purpose of this book is to extend, clarify and provide guidance for the call to return Home, a call that has been issued through many people in many ways. This book is for anyone of any

spiritual persuasion or no spiritual persuasion. We cover the subject of mastery in generic form as opposed to from any specific tradition. When someone wants to become educated, it helps for them to have access to resources and properly trained teachers. It does little good to provide an antiquated and outdated curriculum or to talk about subjects in esoteric or incomprehensible ways.

Now is the time of humanity's next major advancement, and this involves releasing old understanding and old ways. It is time to revise medieval ideas of spirituality. We cannot advance under the yoke of ancient taboos no matter how justified those taboos may have been. It is time to examine spirituality with the same consideration used to examine how to make a business work. If the spiritual teachings are healthy, they can stand such an examination. If the teachings are shown to be the mummification of a body long dead, then it is time to invite a resurrection.

While new technology makes mastery available in whole new ways, I wish to emphasize that I am very much a traditionalist and do not stray from the traditional ways of mastery even while updating the technology. There are very good reasons things have been done the way they have been done for thousands of years. New technology makes becoming an Awakened Being more efficient but does not in any way change the rules of conduct or the requirements for such a designation. We must recognize the difference between the trappings of mastery and the fundamentals of mastery. While I am happy to do away with the trappings, I hold that there is a greater need than ever to properly articulate the fundamentals.

It is, in my considered opinion, time for pulling back the curtain and unconcealing guarded secrets about the phenomena of mastery. It is time for the plan of mastery.

Supplement E: Discernment about Teachers

Often my teachers came to me from the recommendations of trusted friends and fellow seekers. Word-of-mouth is still a common way people find out about the many different workshops, books and recordings that are available. There are many reasons for attending a workshop, so I recommend first establishing whether your interest is causal, serious or something in between.

In the causal category, one may go to a workshop out of curiosity, or to socialize, or just for the fun of it. There is much to be curious about in the domain of spirituality and its allied fields of personal growth and transformation. New approaches or at least new ways of covering the same ground are constantly being offered. If you travel in these circles, it behooves you to stay abreast of the latest and greatest ideas to be part of the conversations. There is some prestige (though it is often impolitic to show it) in introducing others to some new work you yourself just discovered. Curiosity can often be satisfied by a two- or three-hour introductory session with the eye towards you enrolling in the actual workshop. The entertainment value alone can be fairly high, and admission may be free or minimal. One of my instructor's said he would take a workshop if he thought he could learn just one new thing; such was his curiosity and love of learning.

On the social front, workshops are a good way to meet people. Most participants, even if it is their first time attending, are friendly and relatively intelligent. Overall, people who go to workshops are doing something with their lives more than just sitting on the couch and consuming entertainment. Many are seeking to improve themselves and their relationships. Most workshops provide and encourage an atmosphere of courtesy and mutual respect, and offensive behavior is not allowed. For many people, workshops provide a great way to meet the kind of people they want to know.

As in life, different types of workshops attract different types of people. Transformational workshops tend to appeal to active and intense personalities. Transforming your life in a weekend is generally not a relaxing affair. Meditation workshops, on the other hand, unsurprisingly provide a peaceful approach.

The fun aspect of workshops should not be overlooked. Even intense transformational workshops can be fun, especially once you understand the process. Half the fun is not knowing what is going to happen or who you might meet. Admittedly an adventurous spirit helps for the fun aspect, but I have seen many people come out of their shell and experience fun for the first time in a long time within the supportive environment of a workshop. Often these people are the stars of the workshop. Many workshops include fun as one of the main objectives. The

point is that you do not have to go to every workshop to achieve some serious goal. A causal approach can be appropriate.

Aspects discussed above are often present in the serious approach as well. One of the major differences is your commitment of energy. With the casual approach, your commitment is relatively minimal and quite discretionary. When you become serious about mastery, you commit a great deal of resources one way or another. There is no escaping this so careful consideration of costs and possible breakdowns is appropriate.

Selecting a Teacher

Particularly in the lower part of the river, a wide assortment of wonderful teachers, classes and materials (books, recordings, etc.) is available. A lot of what is offered covers the same general information, so it comes down to personal preferences and what appeals to you.

Sometimes the choice is circumstantial. Ask someone you trust who is familiar with the area and consider what they say. Once you get into workshops, there is no shortage of opinions about other work. Especially in the beginning do not follow just one teacher or one way. Later on a natural narrowing will occur, but a broad background serves most people best. Think of this process like going to college. Even if you know your major, you are encouraged to take classes outside that major. Diversity is essential to proper education. At some point though, you do need to commit if you want to progress.

I will now focus on your choice of teacher or guide around the Waterfall of Being. The first question is whether you even need a guide. While there are people (myself included) who have made it up the Falls without a guide, I do not recommend it unless there is an overriding reason, such as not yet knowing someone appropriate. The Falls and the surrounding regions contain many subtleties, and there is no need to wander around by yourself when maps and guides are available.

With that said, not having a guide is better than having an ignorant or unscrupulous one. Most guides even if they are competent will insist that you follow their particular tradition. Others may be filled with good intentions but not have the technical skill in this particular area. The warnings given earlier apply even more so here. Being in the Falls is a very individual experience and not all possible scenarios can be covered. I have spent decades learning about the Falls and it would be the height of folly to say I have seen it all.

In this modern world, spiritual teachers tend to emphasize the experience of Being instead of the technical skill of mastery except maybe around parlor tricks of power. This is a mistake and is not historically grounded. In the past, the great masters with whom people studied had vast

reservoirs of technical skill to share. Admittedly training in technical skills is usually not as exciting as experiencing Being, but it is necessary.

We can see the same situation in sports. Past champions sometimes note that today's athletes lack proper training in the fundamentals of the sport. Selfish athletes sometimes ignore fundamentals in favor of show-time flash. The same phenomenon has been noted by business leaders who say some people coming out of college expect instant success and accolades just for doing their basic job.

Mastery is not a lazy person's game. Anyone who says otherwise is most likely trying to get your money. Similarly spiritual teachers who say that producing results is not spiritual either do not know what they are talking about (which makes their other teachings questionable) or are doing their part to maintain the traditional smokescreen around this subject. Any spiritual teacher who does not understand the importance of producing results is probably not one worth your time.

Avoiding Unethical Teachers

Blamers

Sometimes teachers, even highly regarded ones, blame students for not understanding the teachings, when in facticity, the teachers lack competence in providing guidance the student can understand. Blaming the student is the height of ego-based arrogance. When a teacher wishes to cover up failure in producing promised results by shifting blame to the student, this is most unworthy of their Beingness. Belittling people for not understanding what you are teaching reveals the inherent weakness of the teaching and the teacher.

Motivational Speakers

The manipulation of energy is one of the oldest tricks of the game. The movement of energies through people's bodies even to the point of pulling them up the Waterfall of Being needs to be seen for what it is -- as an unethical and immoral perpetration. A person's ability to manipulate energies does not mean that the person is a proper teacher and witnessing the manipulation of energies is not proper grounds for following someone. Some motivational speakers are masters of manipulating energy through volume and spectacle. Others flatter your ego. If you feel conned, guilty, ashamed or suspicious, find a cleansing experience. The ability to motivate does not mean that what the person teaches is valid or accurate. At best it is below secondary as a consideration.

Seducers

Seducers are people who have gained access to Being and are quite adept at its use. They use Being to open possibilities that fulfill a person's desires at least for the moment. As long as the facade is maintained, the seduction persists. For Awakened Beings seduction happens naturally

as a consequence of operating from Being, and their concerns are generally considered lofty or enlightened.

In contrast, seducers are concerned with using the powers of Being for their earthly pursuits such as sexual encounters and gaining wealth. For them, spiritual considerations are secondary at best and are usually not present at all. While there is some crossover between Awakened Beings and seducers, it seems to be relatively rare. There are religious leaders who appear to have spiritual concerns but are really just using the power structure of the organization for earthly gain.

Seducers have written about the actions that enable them to access the power of Being. One way is by producing earthly results, and language is key. Throughout the ages, successful seducers have used poetry, flattery, metaphors and many other forms of language to win a person's heart. It is well-recorded that the power of the seducer's speaking gets them what they want as if they are casting a spell, which fundamentally is what is happening.

The use of language as an action of Being is well-documented in Robert Greene's book *The Art of Seduction*. In the book Mr. Greene provides examples from history to show how seducers have used language in the secular world. Unlike books that offer formulaic and Ego-based ways of producing results, historical texts give us a much better understanding of language and Being. One would hope that spiritual teachers would understand language and Being at least as much as the great philanders of history, but the record is uneven. This is another example of why a practical approach to mastery is more fruitful for people than an approach shrouded in mystery. It certainly opens many more possibilities for becoming an Awakened Being.

The ways of seduction Mr. Greene reveals in the secular realm are most likely found in the realm of spiritual teaching as well. Combined with his other books, *The 48 Laws of Power* and *The 33 Strategies of War*, I know of no other set of books that comes close to teaching effective action on a practical level. I give Greene's work my highest endorsement because he brings light to subjects that are not often discussed, and he does so in a clear, concise and understandable way.

While the warning about seduction applies to both secular and spiritual people who are skilled at using the power of Being, to me there is a difference. If a philander or con artist is able to use the power of Being for their own gain, it is usually not a huge breach of society. The seducer most likely already has a reputation as such and does not pretend to be otherwise. It should be noted there are many people who use the power of Being for secular purposes, who keep within the boundaries of socially acceptable behavior and do much that is considered honorable. Successful business leaders are often examples of this. The use of the power of Being may not be well-articulated in the secular realm but over time is usually fairly obvious

and transparent. Mr. Greene gives many examples in which people knew the seductive power of Being was being used on them, and they were still seduced sometimes to their ruin. Such is the power of Being.

There are professions that demand and require a high degree of adherence to proper standards of conduct such as teaching, practicing medicine, policing, care giving, etc. These and other professions allow a high degree of influence on the lives of those who seek the services. As the saying goes, with great power comes great responsibility. Since a spiritual teacher is much more likely to have access to Being than those in other professions, their responsibility is greater. While many spiritual teachers understand this and conduct themselves accordingly, there are some who do not. It is those individuals and groups of individuals for which I give warning. Because of the position a spiritual leader or teacher holds, he or she must be above reproach in their conduct. Misconduct by spiritual teachers and leaders can have far-reaching effects on those who trust them and on many others in the community.

Deceivers

Masters of deception exist. All successful manipulators and deceivers have a relationship with Being. The turning point is when they start believing in themselves. At that point they enter into self-deception. To identify a deceiver, listen to the conversation. If the person is operating with awareness, they will be able to release attachment. Entanglement causes disorder, and Stillness can't be created from drama. Also look for effective action, action that continues our existence or quickens our progression. For those who oppose facticity, the deception will be revealed eventually.

Cults

What constitutes a cult? Some of the key questions are: Are you free to come and go? Does the group require you to give up your day job? Does the group prohibit normal relationships outside the group such as friends and family? Does the leader require you to turn over most or all of your worldly possessions? Are you chastised or punished for respectfully questioning the teachings of the leader? In other words, are you allowed independent inquiry of the teachings and practices, and are you free to accept or reject the teachings and practices as you see fit? Does the leader require near absolute unquestioned obedience?

While the answers to these questions can be tricky on the fringes or in certain circumstances which we will address, if the answer to most or all of these questions is on the restrictive side, run away from the group. Such restrictions have no part in the study of mastery today. Controlling others is an abuse of power that must be shunned.

In the past there was a reason for some restrictions under the heading of needing to *surrender* yourself to your master. For centuries the only place to study mastery was in the monastery or

ashram where the master resided. Such surrender was part of the process and was acceptable by community standards. People usually had to apply to study under a master and even the application process was rigorous. People had some idea what they were getting into when they asked to study with the master. Often there was an initiation period and at the end, the person was allowed to leave, or the master could deem that person unsuitable for further study and dismiss them. In most cases a system of checks and balances existed. If the master had a reputation for severe conduct, that was a matter of public record. Think of military schools that demand rigorous discipline and training.

Old-school abuse is an idea whose time is long past. With very few exceptions, there is no justification for trying to control others in today's world, certainly not as a general practice. Without checks and balances, the chance of abuse is too great. If someone says otherwise, carefully check their reasons for proposing a restrictive relationship. If they tell you the reason is because you are a special person preordained to study with them or that they are not bound by the laws and mores of this plane of existence, that is a ploy and a fabrication. Run in the opposite direction and don't look back.

Sex

Any teacher or leader who uses their position of trust and personal power to have sex with a student, assistant or follower who is not considered an equal, needs to be stripped of all opportunity to teach others and shunned by all. Such unethical behavior is an egregious breach of authority and trust and should never be tolerated in any way. Such behavior brings disrepute to all of us in the spiritual field and beyond.

The minimum standard of conduct is the one required of schoolteachers. Unfortunately one can achieve mastery and be a sexual predator at the same time. You are hereby given notice that some spiritual teachers abuse their power for their own sexual gratification, just as some leaders in other fields do. Being by its nature often engages the sexual energies and needs to be focused properly to avoid impropriety. Predatory or disrespectful or indiscriminate sexual is unethical just as it is for school teachers with students or doctors with patients.

Any person who says that having sex with them will give you a pathway to God or will make you special in any way is a manipulator and should be treated as such. There is no doubt that unconcealing Being allows for energy flows that can make sex incredible; however this does not give anyone the right to violate well-established societal mores. Also be wary of hypocrisy such as when the spiritual leader insists on celibacy for followers but practices the opposite for themselves, often hand-picking followers to receive "special teachings" in the bedroom. This is complete and utter nonsense in all cases and is to be avoided at all costs. My recommendation is to run as quickly as possible from these types of manipulators and never return.

Of course consensual sex between two adults of equal status is appropriate; however, coercion is not. Sometimes one party attempts to gain consensuality through some form of subtle coercion. If you wish to explore the Divine through sexual means, I recommend learning Tantric sex, a well-established area for such. It uses the results of sexual and other energies for unconcealing Being.

The trust and power an Awakened Being has in the world requires them to hold the space of others as sacred and not as a personal playground. Awakened Beings must hold themselves to a higher standard of conduct than other people, not to a lower or nonexistent one. Any teaching to the contrary needs to be examined carefully in the full light of day. Teachings on spirituality and sexuality vary quite widely in the different traditions of mastery thus showing that neither sex nor abstaining from sex are fundamental to or necessary for mastery.

Seduction Techniques

Here are some of the more common ways seducers violate the Golden Rule or other societal standards both formal and informal.

Isolation -- Seduction by isolation carries with it many dangers and can also be known as the exotic effect. Some isolation is common in because when you are in a seminar or at a retreat, the idea is to cut yourself off at least somewhat from the outside world. Of course, there is a time limit after which you return to your regular life and relationships. Problems arise when the leader or teacher encourages or even demands that you cut yourself off from contacts outside the group on an extended basis. Without the checks and balances afforded by normal participation in society, it is easy to begin to fall under the control of another person. Who is there to offer an alternative viewpoint? Isolation allows the seducer to control the conversations and actions. Isolation can be used to manipulate the senses. While isolation may have been necessary for mastery schools in times past, that is not true today. Be wary of any teacher who cuts you off from normal social relationships particularly from family and friends.

Showmanship -- Seduction by putting on a great show (the mesmerizing effect) has any number of variations. Many traditions put on a great show. See the Christmas Mass in Saint Peter's Basilica, or the pageantry in an ornate Buddhist temple, or the impeccable space of a transformational training room. Whether it is the scale of the building or the multi-sensory experience, the show is designed to draw you in and seduce you. As with a magician's act, you never really notice what is happening with the real actions that matter. This form of seduction happens on a smaller scale when we dress up and are on our best behavior for that all-important first date. I enjoy a good show as much as the next person, just be careful it is not distracting you from what is important.

Getting what you want -- This is at the core of seduction. It is seduction by promising that you will get your heart's desire without putting in much effort. As Mr. Greene put it, "If you can create the illusion that through you, they can live out their dreams, you will have them at your mercy" (p. xv). As previously stated, human beings take action to address our concerns (our wants, needs, desires, dreams, etc.). Teachers practice the art of seduction when they propose that they can address your concerns for you. A common technique is using the operation of your desire to satisfy your ego.

Some workshops and training sessions seduce people by telling them they can achieve their secular dreams of wealth, health and beauty without much effort. People are told they can just set their intentions, state affirmations, practice visualizations, get in touch with their heart's desire, find their true purpose, etc. What we teach is effective action. Effective action means taking action from Being (from Oneness in relationship).

Spiritual seducers excel at the get-what-you-want form of seduction. First, what earthly desire could possibly compete with the burning desire to connect with the One, or with God, or with the universe? When traditions forbid reasoning and questioning, that increases the possibility of controlling people. The so-called spiritual teachers who have people turn over their life savings are often practicing this type of seduction. The irony is that true mastery is about untangling the unholy mixture of illusion and facticity, in other words ceasing to use spiritual teachings for ineffective purposes such as feeding the ego. Ultimately, we are all responsible for taking action to address concerns.

Charisma -- This is not a type of seduction but a type of seducer (the charismatic). While Mr. Greene identifies a number of seducer types, this one is of particular interest in terms of mastery. Charisma is the ability to embody Being, and it is all about energy flows. A person can tap the power of Being and flow it effectively without being grounded. They can then find a natural home with the spiritual crowd that mistakes this ability for mastery. I have found nothing more dangerous in the spiritual realm than when ego finds a way to tap into the power of Being. I consider this practice alarming even if the person is using it to bring value into the world and even if at the time it seems benign. There are many stories of such people who started off properly using this ability but who did not have the proper training for it, and this led to death instead of life. Cult leader Jim Jones is an example of this. A person's ability to use the power of Being is not in and of itself evidence of them being a proper spiritual teacher.

Family -- As human beings, we are social animals. We want to belong and be connected in a group. A likeminded group of spiritual people can serve that purpose very well, and this longing to be part of a group can be most seductive. Related to this is our relationship with our parents. In a spiritual setting, this means our relationship with God/Goddess. Suffice it to say, our yearning for attention, connection, love and approval from our earthly parents is all that

much greater in the spiritual realm from our heavenly Father/Mother. There is little we would not do for the gifts of that relationship. This is often the key seduction a spiritual teacher or leader uses. Nearly all religions claim they can best provide the gifts of this connection to our heavenly Father/Mother.

Pleasure -- This is the basis for all seduction. The key, fundamental concern people have in their everyday lives is comfort. Throughout his book, Mr. Greene emphasizes that the successful seducer puts people at ease and into a comfortable state. One technique of seduction is to create an uncomfortable state from which only the seducer can rescue the person. Every spiritual group I know of has as its central promise the ability to deliver a person from the uncomfortableness of this world to the comfortableness of the next. Again while secular seducers excel at promising to deliver people from their uncomfortable life to a much more comfortable one (again with little or no effort on the target's part), they cannot hold a candle to the spiritual comforters. First, the spiritual seducers say they have God or the universe on their side. Second, they deal not just with this life but the next. Third, they have disparaged the secular, saying it is second-rate at best, and most people believe this. In other words, true comfort can only come from what is spiritual.

Now I like feeling good as much as the next person, but comfortableness and feeling good have little relevance to mastery. There is nothing in my studies of the different traditions of mastery that emphasizes comfort. Traditions include agonizing over koans, raking gravel, sitting for hours in meditation, or learning a martial art. The Waterfall of Being produces many different experiences, but rarely have I heard it described as a pleasurable, feel-good experience. Stories of the Native American vision quest do not sound like a day at the spa to me for example.

What is pleasurable and feels good in the spiritual realm is Being and this is what the spiritual teachers and leaders are selling. Remember the story of the person who went to see the guru and it felt so good she decided that all she needed to do was sit there? Make no mistake, seducers are excellent at getting the energies moving in people and connecting them to these energies in a way that is very pleasurable. Your local drug dealer can do the same or close enough. Just don't think that being entrained to a guru's energy is the same as becoming an Awakened Being yourself.

Through Stillness, I and many others have been able to go into different Being states. It took me a long time to recognize some of these states as what the spiritual teachers had been talking about because the teachers have made a much bigger deal out of them than they deserve. Even as pleasurable as Stillness is, dissolving patterns is often disturbing. The pleasure of Being is undeniable but is just one part of mastery that must be integrated with all the others. The other key point with Stillness is that unconcealing Being yourself is more permanent than experiencing those states through a guru who is entraining you.

Resisting the seduction

Let's tackle the number one excuse seducers give for their misbehavior. When caught with their pants down, they are quick to invoke a "higher law" that governs their actions. They proclaim they are not subject to Earthly laws and ethics and that only God can judge and/or punish them. This answering to a higher law is of course a seduction technique. It is exciting to step outside the normal boundaries and limits in which we live. In the secular realm seducers state that they are outside the laws and standards of society by invoking their own convenient beliefs.

As human beings at this time we live on planet Earth and the house rules apply to everyone no matter what status people think they have with the Divine. If the offender can get an authentic written, notarized exemption from the Divine, then we can talk. Just imagine if everyone played this get-out-of-jail-free card. What would become of our social contract? One cannot claim a right unless everyone can claim and use that same right.

Here is how this argument about being above or beyond society violates spiritual principle. We are all connected and One. How can you be connected and put yourself outside the connection? The idea that you are above and beyond society because of your *specialness* is ludicrous because those who are more advanced are charged with the proper care of those who trust in such a position. For example, we can say that we are more spiritually advanced than our animal companions but that in no way gives us the right to abuse or mistreat them, nor does it give us the right to violate the trust for their proper care. It does in fact require that we give even greater attention to that care because of our relationship with them. The further along we are in the spiritual river, the more responsible we are and the more we are held accountable for our actions.

If someone is using this higher-law argument to justify operating outside common laws and ethics, draw firm boundaries as quickly as possible. If you would not accept behavior from your child's teacher, why should you accept it from a spiritual teacher? A schoolteacher can do their job and have a fulfilling life outside the classroom following these standards and so can any legitimate spiritual teacher. As in the case of the conduct of a schoolteacher, any exemption should be closely examined.

Many workshops and seminars are about going beyond our self-imposed boundaries and limits. When done properly this can be quite healthy. It is in fact a skill in mastery to set up a situation that forces someone past their limits, which almost guarantees that they fly at least momentarily above the Waterfall of Being and experience Being. While mastery grants many privileges, Awakened Beings must still be scrupulous in their dealings with other people and society at large. This may be one of the reasons many retire from society rather than try to work in it. I can't really blame them.

Another aspect of seduction is that it is normal in human activities. It is practiced in enrollment, for example, which is the process of addressing your concerns from Being. Spiritual teachers and gurus cannot help but be seductive if they are doing their job. We tend to be attracted to those who embody Stillness and order. Whether you wish to pursue mastery or not, I wholeheartedly recommend Stillness in your life. Reducing chatter alone is well worth the process and usually does make you more attractive. People enjoy your peace and calm.

My objection is when people use seduction for their own personal gain past the limits of a well-functioning society. A spiritual teacher or guru should be able to make a living and charge what the market will bear but using their stature to take people's life savings or cut them off from friends and family or hunt for sexual prey is unethical and immoral.

How does one resist seduction? The answer, which is indicated in Mr. Greene's book, is to be well-grounded. One of the results of encountering Being is disorientation. It is easy to lose your bearing in the world. Those who use Being for personal gain, as opposed to using it for service, capitalize on the disorientation, as is well-documented in *The Art of Seduction*. Teachers and leaders sometimes use disorientation effectively to break up entrenched structures, which is necessary for progress; however we recommend using discernment about the teacher's intentions as much as possible. One of the major purposes of this book is to help people be grounded in the spiritual domain and to understand the disorientation that occurs. People can then recover more quickly than they do without guidance.

The key is to be able to identify what is happening instead of just going along with the crowd. Understanding seduction techniques and spiritual misconceptions allows you to avoid being ensnared by traps laid for the unwary and even for the not-so unwary. Studying ontological design allows for grounding on a large scale. For example, it helps us separate the personality of a given teacher from what they are teaching. The focus needs to be on teachings that help us continue our human existence or quicken our spiritual progress and not on who is teaching. When a teacher starts to get indignant or offended because you don't accept what they are saying just because of who they are, it is time to either remove yourself from the situation or examine the teaching more closely. Remember the preacher writing the note in the margin of his sermon, "Argument weak here; shout like hell." Just because a messiah or guru or prophet supposedly said something does not mean that teaching can be used to damage your life.

You cannot be easily seduced if you stay focused, not on the entity, but on the speaking of the entity. I do not care who you are channeling. They are all fine entities I am sure, but it is the speaking that matters, not the personality who is doing the speaking. A misconception is a misconception no matter who speaks it. Facticity is facticity no matter who speaks it. If someone wishes to debate what I have said concerning spiritual misconceptions and show me the error of my ways, I welcome that conversation. As I have said, I am very much a

traditionalist when it comes to mastery, and one of those traditions involves masters debating teachings from different schools of thought.

This book is a product of my being unwilling to accept one of the common approaches in the domain of spirituality which is that we must take the teachings on faith because they cannot be grounded. Ask yourself a simple question. If your vehicle needed an expensive repair, would you accept on faith that the repair shop is run competently just because they have a beautiful sign out front, or would you like grounding that the technicians know what actions to take? As Mr. Greene repeatedly points out, people's laziness about wanting their fantasies fulfilled makes them easy prey for seducers, both secular and spiritual. I hope this book will at minimum make you more difficult prey for such people.

Supplement F: Business and Mastery

Traditionally, business and spirituality have been seen as quite distinct from each other. Business has been seen as a secular and earthly pursuit that could and would sully one's spiritual pursuits. Historically, people would enter into monasteries or convents so as not to be distracted by the temptations of the earthly realm including having to earn a living. The funny thing about this approach is that spiritual pursuits are often big business. The Catholic church is a worldwide enterprise, and the Mormon church does very well for itself and its leaders. Osho (Bhagwan Shree Rajneesh) would parade around each day in one of his twelve Rolls Royces to receive homage from his devoted followers toiling on the ranch. Examples abound testifying to the profit-making machinery of the marketing of God or equivalent.

While there is the obvious connection between business and spirituality, the connection we wish to explore here is that business is a path to mastery. As we pointed out at the beginning of this book, producing results and mastery go hand in hand, and clearly business is about producing results on an ongoing basis. Many of the conditions needed for becoming an Awakened Being in a monastery or ashram are found in business, particularly in entrepreneurial business and of course in sales. In business, masters often show up as visionaries who do things before others do. Steve Jobs, a pioneer in personal computing and co-founder of Apple, is one example.

Sales and Mastery

Until I finished college, my sales experience was limited to a few school fundraisers. One of the reasons I chose chemical engineering as my major is I wanted to make a good living without doing sales of any kind. Like most people, I had a fear of sales. When I was hired into my first engineering job with great pay and interesting work, I started taking workshops and volunteering. I soon discovered the wide world of enrollment or sales. I started recruiting other people into the workshops and into fundraising for community projects. I also joined several network marketing companies. Suddenly, despite my best-laid plans, sales had become my life. I soon realized that some people are much better at sales than others. This provided the basis for my discovering the connection between sales and mastery.

What I saw in organizations that had salespeople is a stratification of abilities as measured by the amount of sales (usually measured in dollars). While this would be expected, my interest centered around the top salespeople and what they did to be successful. I soon realized that even the top salespeople did not really know what they did to be so effective. A company would promote their top salespeople to manager positions in the hopes that the high producers could teach others how to be successful. Theoretically, this makes good sense. On a practical

level though, the results rarely lived up to expectations and often were disastrous. Not only could the new manager not clone themselves, but also the business had now lost their top salesperson, which led of course to a decrease in sales.

Numerous books, courses and materials on sales have been produced and offered to the public. Often the people who have proven themselves as some of the best salespeople in the world have equally proven that they cannot teach sales to others. If they could, we would all be fantastic salespeople given the vastness of teachings that are available. The holy grail of teaching sales, while much sought after, has been hard to find. Why is this so? The answer can be found in mastery and is quite simple.

Top salespeople do not practice sales. They long ago found out that *doing* sales was a sure way to fail at sales. What top sales people practice is *enrollment*. Superficially sales and enrollment look like they are the same thing with a different name. This mistake costs businesses vast sums of money each year. The cost is not just in sales but also in the productive output of all phases of business.

While sales and enrollment apparently have the same result if successful, they are different in the process and in the actual result. The key difference is simple. Sales is an ego conversation, and enrollment is a Being conversation. On the spiritual map, ego conversations are held below the Waterfall of Being, while Being conversations are held above the Waterfall of Being. Enrollers, whether they are Awakened Beings or not, operate fundamentally from Being and the structures of producing results from Being. This means they operate in harmony, clarity and integrity from the joy of existence or the awareness of Oneness. Enrollers don't promote. They mention and see if people light up or not. Enrollers enroll people who are ready. I have talked to a number of sales managers about this and every one of them is frustrated because their top producers do not follow the rules but cannot be fired because they are effective.

One of my favorite personal stories about this comes from a former business associate. He was a car salesman and the top producer at his company. His manager hated him because if the company did not have the car that would be best for someone given their concerns, the salesman would send the customer to a competitor who could take care of them. The company spent money to get potential customers in the door, and the sales manager thought that money was wasted when the salesman sent the customer elsewhere. Still, this person was the top producer, so the manager could not fire him. The secret this person knew was that being of service was more important than making the sale. Even if people did not buy a car from him, they recommended him to others as someone who could be trusted.

In sales when the techniques don't work, you don't have any other place to go as you do with enrollment. When the top enrollers write about what they do and try to teach their ways to

others, they fail for a number of reasons. The first is that they do not know about Being, so by default they write from a technique-based perspective, which brings in the e/Ego. To be more clear, they are acting in one way (from Being) and teaching another way (from e/Ego) and do not realize it. Because they are not trained in mastery, they cannot train others except by accident. They may have some good pointers, but they will not be able to reproduce themselves as desired.

The second point of failure is one not even recognized in an e/Ego-based way of operating. We are all individuals with our own unique history and biology which leads us to be connected (structurally coupled) to the world in our own unique way. In a technique-based approach, the assumption is that we are all the same. This simply is not the case, and subsequently, what works for one person, will most likely not work or work as well for someone else. If a person's way of being connected to the world is similar to that of the teacher, then the teacher's techniques have a good chance of working for that person. The percentages for this are quite low. The more the techniques are based on similarities we share, the more likely the techniques will work for a greater number of people. While the structures of Being are the same for all people, people vary in the forms of those structures that will work for them.

Variance in the forms is the third point of failure for sales. This is why mastery focuses on the fundamental structures of Being and allows people to design the forms of those structures that will work in a given situation. In mastery, the forms are tailored to the particulars instead of as in sales where one size is supposed to fit all. Top-level enrollers are always designing their approach for the moment instead of using some stock technique.

Business Leadership and Mastery

Quite often a second key area where we find mastery is at the top leadership levels of a business. This is not surprising, but it is also the source of many problems in a business. Ideally a CEO or president of a company is not a doer but a person who operates from Being since it is their job to guide the organization as a whole rather than to do a specific job. Three common problems arise at the leadership level.

1. Translating Being into Effective Action

The first problem comes when a person is promoted to the top executive level. Most likely this is because in the past, this person has taken effective action and produced valuable results. What I have found though, is that most are not ready for the transition from action-taker to visionary. Worse yet, they get no training. To succeed, they must learn on their own how to effectively operate from Being (from Eternal Consciousness in action, from Oneness in relationship). The key job of a top-level executive is to translate the vision, mission and goals of the company into effective action by the employees. This is not to say a CEO or president

cannot operate from e/Ego, but the results are usually unsatisfactory. Holding a vision and operating effectively from that vision is the work of Being.

2. Training others as leaders from Being

As difficult as the first problem can be, the real frustration for top executive leaders is the recruitment and training of other leaders. The fact is, everything in an organization devolves from the top leadership, and any decent leader knows this. It does not matter if you are the manager of a restaurant or the CEO of one of the largest corporations in the world, the problem is the same: Where do I find someone who can get the job done without constant supervision?

People seek solutions in the management-system-of-the-month club, which like new sales systems, are often doomed to failure. There are several key reasons for the failure. The first I learned from a business consultant who is an expert in the Six Sigma system, which is one of the more popular systems. Where it has been successfully implemented, it has worked well. Since it has such a proven track record, I asked my friend why it is not being used more widely. The failure turns out not to be from the system, but in getting people to use it. My friend says only about thirty percent of companies who try Six Sigma make it work for them, and the other seventy percent experience failure because people will not adopt it. Not enrolling people first almost always dooms any system no matter how effective it might be.

The second problem is more common and is much more ingrained and insidious. The vast majority of management systems have a fundamentally flawed assumption on which they are based. Most management systems think that what you are managing is people. This comes from the Ego-based approach that considers people *things* that can be managed. To be clear, we are human *beings* not human things. Mastery is about working with people as possibilities, as a nexus of relationships and actions, and not as things. Developing new systems for managing things will in the end be just as effective as developing new systems of curing diseases based on outdated ideas and technologies.

Like top salespersons, a leader who is working from Being often has no way of teaching others how they are operating so effectively since they themselves have not studied Being. Mastery provides the way to bridge that gap. An authentic leader knows they need to find ways to make others successful.

3. Operating as a Designer

The third problem at the leadership level is one of designing. The CEO or president is the designer of the operation, yet few if any have studied in fields that have a strong design component, much less have they studied design in and of itself. Being is about bringing forth, and the leaders of a company or organization are the ones who bring forth the company or organization. This works best when done by design rather than by trial and error.

Summary

Working from mastery is integral to effective leadership. This is why leadership books containing the wisdom of the samurai and other Asian masters have proven so popular such as *The Book of Five Rings* and *Thunder in the Sky*. New mastery technology is about how to implement such wisdom on a practical basis in the everyday world. In today's competitive world, learning about working from Being becomes a necessity more than a luxury. Effective mastery produces results.

Supplement G: Other Spaces

The topic of other spaces is a side issue for the subject of mastery. At minimum this topic should be entertaining along with helpful for understanding people. While I have come to take the subject seriously, I recognize that not all will. It concerns people who think they are from someplace other than Earth. Think of the situation as a cosmic enactment of a man trapped in a woman's body or vice versus. In this case, it is a spirit from another realm trapped in an Earth body.

While I have read about and known about such an idea since my teenage years, there was a time when I didn't give it much consideration. My attitude was that even if you are such a being, you are on planet Earth now so get over it. Writing this is part of my atonement for my lack of compassion.

My turnaround on the subject came when a friend I was coaching mentioned that she felt she was not from Earth. This person is a highly intelligent businesswoman and a wonderful mother whom I took quite seriously. Rather than dismiss the conversation, I decided to pursue it using the technology of ontological design. She said that her consideration of being from a different realm had caused her much conflict and even despair for many reasons including feeling like a fraud and having no one to talk to about her experiences. She said she felt very disconnected to others and even to herself.

Not having a clue how to proceed, I decided to accept at face value that she was (spirit-wise) from a different place than Earth. I began to ask her how her home space was different from that of Earth. One of the first things involved communication. Apparently in her home space telepathy is the norm. She said she always found actual speaking (vocalization) very cumbersome and slow by comparison. Worse yet, Earth speaking cannot begin to convey the emotions and feelings being felt in the conversations. On top of this, the alternating way we speak, first one person and then the other, is annoying because for her the speaking should be simultaneous and shared together. By the time she had finished describing the communication aspect, I was ready to give up Earth speaking myself.

Next we discussed colors and sounds. She can hear colors and see sounds. Some people have this ability, and it is considered odd, but she said this is normal in her home space. Eating on Earth was also problematic because energy beings feed on pure energy. In the end though, it was the loss of telepathic and energetic connection that she said she missed the most. She said it is isolating being in these types of bodies.

Somewhere in this process of answering questions something familiar happened. She had a release and suddenly felt much lighter and freer in her body. This was the sign I was looking for. I know from years of leading workshops, and from millennia of wisdom teachings, that the truth will set you free. To put this in ontological terms, when facticity is articulated to a sufficient degree on a given subject, people feel a release in their body that they usually describe as a lightness of being. Peacefulness comes over them. The release is the key sign of people experiencing clarity. The result cannot be faked. My friend reported it was the first time in her life she felt heard by someone at such a deep level. I became intrigued and decided to investigate this phenomenon more.

Subsequently when I came across someone who confided in me that they felt like they were not from planet Earth, I started an inquiry. I developed a set of standard questions and then branched out from there depending on the answers and more importantly on the reaction to my articulation of their home space. The questions center on the ways they feel they do not fit in with most people in common activities and what activities allow them to feel comfortable that might be considered unusual. Sensitivities can be quite revealing.

Once we have articulated a person's home space, they are more relaxed and happier. Often they report that they feel heard and connected and that they have less anxiety about being here on Earth. I cannot say for certain that their spirit is from a different home space, but something is going on for them. The results have been very consistent. In all cases, the people report feeling much better, and as a coach I view that as a worthwhile result. Most report being able to function better in their lives though many also say they still prefer their home space. Many also say it is a relief to have someone know who they really are. Below is a general report on what I have found so far. Research on the subject continues.

The first question I ask is how they communicate in their home space. The common answers are telepathy, energetically and a common connection. There are variations on these themes. The telepathy is more between individuals or small groups and involves thoughts similar to how thoughts are on Earth except the communication between entities is more understood in its fullness and creates greater empathy. For some, thoughts are more like feelings and emotions or pictures than fully formed thoughts. The thing about telepathy is that the entities of the space are individuals as they are here on Earth.

Another description involves passing energy in different ways instead of using words or sentences. Communication occurs over clear energy pathways of some kind, and small groups like families and friends are in near-constant communication. They can feel what is going on with the different entities in the group. With this mode of communication there is less differentiation of individuals than in the telepathy group. The people with this approach report that they rely much more on feeling someone's energy than on what the person is saying.

People say there are many different types of energy beings in the universe, and some are not always friendly with each other. With this group, it is very important to identify the type of energy they are in their home space. People in this group are not pleased to have their energy flow restricted or blocked by this density we call a body. They also respond better once you make the effort to communicate energetically in the way they do in their home space.

The last group predictably has the roughest time here overall. Being an individual and feeling disconnected from others is for many a sheer agony and is more than a little frightening. Beings in this group are used to a near-total sharing of thoughts and experiences. What one of them experiences, everyone does. Being at One is just how they live. Being alone is not in their experience. Connection means everything to them. Because even I can feel their pain, I make even more of an effort to connect with them. Many say they cannot fathom how we can bear being so disconnected. When they try to connect and don't, it is painful and bewildering. For those who know the show Deep Space Nine, think of the Changelings.

The last group I have found are my friends from the fairy realm. They are usually the most well-adjusted because they are from Earth and have become human to experience how people live. Still, they miss their connection with nature and the natural companionship found in the fairy realms. You can often identify them by how they relate to nature. They are part of nature, and they get vitality in it. I'm told there are different types of fairies, and they don't appreciate being lumped together. Some say they actually enjoy being human.

One of the common themes for people who feel they are from other spaces is they feel they don't belong. It breaks my heart sometimes, so I have started to make a concerted effort to reach them. That is why I include this section. For what it's worth, you are not alone. There are those who can listen to you. You are not crazy (a common thought). Often, though not always, people can be reconnected to their home space, which is a bit like E.T. phoning home in the movie *E.T. The Extra-Terrestrial*. When the reconnection happens, the person experiences great joy. It seems the plan was to have such a connection, but somehow it goes missing. The transition to Earth is nearly always much rougher than planned. And yes, I do know how heavy bodies are. Not much can be done about that currently.

So why do beings come here if it is so difficult? The answers seem to divide into two categories. The lesser one is that they wanted to see what it is like. Apparently Earth has quite a reputation as one of the more adventurous places to incarnate. Think of it as an adventure vacation in the wild. It sounded good in the travel brochure.

The second group is by far in the majority, at least for the ones I have met. These beings came here to do some work. Earth, if you haven't guessed it yet, is undergoing extensive renovation. Many home spaces are sending us their best and brightest for this work. Unfortunately, the

training program for adjusting to life on Earth has been lacking. This is like the difference between theory and practice. The actual experience is tougher than anticipated, often by a long shot. We need to find a way for life on Earth to work better. Hopefully this chapter is a step in the right direction. There is still much to learn.

There is another group that says they originated in different home spaces but have adjusted. They have apparently been incarnating on Earth for thousands of years, and I just call them Earthies. While originally from another space, they for various reasons have come to love Earth and want to be here. Think of them as expatriates much like someone born and raised in the United States who lives in another country by choice.

For those who are skeptical about this chapter, don't fret. As I said before, this is a side issue not directly connected to mastery. I would ask if possible to keep an open mind. For me true/false is irrelevant. People live in their conversations, and I see no reason to contradict them. When people tell me their stories, I see that they feel comfort and relief. That alone justifies taking these conversations seriously. No matter where you are from, you are here now, and mastery here is conducted by the house rules in this universe. As a song says, "Welcome to Earth, third rock from the Sun." To reduce suffering, seek competency in the fundamentals of living here.

Supplement F: Teaching Lineage

Pre-Socratic Greek Thinking

- Apeiron – the unlimited, boundless, infinite from which everything emerges.
- Aletheia – pure emerging, unfolding order, freely revealing presence, unconcealing the Eternal. Makes no distinction between the process and the result. The emerging and the appearance of the emergence are one.
- Physis – Being. The Eternal emerging and becoming embodied. (Corrupted when the Romans translated Being as “nature,” which scientists saw as controllable, limited and thing-based.)
- Logos – language is generative. It is the bridge between all forms of consciousness and the physical world.

Socratic Greeks and subsequent thinkers emphasized logic and reason, which concealed Being. They used language to describe and to argue instead of to connect with Being, which resulted in thingness.



Martin Heidegger

German philosopher who wrote *Being and Time*



Dr. Fernando Flores

Chilean engineer, founder of the field of Ontological Design



Nathaniel Newby

American student of mastery

About the Author: My Travels on the Path

This book is a result of a lifetime of experience, research and practice, and this narrative for my life will provide some background for how this work came about. I was born on an Air Force base (now closed) in Sacramento, California in the summer of 1955. While I was born in the USA, I was made in Japan where my father was stationed. My father was a lieutenant colonel in the Air Force (a pilot) and my family was a typical service family. We moved to several different assignments, and when I was six years old, we were living in Tulsa, Oklahoma.

That year my mother died unexpectedly. Dad was away on Air Force business and had no idea who was going to take care of us five kids. He called a woman my parents knew socially who was widowed with two children. She took care of us while dad reordered his life. Before long dad received orders to move to the Pentagon in Washington D.C. The woman who had been helping us sat him down and told him he could not take care of five children and do his job as an officer, so they were going to get married. This was the early '60s, and they were products of earlier generations.

My stepmother was one of the most loving people I have ever met, and she could be very practical when necessary. I soon began calling her Mom. Dad was a military commander, and Mom was the only person from whom he took orders, other than my great aunts. I still smile at the memory of that happening. The couple remained happily married until she died twenty-five years later. My grade-school years were spent in Springfield, Virginia until dad retired from the Air Force in 1966.

My time in Springfield was typical white suburbia of that time. My fraternal twin brother and I had our neighborhood friends. The houses sat on one-acre lots, and there were woods to play in and explore. School, playing with friends, and making sure I was at family dinner on time comprised my main concerns.

When my father retired, we moved to East Olympia in Washington state where we had a seventeen-acre farm outside town. It was beautiful, but when I started sixth grade, things began to go downhill. I had no friends, I was the smallest kid in my class, and I was very sensitive. My social status had taken a nosedive.

In the seventh grade, I began to make friends with the people who would be my friends through high school and even college. We were pretty much at the bottom of the pecking order, and to make matters worse, they all lived in town while I was six miles away. They could see each other, but I could not see them except during school. Awkward, shy, of slight stature and with my grades in free-fall, what else could happen to make me even more of a social

outcast? The answer came on the playground during a chilly February recess in the middle of the seventh grade.

Spiritual mastery lesson number one: There is no life situation that cannot be made worse at least from your perspective. Corollary: Be careful what you ask for.

As I was standing alone, something happened. It felt like giant fifteen- or twenty-foot ocean waves began to wash over me one after another. They passed through me without making me unbalanced even though I could fully feel their power. With each wave came images, thoughts, bodily experiences -- different sensations all jumbled together but distinct. This happened for several days in a row. When it was over, I realized I was seeing my future and was being told what I was supposed to do with my life. Given what I was seeing, I could only think that this revelation had been sent to the wrong address, or more likely I had gone over the mental-health cliff. The term spiritual awakening was not part of my vocabulary at the time, and the seminars, teachers, gurus and other options that are accessible today were rare or nonexistent then.

Fortunately my friends were having their own experiences of different kinds, and we were quite content to study and discuss our pursuits amongst ourselves. I read everything I could find. My favorite set of books was *The Life and Teachings of the Masters of the Far East* by Bernard T. Spalding. This is how in my teen years I found the two subjects of study for my life: spirituality and science. This was also the beginning of my life-long journey for reconciliation between the two.

One of my friend's fathers became deeply involved with the spiritual community, such as it was back then. He eventually became a Unity minister, and I got reports second-hand. Back then there were conversations we would only have with those in the same circles, and we developed code words to test someone to see if they were likeminded. Caution was the watchword. I thank my friends from back then for all their love and support. This book would not have been possible without them.

After about three years of study, on a dreary March afternoon after school while taking the trash to the burning gat (a barrel where we burned trash), a question/realization came to me. I had a choice. I saw clearly I had reached a major fork in the road of life. My choice was between living a normal life like most people or going down the less-traveled spiritual road, a road that was not even paved yet. The spiritual road did not seem particularly attractive. I was spending all my money on books, so I was broke, talking spiritual talk only made me more of a social outcast, and the straight and narrow was not much fun. It seemed that if you strayed, mainstream society wacked you to get you back on the normal path. The challenges and tests or whatever you want to call them were not all that appealing either. The worst part though

was that in looking ahead, I could see the situation getting worse before it might get better from my perspective.

Spiritual mastery lesson number two: It is probably best to either do the journey one hundred percent or not bother at all because anything in between can leave you in a form of purgatory, which is definitely not enjoyable.

After a few minutes of consideration of the pluses and minuses of each path, I started down the spiritual path. I also promised to do whatever was asked of me without question or exception (except to gain clarification or greater understanding) and without complaint. (This one took some practice over the years, and I am still working on the finer points. Reread lesson one.) Being young and foolish has advantages and disadvantages. I knew I could not even imagine what might be asked of me, but the normal path seemed dead by comparison. At the time a prayer also came to me. It was, "Grant me the strength and the wisdom to do thy work and thy will." Years later the wisdom part kicked in, and I learned to also request the resources.

I graduated from high school and went to college where I earned my degree in chemical engineering. In high school and college, I and my friends had many of what people call spiritual experiences. I continued reading all sorts of books that were coming out such as Jane Robert's Seth books and *The Chariot of the Gods*. I found the leading spiritual bookstore in Seattle and was able to go there a few times. Being raised on a farm, I found I could commune with nature, particularly the plants and especially the trees. Yet in all that time through high school and college, I rarely got to talk with a spiritual teacher on this plane. I asked my non-physical guides why on occasion, and the answer was they did not want me to become dependent on a teacher but rather to develop abilities on my own. I was always slightly envious of those who had a teacher, but the answer made sense even if it seemed harder to learn my lessons that way. Conquering my self-doubt took a long time. Still, particularly in college, I was able to start honing my *sight* (the ability to see the operation of laws of thought and Being), and I was content to learn in whatever way it happened.

In the summer before my last semester of college (July 1978), I experienced major change when I took my first workshop. I was ecstatic that I would finally get to have some earthly teachers, and more importantly, be able to meet likeminded people. I was glad my teachers on the Other Side now thought I could be trusted to engage with and learn from such teachers without becoming dependent on them.

The workshop I attended was *est* Training, which was one of the four transformational trainings emerging at that time. One of my older brothers had attended in California and thought it was the best thing ever. He took me to a large guest event, and it sounded very good to me. I

enrolled at the first opportunity so missed out on the fun of everyone and their dog trying to enroll me and overcome my resistance.

I thoroughly enjoyed the two weekends. My group had one of the top trainers and watching him work was a real joy. My enjoyment might have had something to do with scrupulously following instructions and avoiding pointless discussions with the trainer, thereby not making myself a target. The part that still amazes me involved watches. We had an agreement not to bring any time pieces into the training room. This had been stated at least two or three times before we even entered the room. One of the first things the trainer did was ask people to turn in their time pieces. I thought it unlikely anyone would have brought a watch, but then I thought maybe not everyone had prepared like I did.

After a surprising number of watches had been collected, the trainer again asked people to turn in their time pieces. I found it hard to believe anyone did not hear him the first time, but sure enough more watches were surrendered. He then asked for the remaining watches to be turned in as we were not proceeding till then. At this point I thought it would be impossible for there to be any watches left to collect. I was wrong. It took two more requests before the trainer was satisfied that there were no more time pieces in the room. I wondered how he knew people still had time pieces especially the last two times around. I definitely knew this was not someone to take lightly. The other thing that impressed me was when the trainer said the training could work even if he just read from the phone book. I could see that was correct, but at the time I did not know why.

I graduated from college and landed one of the few chemical engineering jobs in Olympia, Washington, which felt like a miracle at the time. I began to take the *est* seminars along with other workshops. I soon joined up with a group of people who all went to Seattle for various events. Having a good salary at the time, I could finally afford all the different new offerings. We began to get very selective because there was just so much available. We developed high standards for the work we would do. Basically if someone in the group did something they thought was effective, everyone else would try it. This screening process allowed us to participate in the best of what was available for spiritual and personal progress. Even then, it was still impossible to do everything of interest.

It was in this magnificent confluence of workshops, books and people that my questions about Awakened Beings and mastery arose. Before this the masters and their abilities seemed distant and remote, the stuff of legends and story. I came to realize that at least some of my teachers were Awakened Beings, and I was able to experience that which before I could only dream of knowing. When I started out, it seemed impossible that I would ever be able to consider joining such an elite group, but at this point, though highly improbable, the idea had at least some possibility.

My stumbling block came in the form of two questions -- What is an Awakened Being? and How does one become an Awakened Being? It soon became clear to me that all the books I had read, all the workshops I had taken, all the people I had conversations with, and all the spiritual experiences I had had since seventh grade, were at their core about mastery and becoming an Awakened Being.

From that point on, I was no longer particularly interested in the subject of the workshop, but rather in studying the leader for clues about mastery and becoming an Awakened Being. The more I studied, the more I clearly saw that the different traditions and ways of workshops and what people wrote about were merely different coverings and viewpoints for the same thing. Awakened Beings and mastery come in all shapes, sizes and colors and in all shades of viewpoints. Mastery could assume innumerable forms and ways of operating, and the phenomenon was still the same. So the question became: What is the phenomena or the fundamentals of mastery?

This was a natural question for me because I had been taught this approach all my life. My father preached learning the fundamentals of life (after the service he became a natural gas engineer). In college my professors taught us the fundamentals of chemical engineering. They always pointed out that the job of a chemical engineer is to take the fundamentals and apply them properly to a specific problem. The solution to a specific problem always came out of the proper application of the fundamentals. Good design came out of proper understanding and use of the fundamentals. Whether it was at home or in school, the lesson was always the same -- learn the fundamentals and avoid getting trapped by the particulars. So I could see that a given tradition or workshop or approach to a subject (such as manifesting) was always about the application of the same set of fundamentals but taught from the particulars and not from the fundamentals. I wanted to know about the fundamentals with less emphasis on people's specific interpretations or applications of them.

After some consideration, I formed a simple plan of action. Since I wanted to know fundamentally how to become an Awakened Being, I decided to take a direct and efficient approach (the periphery was starting to get old even then). I picked out some people who were clearly operating with basic mastery if not high-level Mastery and asked them to tell me the fundamental way of becoming an Awakened Being without all the unnecessary trappings. As it turned out, they did not like being asked this. I was young and naïve, and the response was chilling at best and outright hostile at worst. Clearly I had crossed some invisible line, and if I was to get any answers to my questions, I was on my own. It was time for plan B.

Studying all the different traditions of mastery was out of the question. Even then there were far, far more traditions than even several lifetimes would allow. Furthermore many of them, if not all of them, required giving up any semblance of a regular life. Life on the ashram or in the

monastery with its meager food rations and early hours had little appeal to me. I like pizza and am not an early riser. Vows of poverty did not seem the way to go either. Besides, even if I picked a tradition, how would I know if it was the best way to become an Awakened Being? Consumer choice in the field left me paralyzed as each claimed to be the Way. Even the question of which practices to pursue was overwhelming. As an engineer, I was interested in efficient use of my time and resources, and none of the practices seemed particularly efficient though how would I know? I needed a simpler and more elegant solution for the study of these questions.

The solution came from my training as a chemical engineer. I needed to find the fundamentals. My plan was simple -- study the different traditions of mastery and throw out anything that was not common to all traditions. My reasoning was that if something could not be found in each tradition, then it was probably not essential to understanding mastery in general. In my view, the fundamentals of mastery would have to be found in one form or another in any tradition. This approach seemed supported by the spiritual advice of not being fooled by appearances and knowing that what seems to be going on in a magic trick is just a diversion from the real action. It was clear to me even back then that what went on in a seminar was just a diversion for the real action. In my experience though, the seminar leaders did not like it when I tried to pull back the curtain.

Somewhere during this time, dad opened up to me. He was never a very talkative person even though we had a great relationship. My gift of sight was not an accident. The gift was present with his mother, my grandmother. It was also present with him and with some of my natural siblings, though he rarely talked about it. I understood then that I was part of a lineage for this gift, and this helped me make sense of my life.

In the Fall of 1981 my job ended, and I had to move out of my wonderful spiritual cocoon in Olympia. I took another chemical engineering job near Huntington, West Virginia. While the people around Huntington and Ashland, Kentucky always treated me with kindness and hospitality, the environment was very different from what I enjoyed in Olympia.

A few days after I started my new job, a lifelong resident of the area who was quite a nice person took me aside to give me some friendly advice. He told me that if I was walking along a road and saw someone in a rocking chair with a shotgun across their lap, just quietly turn around and head back and do not try to engage that person in neighborly conversation. They most likely are guarding a still and don't take kindly to strangers no matter how innocent they may be. This is the same person who got me two quarts of the finest moonshine for Christmas. One was for my sister who had a recipe that called for it, and one was for my brother who owned a bar at the time. I have always liked being able to give unique gifts. I never drank any though because the smell alone was enough to knock me over.

I soon noticed differences in introductory conversation. In most places I had been, I'd get asked -- where are you from, what do you do for work, etc. There the first question was which church do you attend? Not if you went to church, but which one? I soon found that not having a proper answer to that question raised questions about me. While the correct answer was some form of Baptist church, eventually I joined the Presbyterian church of my youth. This still made me suspect but acceptable.

What nearly did me in and led me to where I am today is that there were no workshops or seminars of any kind in the area. None. I had gone from a virtual smorgasbord where you could take a different workshop every weekend and never repeat if you didn't want to, to no selection at all. I had been unceremoniously cast into a spiritual wilderness where my views were not shared by the locals. I had no support groups and no likeminded people to befriend. Nothing. I had to figure out how to make lemonade without lemons.

What I did was I created my first seminar, which I held at my house. This was strictly a matter of survival because I had no hope of being like the great teachers I had on the West Coast. I merely thought if there were any likeminded people, my coded flyers would let them know of my existence. I chose the bland topic of affirmations and visualizations hoping the natives would not guess what I was doing. Five people attended. Thus my career as a workshop leader humbly began.

Fortunately two other events of importance happened during this time. I volunteered with the Hunger Project and became a regional communicator for different communities including Cleveland. After my first seminar, the people in Cleveland wanted to meet me, so I arranged a seminar there. That turned out to be great. I met a lot of wonderful people and made six hundred dollars. I thought I had definitely found my calling in life. So when I lost my chemical engineering job in April of 1983 (I was downsized before that term was popular), I went into the seminar business.

The second important event was a simple one. I was talking with someone in Cincinnati who was working with the Hunger Project. He told me about an unusual experience he had a few days earlier. Someone he did not know called him out of the blue seeking his advice on a matter as though he was some sort of expert. I told him this had also happened to me recently; someone had called me and acted like I knew something of value. My friend and I both agreed that the world was in pretty bad shape if people were consulting us for answers.

I moved to Cleveland and continued being a regional coordinator for the Hunger Project for eleven states. My time in the Hunger Project taught me much about entering Being by taking on impossible projects. One goal I have is to end hunger. This one has kept me in not knowing for a long time now, and I am most grateful.

After I moved to Ohio, I was able to take more workshops and seminars. I was particularly interested in relationship workshops because this was an area of life in which I needed a lot of work. I participated in some of the major relationship workshops but felt something was missing in them. In May of 1983 a friend in Detroit invited me to a workshop he was sponsoring. It was the Man/Woman workshop led by Dr. Ron Smothermon. I went and had a great experience. I felt that Dr. Smothermon had found the heart of what was going on in relationships. At one point I nearly fell out of my chair because the workshop was so powerful, and I knew I wanted to lead it. In July 1983 I attended training, and later that year I became the only person out of thirteen to be certified to lead the workshop, which I taught for 20 years. I will always be deeply grateful to Dr. Smothermon for this opportunity to so powerfully touch people's lives in this way.

After I began to lead the Man/Woman training, I met my future wife. Throughout this time I had continued my research in mastery, and after a year or so of teaching the relationship workshop, I finally felt I could present something on mastery. Having received a key insight, I created my first course, which was a success. The first key insight was the Parable of the Salmon (Chapter 2). Soon I received a second key insight concerning mastery which allowed for a more complete presentation. The second key insight was the Do-Be-Have model (Chapter 3). Life was going fine.

The next key piece for my study in mastery came in the form of the work of Dr. Fernando Flores, which he calls ontological design. In the early 1980s I took my first course with him and could not get enough. When he offered a three-year master's course, I immediately signed up. I completed the course in 1988 as part of the first group to do so, earning the equivalent of a master's degree in the field. Ontological design became the basis for all the work I do.

Life took a turn later that year when my wife left me and business dried up. It was time for me to go into my desert so to speak. In 1985 I moved to Albuquerque, New Mexico, and in 2001 I moved to Colorado. During that time I continued to develop ideas in mastery in many ways until I could finally write the manuscript that became this book. I completed the first draft in 2007.

I sometimes get asked the question, "What makes you qualified to write or teach on this subject?" The simple answer is that I have studied mastery to the best of my ability, and I have focused especially on the two questions: 1. What is an Awakened Being? 2. How does one become an Awakened Being? What is presented in this book is not the final word, but rather a beginning. I do believe this is the work I have been preparing all my life to deliver.

My life has followed two distinct paths: engineering and spirituality. Since the seventh grade, I have sought to reconcile these two ways of operating in the world. Reconciliation was

necessary for me to maintain integrity in my life as I could not hold one set of standards for one area and a different set of standards for the other. This book is in part the fruit of the reconciliation I have found.

I have had many of the spiritual and mystical experiences people talk about, experiences some claim give them special insight into those realms. In and of themselves, I do not believe these experiences, no matter how powerful, give a person much specialness, certainly not as much as some claim. While I have a solid background of mystical experiences, I prefer not to focus on them because I think people put too much emphasis on such experiences. I have been afforded the opportunity to explore, and while I understand why people are impressed by their mystical experiences, I was not impressed with mine because I didn't know what to do with them.

I have worked to verify that my experiences are similar to the ones people are talk about and value so highly. They are. I can now attest that in and of themselves, mystical experiences do not automatically confer great insight or knowledge. Gaining wisdom and knowledge requires practices such as asking -- What is the lesson to be learned here? People can be easily impressed by what amounts to magic tricks of the trade. I love magic shows as much as the next person, and I'm awed by some of the tricks performed, but idolizing the magician past the proper respect for being a master of their craft is ridiculous.

I have studied Awakened Beings and mastery from the time I was twelve years old. Around 1980 I started studying mastery intently, and this has been my central area of study my entire adult life. I have been and am both an observer and an active participant in many ways. This book is the result of my life experience and my studies. I continue to live in and assist others with the spiritual journey. This work is the learning I have received along the way, which I hope others will find useful. I am prepared to discuss any of the ideas and teachings in this book and provide the grounding for what I have written.

Another question I am sometimes asked is, "Do you consider yourself an Awakened Being?" This is actually two distinct questions -- 1. Do you operate with basic mastery? 2. Do you operate with high-level Mastery? Tradition requires that I remain silent or turn away, but this is a time I must break with the tradition I honor. This question is usually asked by people who have no idea what they are asking. This book is meant to explore exactly this type of question.

Yes I consider myself an Awakened Being in the same way I consider myself a coach or a workshop leader. I have met the requirements that traditionally allow me to make this claim. The second question is a bit trickier. Still for those who insist on an answer, the answer is yes, I operate with high-level Mastery. Contained in these two affirmative answers is the permission for me to write this book. Having said this, I must also say what my beloved mother used to

say, “that and a quarter will get you a cup of coffee.” She lived in the times when a cup of coffee actually cost a quarter.

I also follow in this matter the teaching of Rolling Thunder, the great Native American shaman. In his autobiography he wrote about being a shaman, and the story is both fascinating and instructional. What caught my eye though was what he said about his day job, which was as a conductor on a train. When he was on the train, some of the white people referred to him as that “fucking Indian” and words to that effect. So yes, I am an Awakened Being, and I am also for some a lowly weirdo.

Currently I work as a maintenance man at a large box store in a small town. I’ve lived through three divorces and the death of my only child, a son who was born with Down’s syndrome and who lived for seven and a half years. In 2005 I was diagnosed with Asperger’s syndrome, which was a relief, since I always knew I was different.

I am as surprised as anyone that I would be a person to develop this work. I was a geek before geeks were cool. Growing up I did not know whether it is the Fates at work or part of the divine plan, nor did I consider that question particularly relevant. I do know now that the universe always operates by divine law, so I am here and have written this book after decades of study and reflection on this subject. I have done the work to be able to present these findings. I may not be the best person to do so, but this is how life unfolded. I do not know of anyone more able to do this work at this time, and therefore I consider it my responsibility.

As far as my journey on the spiritual river, for many years I didn’t travel far from the Falls. I wondered what might be further upstream but was quite content to stay around the Falls and assist other people who were sent my way. Because of this I learned much about the Falls, and my learning continues. Another reason I stayed near the Falls is I was concerned that if I left, I could not return. I had read enough stories of Awakened Beings who made the journey and had no interest in coming back. I enjoyed helping people too much to take such a risk. I learned to go up and down the Falls so I could reach people directly in the pool and even in the last few rapids. For me operating appropriately was the only way an Awakened Being needed to operate. The day came when I was released from my service at the Falls and continued upstream.

I continue to study and develop in the work. I also teach and coach people who are led to me. I live a humble life, own no property and have no presence on social media. This life allows me to continue to research, teach and write.

Afterword

If you have read this far, congratulations. This book is meant to add to the conversation about mastery and is certainly not the final word on the subject. I continue to learn and progress in awareness, and I hope you do too. Constructive discussion is always welcome.

Some people have pointed out similarities between what I have written and what various traditions teach. An example of this is the Dzogchen tradition found in Buddhism. A friend of mine who has studied this tradition has pointed out that some of its teachings are the same or similar to what I am saying. Agreement is to be expected as people focus on facticity. Still, the highest teachings have been out of the reach of most people. The purpose of this book is to bring the incomprehensible around mastery to a level much more easily accessible to the average seeker. I will also point out that similar is not equal to the same. As we have seen, teachers have often just known or told part of the story, and so there is some divergence.

What I do not care for are people who dismiss what is said here, not out of careful debate and study, but because it conflicts with their own ideas. The certainty with which ideas are held does not equate to the ideas being accurate. Grounded observation of the phenomena of the world must take precedent over dogma and supposition, or else speaking degenerates into chaos. I am reminded that Neils Bohr, Nobel Prize winner for the Bohr model of the atom, never accepted Albert Einstein's theories which replaced his. Shouting like hell (as in the joke about the preacher) does not make an argument an articulation of facticity. While I dispute some ideas that are commonly accepted, most of my writing is meant to bring together fragments left by Awakened Beings such as the importance of Stillness. While I am in full agreement that Stillness is valuable, effective action is key, and while experiencing Being is desirable, one needs to be able to function day-to-day on this planet.

While much good has come from our spiritual teachers, the history of spiritual teaching up to the present is replete with followers being enthralled voluntarily or forced. This is one of the unfortunate outcomes of the mysterious. Without a way to examine the various claims, all that is left is some type of blind following and unquestioned obedience lest calamity befall us as unbelievers. Even if the spiritual leader does not intend to receive blind obedience, people still give it. History shows that technology is kept from people or carefully doled out to preserve the ruling class be it military or spiritual in nature. Time and again we see that when people are technologically empowered, freedom emerges. One needs only to look at the history of Christianity and see what happened when the technology for printing the Bible emerged.

This book, while guided by research into various spiritual traditions, is meant as a technical writing in the hopes of providing spiritual freedom for those who seek it. No particular dogma

is expressed or implied. It is meant as a spiritual Magna Carta - a document that brings about the end of the divine right of spiritual kings to rule over the masses and allows us to chart our own spiritual course individually and collectively as we see fit. Until such spiritual freedom is claimed and exercised responsibly, the authentic transformation of the planet is in doubt.

I have wrestled with this revelation for nearly thirty years. I have considered what I am writing in every way I can and have been patient looking for the proper time. I undertake this work with all due respect for teachers and others who live now and who lived before.

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Acknowledgements

Influencers

I am grateful to all the people who supported me during my life's up and downs and through my many life lessons.

I particularly wish to acknowledge some of my key teachers. The first is Terry McBride. He developed and wrote the *Everybody Wins* program, which in my opinion is great work in affirmations, visualization and goal-choosing (not goal setting). I know of no one who is a better manifestor. Goal-choosing is one of the most powerful processes I know of and one I still use often in my life. I met Terry when I was in Olympia and could hardly imagine myself in the role of teacher. I am most grateful to him for his reply when I told him I would be like him some day (as far as being a great teacher). His immediate response without hesitation was "Great! Go for it." That vote of confidence inspires me to this day. Terry sets the standard for believing in the greatness of people.

I also give my deepest gratitude to Werner Erhard, the creator of *est* Training, and all the people I came to know from that body of work. Werner's work allowed me to study the domain of transformation in depth in a practical way. I do not believe this handbook would be possible without his teachings. My feelings for Werner are summed up by the quote from Sir Isaac Newton about standing on the shoulders of giants. Although I diverged into pursuing my own study of mastery, I acknowledge the foundation I learned from *est*.

My debt to Dr. Fernando Flores and Dr. Humberto Maturana is incalculable. I simply could not do what I am able to do without their work, particularly in ontological design. They allowed me to make the work my own, and I have been able to assist many people who have benefitted. Words fail me in this acknowledgement due to the limitations of our current language and method of speaking.

I also want to mention Sue Emmuel. She holds the record for attending my Man/Woman training (six or seven times I think). Her commitment to people and her courage in her faith has always inspired me. She introduced me to the writings of the prophet Bahauallah, founder of the Baha'i, faith. Her steadfastness in her love for him and his space is a true gift to me and to the world. In this I acknowledge my gratitude for all of the Prophets.

I appreciate all the people who have attended my workshops and availed themselves of my personal coaching. I am particularly appreciative for all the sponsors of my workshops without whom this book could not have been researched and written.

Contributors

Special acknowledgement to Dr. Linda Starr, whom I have certified to teach this work, and who has invested many hours in helping refine this book.

Thanks also to advance readers such as Joe Wright and Jamie Roark for their edits and suggestions.

Reader - I appreciate you questioning, inquiring, discerning and creating as you integrate your insights about facticity and the nature of Being.