

THE MASTER DANCE



of

TISZIJI MUÑOZ

**THE AUTHORIZED BIOGRAPHY
PART SEVEN – SELF-MASTERY,
THE MASTERSHIP AND THE LIVING MASTER**

by Nancy Muñoz & Lydia R. Lynch

THE ILLUMINATION SOCIETY PRESENTS:

**THE MASTER DANCE
OF
TISZIJI MUÑOZ**

**THE AUTHORIZED BIOGRAPHY
PART SEVEN
SELF-MASTERY, THE MASTERSHIP AND
THE LIVING MASTER**

Written By
Nancy Muñoz (Subhuti Kshanti Sangha-Gita-Ma)
& Lydia R. Lynch (Sama-dhani)

Initial Typing & Editing By Jacob Lettrick (Jinpa)
Revisions By Karin Walsh (Tahmpa Tse Trin)
& Janet Veale (Kshima)
Cover Photo by James J. Kriegsmann

**“THE MASTER DANCES TO ITS OWN MUSIC.”
—TISZIJI**

The Illumination Society, Inc.
Newburgh, NY USA

www.heartfiresound.com

*The Master Dance
of
Tisziji Muñoz:*

*The Authorized Biography
Part Seven
Self-Mastery, The Mastership and The Living Master*

*By Nancy Muñoz (Subhuti Kshanti Sangha-Gita-Ma)
& Lydia R. Lynch (Sama-dhani)*

Copyright © July 1990 by Tisziji Muñoz
& The Illumination Society, Inc.

All rights reserved.

No part of this book may be used or reproduced in any
manner without written permission from the authors.

TABLE OF CONTENTS

Part Seven – Self-Mastery, The Mastership and The Living Master

INTRODUCTION	362
CHAPTER 67 THE GUIDING SHEPHERD	363
CHAPTER 68 RESEARCHING THE MENTAL PLANE	367
CHAPTER 69 THE ETHERIC DIMENSION OF REALITY	373
CHAPTER 70 SCIENTOLOGY	382
CHAPTER 71 ECKANKAR — PART 1: FROM SCIENTOLOGIC RESEARCH TO UNIVERSE-TRANSCENDING SPIRITUAL PRACTICE!	392
CHAPTER 72 ECKANKAR — PART 2: FROM SELF-TRANSCENDENCE TO THE EXPANSION OF THE WISDOM-HEART	399
CHAPTER 73 SRI DARWIN GROSS: THE SINGER OF GOD SONGS	409
CHAPTER 74 THE SACRED KNOWING OF IS	415

INTRODUCTION

Certain beings would either be brought to Tisziji or find their way to him. In 1978, by the force of Spirit, he began to teach them from his tiny apartment in the Bowery of New York City. This location, which he called Holy Ground, was a gathering point for many working and practicing musicians around the lower east side of Manhattan. Tisziji had many memorable sessions at Holy Ground for two main reasons: first, he had access to great players; second, he was living in such a dangerous situation that his music was used for psychically clearing his space and the neighborhood at large.

With Tisziji's musical circle expanding, a definite group of regular students was taking form, and he was drawing musicians and non-musicians alike who had an affinity with the native wisdom he shared. This intense responsibility enabled Tisziji to blossom as a teacher.

Tisziji was continuing to explore various spiritual works, to include Scientology and Eckankar, and he enrolled in a special program in Brooklyn College to conduct research on a great assortment of interrelated subjects. Tisziji also felt it necessary during this phase to enter into and pass beyond his family practice of spiritual healing on the physical and astral levels of life.

As a result of his own practice and unfoldment, Tisziji was able to initiate specific teachings for whoever showed up with an appropriate need. From this, as requested, he completed certain written works during this phase. He also completed his first album, *Rendezvous With Now*, and began work on another, *Visiting This Planet*. Tisziji moved gracefully between and through all these works while also raising three children. And it was all done with the help of his mother, Milly (Sat-janami), and his Aunt Gracie (Siddha-ma), who were supporting his spiritual efforts every step of the way. This family support brought protection, empowerment and direction to Tisziji and his circle.



Muñoz Family Archives

*Gracie (Siddha-ma), Ananda,
Indigo Dawn & Milly (Sat-janami)
Holy Ground, NYC, late 1970's*



Muñoz Family Archives

*Mike, Tisziji & Ananda
Holy Ground, NYC, 1980*

THE GUIDING SHEPHERD

When Tisziji's brief mission to Canada was completed, he returned to New York feeling the necessity to share his music and wisdom with a wider array of individuals. And while New York City had been home to Tisziji since birth, Tisziji was psychically drawn back to New York by the powerful electromagnetic forces which the City emits, draws to itself and necessarily feeds off of.

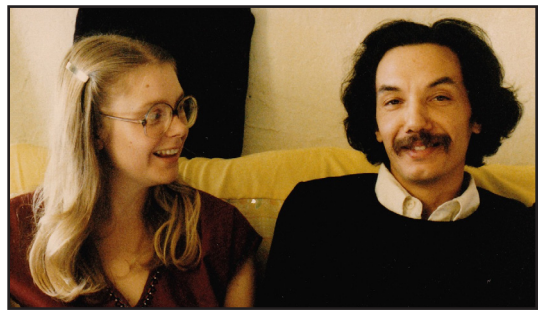
Tisziji: "New York and the other major Centers of dharmic light are highly magnetic areas that seem to draw beings into them. New York City is one of the five so-called Earth centers of light and Sound. Centers of light and Sound have little to do with geographic coordinates. They have more to do with that spiritual understanding which is clear to most progressing human beings. These places are magnets of and for the most intense energies. Therefore, they are called Centers of light and Sound. They are like the chakras of the planet. Many beings do not like New York City, but I have always respected the power of that area."¹

"New York City takes or draws the music from me as if the City needed or possessed my music. I feel more exuberance and purpose when I play music there. For creative genius, including music, art, dance or writing, New York City is a great place for intensifying your powers. I am not saying it is the only place, but it is a great place. However, New York City is also a great center for suffering and exposure to the lowest forces of darkness and death. Suffering is intense resistance which generates a certain form of light energy that is powerfully transformationally magnetic. This is a factor. You have that suffering factor in all of these major centers."²

The element of suffering brought certain beings to Tisziji even though he was still not completely comfortable with his role as a guide. His association with people intensified as the time he spent with individuals became less casual and more of a deliberate, conscious and urgent event.

Karen became an active assistant and she began to record Tisziji's talks, which were eventually published. She was devoted to Tisziji and his work and was always deeply moved by what he was teaching.

Karen: *"This was a great time for me, and wherever I was, in Toronto or in New York City, I was happy to be completely supportive of Tisziji's work. People were in great need, suffering their life's karmas and had specific, sometimes desperate, reasons to speak and meet with Tisziji. Tisziji recognized this mission before him and knew he must spiritually assist certain individuals with particular aspects of their lives."*



Karen & Tisziji at Holy Ground, NYC, 1980

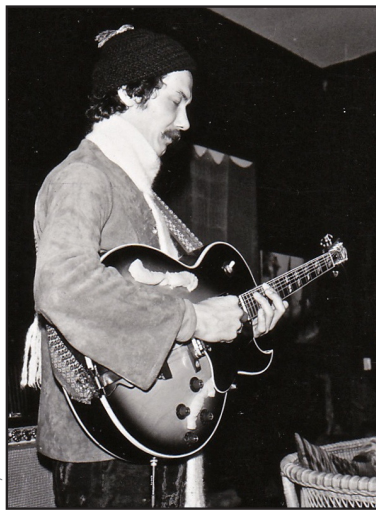
1 Muñoz, Tisziji. *Time-Mastery, Book 2*. The Illumination Society, Inc. Newburgh, NY. 1989. p. 202.

2 IBID. p. 203.

During this period, recognizing the spiritual significance of sacredly applied astrology, Tisziji brought a new dimension to his emerging teaching function. Karen witnessed many astrologic readings conducted by Tisziji which were filled with spiritual insight and wisdom.

Karen: *“It was apparent to me that Tisziji read more than simply the personal or ordinary astrologic ‘chart,’ he read beyond the karmic character type, into the spiritual or inner dimensions of being. I am always amazed at how he can directly and accurately tap into each person. He truly is a master of astrology, a Time-Master.*

“Numerous people were helped by the wisdom and knowledge that came through Tisziji during an astrologic chart reading. The reading often confirmed a person’s specific spiritual inclination and need and many people used the reading as a stepping stone along their path. Others felt compelled to return and talk with Tisziji along these lines. A few stayed on longer but Tisziji never held anyone who wanted or needed to move on.”



Nancy Cummins

*Tisziji during the
Rendezvous With Now
recording session, Feb 26, 1978*

In addition to the spiritual and astrologic teachings which were being refined, Tisziji’s work in music was continuing to reformulate. Although Tisziji had recorded with other artists on projects that were not his own prior to 1978, including work with Pharoah Sanders, a venue for his original work had not been made available to him before a ‘home studio’ opportunity arose with Bob Cummins through the India Navigation label. On February 26, 1978, Tisziji recorded his first album, *Rendezvous With Now*, with Cecil McBee on bass, Bernie Senensky on piano, Claude Ranger on drums and Clayton Johnston (Sat Guru Singhji) on percussion and vocals.

The fact that the recording session happened at all was somewhat extraordinary and Tisziji and the players overcame technical and physical obstacles to create a spiritually uplifting recording.

Tisziji: **“Bob Cummins was somewhat of a pioneer to be able to hear into my playing and unconventional, creative musical spirit. In 1976, he told me that he thought I was one of the greatest jazz guitar players in the world. He had heard me play so many times with Pharoah, and he had a deep familiarity with Coltrane’s music, and a truly broad scope of musical awareness, which seemed to be the basis for his recognition of what I was doing. The difficulty with the *Rendezvous With Now* project was essentially that it was a very low budget, impromptu or ‘live’ recording session in Nyack, New York’s Police Chief, Washington’s living room and we did not have very much recording tape to play around with. We would either do it and get it or erase it and do it over again! So, despite my not feeling too well before the session and the obvious illness of Cecil McBee at the time, and the fact that two musicians had to fly in from Toronto, the session was nevertheless a sacred event which produced some memorable, truly heartfelt music. It did not necessarily go the way I had planned. It went the way it went and it was great of Bob and his beautiful and very supportive wife, Nancy, to produce my first and historic album. I love them for this.**

“Any difficulties that I experienced with that recording project led me to the firm commitment to produce my own music as often as possible. That session was a catalyst leading to what is now Anami Music Inc.

“However, the music on that album completed a fragment of the phase relative to the music that I developed and absorbed during my stay in Canada. It expressed my realization that, for me, music had nothing to do with clubs and the jazz scene as much as my own understanding of where and who I had been, what I am doing or have done, and perhaps where I am going or need to go. Thus, the completion of this record marked my emergence as a shepherd, well-schooled in the traditions of all the world religions and well-schooled in the sound of universal music. I could see the music being a good spiritual and contemplative influence, process and technique or sound-path for other beings.

“Even though my playing on that record was held back somewhat by the fact that I couldn’t hear the band through my headsets, which were defective, I could feel the band, especially during the “Shepherd’s Chant,” which was a contemplation that I thought was the warm-up version of the tune. There was a general healing feeling felt amongst those present, and the session ended in very good spirits.”

Tisziji’s Aunt Gracie once described what she heard in Tisziji’s playing while listening to his “Shepherd’s Chant,” a tune from the *Rendezvous With Now* album. This music powerfully confirmed to Gracie that Tisziji was a guiding shepherd, capable of leading other beings to happier ways of being through his music and teachings.

Gracie (Siddha-ma): *“I see an old man by the cliffs, near green mountains and great valleys, with a cow horn. This man, through his horn, is calling upwards, asking up to the heavens for blessings for the people. These blessings could be in the form of rain. He is wearing sandals and a brown or burgundy robe. He is calling many people, happy people dancing with fine clothing. But this man is much older and wiser than the rest. He is a priest or holy one. And in this music there is an unveiling, a letting go, a looking up and an asking into. Many of these people are being purified. They are like many sheep. They are making music through this old man.*

“They come to you, Tisziji, as if they are in a spiritual drought to be relieved by the music which comes from and through your being on top of the mountain. You make the waters flow. You open the heavens. You make the clouds rain through blowing your horn or through playing your guitar. And this power comes from many generations back to an old Egyptian dance from Atlantis. Your music is related to that Ancient Power, through which the people become very peaceful and relieved of their pain, even to the extent of crying. They even cry or long to remain in that time, ages ago, when this music had its way and served its sacred purpose then, as now.”

While “Shepherd’s Chant” evoked sacred remembrances and responses from Gracie, Tisziji’s private, non-recorded music was significantly affecting Karen who heard many compositions that no one else had access to. She was deeply touched and felt a purifying peacefulness by the exquisite melodies played by Tisziji.

Karen: *“During the summer of 1978, Tisziji primarily played acoustic guitar in the tiny apartment we shared on the Lower East Side, partly due to sound restrictions and the close proximity of neighbors.*



Muñoz Family Archives

*Jaime Vozo, Tisziji Muñoz,
Karen Muñoz & Nadine Stoikoff
September 23, 1978.*

*The wedding minister said, "You may
now place the ring on his finger."
Tisziji said, "My foot!"*

An electrical blackout occurred in July and lasted about ten days and was an interesting phenomenon to experience in itself. But to Tisziji, this was simply a great opportunity to make full use of what, to other people, may be a difficult time. Having no access to electricity meant none of the usual sound distractions of tenement life and Tisziji became progressively involved in the natural acoustics of his guitar. This began a summer filled with incredibly beautiful compositions which spontaneously came forth from his being. No thought was involved, they just flowed freely and were complete at first playing. To me, this was the most beautiful music I had ever heard."

On September 23, 1978, on the anniversary of Coltrane's birthday and also the Autumnal Equinox, at Karen's request, Tisziji and Karen were married. They moved, along with Tisziji's three children, into an apartment on East Third Street in New York.

RESEARCHING THE MENTAL PLANE

Tisziji's genius had already manifested through his music, which he was constantly refining and redefining. He was also continuing to refine and redefine his own spiritual work, and in the process, he opened himself to all forms of worldly and esoteric knowledge.

Karen: "Tisziji was a true lover and devoted scholar of the truth in all great philosophies and it often seemed as though he himself was a library of religious studies. He was always honest in giving credit to any work or any teacher that had aided him along the way, but was equally honest with his insight into what he perceived to be gaps, faults or inadequacies. In a strange way, Tisziji's work and writings have evolved out of the deficiencies or imperfections of other works."

"Tisziji was acutely aware of shortcomings in many of the works he inquired into, particularly the fact that many spiritual works did not have any knowledge, appreciation of, or place for music in their teachings, or any understanding of how music could be used to further one's spiritual development. Tisziji saw that many religious works continued to function as exclusive entities unto themselves and left little room for any inquiry beyond the scope of their traditions. It became increasingly clear that there was a great need for him to establish his own spiritual and musical works that would offer both musicians and spiritual seekers the opportunity to address issues not being satisfactorily taught in other works."

Tisziji's extraordinary capacity to absorb, analyze and transcend the knowledge of other spiritual teachers and their works led him to an extensive exploratory phase through the mental planes where he felt compelled by Spirit to expand his knowledge about a vast array of intertwining philosophic and sociological subjects, thus increasing his ability to interact with beings from all walks of life.

An important phase in the process of mastership is the development and transcension of the mental plane. Tisziji has taught that the mental plane, like the other levels of reality, is a specific, complex and mechanical level of reality unto itself, which can easily become a trap for those who are unable to expand beyond the intellect and higher level mental operations including the scientific.

Tisziji: "The mental body, like the denser bodies before it (to include the causal, astral and physical bodies and their corresponding relative realities or realms of perception, dimensions of consciousness, or phenomena and their respective planes of action), is not really who or what anyone is. These bodies, realities or levels of consciousness are what one, as Spirit-Soul, uses for its expression and progression through the lower worlds of the universes. Thus, the mental body is simply and always a vehicle. It is not merely a covering as much as an instrument for Soul, once realized as pure awareness, to work or express itself through. The mental plane corresponds to the plane of thought and mind not as much in terms of consciousness awareness, as much as 'mind' being a generic term referring to all creative or mechanical mental operations.

These operations could be positive/self-liberating or negative/self-limiting patterns of thought. Furthermore, these operations could help to determine how or to what degree one thinks or identifies oneself with or as a thought or a thinking process relative to identification, desire and differentiation. Identification implies the cardinal use of mental force. Desire implies the fixed use of force. Differentiation implies the mutable use of force.

“This process of thinking, thought-creating and identification with and as thought, concepts, ideas, mental patterns or self-illusions created by thought processes can be seen, witnessed or looked at from a viewpoint other than and beyond these processes, far beyond being perceived by or perceived from the mind and the mental body altogether. Without already being beyond the so-called mind or mental body, one can neither know nor not know about it, nor know anything outside of or beyond it. The subtle but powerful mental body, when used in its highest capacity, serves to communicate, express or radiate that wisdom, light, freedom, happiness, beingness or truth of the Heart, which and who is beyond the mental world altogether.”¹

Tisziji has always communicated his Heart wisdom through his music, and thus knows intuitively how to access sacred knowledge beyond the thought process. Nevertheless, Tisziji felt it necessary to briefly explore some traditional forms of knowledge when he attended Brooklyn College from 1978 to 1982 on an educational scholarship, complements of the U.S. military.

Tisziji: “At this point, I entered the process of penetrating the concrete academic side of mind.”

Tisziji was conscripted into the Special Baccalaureate Program, a program for advanced students, supposedly fashioned from one of Princeton University’s programs that offered a parallel program of disciplines for those with high writer potential. To get into this program, besides taking entrance examinations which included the writing of essays, one had to submit other appropriate writings prior to going before a special board for an interview.

He told the admissions board that he was there to be open to the general school population and to use the library. And he coincidentally found a circle of friends among the professors, who took a very serious interest in him as someone they could confide in and learn from. One of his professors, Tom Dudley, a Masters and Ph.D. graduate from Columbia University, who considered himself a thespian by birth, told Tisziji that Tisziji was a spiritual experience for him. From the perspective of one who was already destined to become a teacher, Tisziji became a student, observer and participant in the Special Baccalaureate Program, fully utilizing the situation to expand his own knowledge base for the sake of other beings who would benefit from such knowledge, but also to inquire into the academic institutions which placed more value on intellectual ego power than what Tisziji calls higher brainpower. He witnessed many academics flexing their intellectual mind-muscles, while neglecting their basic Spirit-mind needs.

Tisziji: “It might have been intellectual ability or personality that the Special Baccalaureate Committee was looking for, but the candidates were a highly diverse group of people consisting mostly of strongly opinionated student writers who were, more often than not, gifted with higher ambitions than skills. Many of these students were highly accomplished professionals who had run

1 Muñoz, Tisziji. *The Divine Agreement*. The Illumination Society, Inc. Newburgh, NY. 1990. p. 50.

the gamut of material and social success, and who, in some cases, had children that had gone on to make their marks in the worlds of medicine, literature, science and the arts. These were very good, responsible examples of success in every way but spiritual. Some seemed to be in search of that unknown quantity called Soul. They had found it all but Soul, and I guess writing was going to be the bridge to their discovery of Soul.

“While these people had successfully gone out to conquer the world, they lacked self-realization. These individuals could afford to travel around the world. They lived lives filled with fantastic distractions, opportunities and recreational diversions. The students in class were proud, confident and mostly impressed with themselves and their abilities. This self-building quality characterized the poison of the American educational system, which trains you to seek and be satisfied with the process of seeking effects, and you learn how to seek more effects, externals and worldliness in general.

“I took mostly humanities and literature courses, classic literature. It was their ‘elite seminar’ program. I went into this program because of their emphasis on style, substance and the study of classic characters and works, or the effects of genius. We never studied what ‘genius’ was because nobody knew.”



*Tisziji at Holy Ground
New York City, 1980*

Tisziji, on his own and in his favorite church, the library, studied or perused books on mysticism, spirituality, psychology, sociology, anthropology, the origins of religion, sexology, yoga, classical philosophy, classical music and music in general, poetry, science, physical geology, archaeology, ancient and new architecture, intelligence, mind consciousness, creativity, genius, mythology, ancient civilizations, painting, sculpture, and writings on the masters in the arts and sciences. He studied works about spiritual unfoldment, to include an extensive collection of L. Ron Hubbard’s works and other books of that caliber and vision.

Tisziji: “It was clear to me that the University library was a most sacred place, a place infinitely more sacred than most churches. I found the library to be a non-denominational temple of learning, a wisdom temple that enabled the individual to have direct access to the words, language, teachings and spirit of any great character, teacher or master of art, science or religion. Hence, it seemed very practical and wise to have a curriculum that included accredited periods in the library.

“Being subject to the Brooklyn College bureaucracy and their traditional educational system caused me to awaken to what the system wasn’t. It wasn’t free learning. While the concept of free learning loosely applies in certain institutional and academic contexts, my idea of free learning applies more specifically to an attitude the individual has to have in terms of their willingness to recognize their innate need to learn freely under specific conditions, without obstructive material considerations. A true university should provide conditions towards developing this instinct of free learning by teaching about the universal potential and freedom of genius. There is no question about developing certain intellectual muscles through the education system. But usually one is left starving for some sense of real spiritual knowledge and creative self-realization,

which is what one unconsciously hopes to realize in one's life if not at an educational institution, apart from the usual regimented programming which, for many, satisfies merely academic requirements far beneath spiritual needs.

“At the great Brooklyn College, I was not only studying my studies, but the people who taught. I was hanging out with the professors at their request or invitation when I was a mere freshman. I witnessed firsthand the monstrous difference between your usual academic instructor, professor or doctor, and what they taught and how they lived, in comparison to dharma teachers, spiritual guides and spiritual masters, and how they lived what they taught. This demonstration of difference was highly useful in confirming the fact that apart from required information, educational culturing, and academic or intellectual disciplining, what one learns at such institutions is how to be ‘educated,’ knowledgeable, informed, doubtful, self-divided, separate from or other than the divine itself, skeptical and cynical towards spiritual knowledge, self-realization, spiritual ideas or realizations. Thus, such ordinary, unenlightened teachers, being in spiritual darkness, teach and breed that darkness to other beings. Awakened spiritual teachers live and teach what they realize and teach what is true as Heart-source.”

In Western culture, ordinary beings who are academically proficient teachers, or those beings who have an accumulation of degrees of so-called ‘higher education,’ are typically revered and admired despite how they show up as human beings. In order to be a success or recognized as worthy of respect in Western society, one must usually go through conventional, ritualistic training and education, and ideally reach a certain level of professional status. Rarely is a being of vision and inner knowledge afforded appropriate recognition or genuine appreciation.

Tisziji: “To have a B.A., M.A. or Ph.D. degree is simply to be at a point where some beings, who are educationally certified, feel free to assume they know enough to market their knowledge. They take that ‘degree point’ and use it as their authority badge and generally are successful because of ‘the degree’ alone, which persuades, impresses or intimidates less intellectually capable or socially endowed individuals. The false assumption, illusion or magic relative to degrees is that if you have a degree, you are supposed to know at least as much as or more than other beings, when the fact might be that one may have only studied a subject and related theories to perhaps a greater degree than other beings have. This studying, of itself, fails to equate with actually knowing as much as or more than other beings. Unless such a degree is a degree in practice, despite all good intentions, the public or seeking humanity usually get the short end of the stick. Too often, the degree stands for ‘I know,’ when it actually is, ‘I think I know,’ ‘I have read about this,’ ‘I thought I knew,’ ‘I guess it’s this,’ ‘I should know this,’ and ‘I know about this.’ What the degree should really stand for is, ‘I know I know’ because of intuitional experience and Heart realization.”²

As evidenced in his unconventional but creatively intuitive approach to expressing great music free of any schooled or intellectual methodology whatsoever, Tisziji has demonstrated that, for him, there was much to gain by foregoing the traditional methods of learning by imitation. Similarly,

2 Muñoz, Tisziji. *Inner-Planetary Guide Journal*. Vol. 1, No. 2. The Illumination Society, Inc. Newburgh, NY. 1990. p. 42-43.

Tisziji's 'training' as a spiritual master has not been through any exclusive school of thought or religious tradition but rather, has been a thorough exploration of many works, as well as a thorough intuitive process of deep insight, direct observation and early life self-realization. Tisziji teaches that one's true knowledge base does not come from books or schools but from an inner reservoir of intuitive knowing.

Tisziji: "Paradoxically, one of the greatest signs of unenlightenment is 'knowledge.' That is why it is not uncommon to find Zen masters who say that the last people they want in their ashrams or centers are people with 'Ph.D.'s.' Some beings are of the assumption or of the opinion that many Ph.D.'s are individuals who can neither really think for themselves nor can they stop 'thinking.' The 'higher' the degree, the more the person may be manipulated and controlled by the mind, so they in fact have degrees of ignorance, materialism and less openness for that which is beyond thought. This is an extreme viewpoint, but I can see this, having had many associates and friends with the higher degrees, and knowing those practitioners and creators who do not have such degrees, who are, on the other hand, capable of an intuitive, creative and evolved understanding of life. There are exceptions in all cases, but in general, this might be true for those who work in certain spiritual ways. This is one of the ironies and paradoxes of knowledge. Therefore, it is said by the ancestors that *'those who know do not tell; those who tell do not know!'*"³

"Mere knowledge of the world is the relative knowledge of darkness, which is in fact only ignorance. Whereas, the perfect (awakened) ignorance of such worldly knowledge of darkness may be true knowledge or enlightenment. Those whose knowledge is other than Heart realization itself know only self-delusion, duality and self-other division. Therefore, they do not really know. Whereas those who know, know beyond knowing and knowledge and the mind altogether!"⁴

This knowing, in the sacred context of true Heart wisdom, is difficult for many to comprehend, let alone access, because it does not lie in the realm of quantifiable or tangible data. Many traditional academics cannot accept what cannot be proven. They trust what they have been taught more than their own innate whisperings.

Tisziji: "Only genuine self-transcending practice simultaneously calms and awakens creative intelligence."

Tisziji has taught that too much thinking shuts down the creative, spiritual unfolding process.

Tisziji: "The conscious level of thought is that level of thinking and mentalizing which most individuals personalize and make or create their active or reactive offenses and defenses from. This is the karmic mind field. This vast domain of ideas and 'ologies' or ways of thinking and perceiving too often serves to confuse and bind unfolding beings. Such beings, at this level, think that they know something when they are only knowing about something, and consequently, through contracted, painful or self-other identification with such thought forms, retard their original free

3 Muñoz, Tisziji. *Time-Mastery, Book 2*. The Illumination Society, Inc. Newburgh, NY. 1989. p. 96-7.

4 Muñoz, Tisziji. *Seeing Beyond*. The Illumination Society, Inc. Newburgh, NY. 1987. p. 17.

ability to be Heart-awakened, which is being beyond conception, thought and thinking altogether, and always from here-now.”⁵

“In this age of pseudo intellectualism, knowing about as much knowledge or memorizing as much data as possible seems to represent a high or ultimate state of intellectual or mental development. Thus, the mental plane, being a plane of negative causes and effects, gives most beings who follow the mental, intellectual or mind path an opportunity to glorify self-deluded, self-building illusion. The mental plane is a plane of gross and subtle illusion. Subtle but nevertheless powerful illusions are created or generated on the mental plane of thoughts and ideas. Everywhere in the vast world of words which are projected through the mental plane, you find beings getting stuck, believing, assuming and following antiquated or false, negative, deceptive, deranged, reactive or insane ideas, views, beliefs, assumptions, prejudices, obsessions, neuroses, fears, confusions, their relative realities and their infinite karmatic effects.”⁶

“Truth is a paradox which one knows they cannot really ‘know.’ One knows beyond ‘knowing.’ Such knowing beyond knowing means being the awareness of something as real or reality without thinking about it. Such knowing is free of reasoning, analysis and inquiry. It is knowing beyond a process of knowing. Such knowledge is beingness. Such beingness simply is. Therefore, what truly is defies all thought.”⁷

Modern, Western or Western-inspired educational systems often seem to have all but forgotten about this creative intuition and the integration of the human heart and the human spirit with the human mind. Beings of true knowledge and wisdom are frequently outspoken on the inadequacies and ineffectiveness of modern educational institutions. For instance, Paramahansa Yogananda, the great Hindu/American spiritual leader, was appalled by the stifling qualities of many schools in his native India. Therefore, he established the Rancho school in India which had, as its foundation, an integrated, individual approach to learning encompassing spiritual, natural and practical learning techniques.

5 Muñoz, Tisziji. *The Divine Agreement*. The Illumination Society, Inc. Newburgh, NY. 1990. p. 53.

6 IBID. p. 55.

7 IBID. p. 52.

THE ETHERIC DIMENSION OF REALITY

In today's world of specialization, students are usually taught to focus on a career, a profession, an objective, and are not given ample opportunity to explore or develop a broad or integrated approach to learning. Students are expected, for the most part, to adhere to strict developmental guidelines which leave little room for individual progress outside of these structures, much less a creative search into one's spiritual identity. Creative thinkers may be looked upon as 'upstarts' whose inquisitive spirits may be squelched by parents and teachers. However, in the more progressive schools, experimentation, innovation and creativity are recognized as essential qualities which, when encouraged, can produce a vital, challenging, learning environment and can nourish young minds towards fuller, more rewarding experiences.

Proponents of such schools recognize that when children are allowed to express their creative energies, to explore their infinite curiosities, and develop their natural abilities, they can have a great foundation for happiness as adults. According to Tisziji, this kind of education makes good use of the etheric or instinctive mind; he considers it to be a higher dimension of the mental plane. Tisziji has taught that this level of reality is easily accessed during childhood if properly recognized and nurtured, but becomes increasingly more difficult to experience as one moves into and through the materialization of adulthood, when there is more rigidity at the intellectual level and less receptivity at the Heart level.

Tisziji: "Separating the material and spiritual worlds is what could be called the etheric world, which is less material and more spiritual in nature, which gives it a super function as a creative force. At this point, the veil parts from the material-material to the spiritual-material. Hence, the etheric or will world, the bridge to the spiritual-spiritual world."

"The etheric mind is a conditional body or vehicle. It is subject to conditioning, reconditioning, purification, dissolution and transcendence. It is that body which shows up very strongly during the first seven years of life. Another word for etheric mind or deep self is 'child.' However, it is not a naive child; it is an infinitely powerful childlike being who, if intelligently and sacredly parented, disciplined or awakened, can evolve to do wonderful, great and marvelous acts for one's own sake as well as for the sake of other beings.

"Most beings live their lives with a relatively sleeping etheric body-mind. The etheric mind may be called the sleeping genius, the sleeping genius in each and every being whose youthful, wild and free displays of expression or affection are too often judged as being crazy, bold or outrageous. The etheric mind wills something to be and it is so. What it wills happens! Thus, attunement or sacred alignment with the etheric or will-mind is critical."¹

"The primitive or instinctive mind is superior to and more powerful than the intellectual mind. The primitive mind is more direct, more present, and is critically essential for survival.

1 Muñoz, Tisziji. *The Divine Agreement*. The Illumination Society, Inc. Newburgh, NY. 1990. p. 68.

The primitive mind is the survival instinct! The intellect, however, is not as essential for survival. The primitive mind, as the subtle body-mind, knows what it needs to survive. The intellectual mind ‘thinks’ it knows what it needs for survival when, in fact, the so-called thinking mind may be more inclined or conditioned to repress and suppress the direct intelligence of the instinctive, primordial or etheric mind.

“All beings, during their cycles of sleep, surrender to this ever watchful, primitive or deep conscious mind. This subconscious, primitive, primal or will-mind, when trained, distinguishes an extraordinary being from an ordinary being, a genius from a moron and an enlightened being from an unenlightened being. Through the subconscious level, genuinely deep change and transformation are brought about. It is at this etheric or will level that beings must be taught to train and transform themselves in order for them to ever really be with or as themselves, their ‘true selves,’ the true self.”²

“The etheric or will dimension of consciousness must be recognized, understood, mastered and put to rest...transcended. It is the primary seat of crazy wisdom, radical intuitions and profound insights. For although the etheric mind’s energy patterns may manifest as familiar or original thought forms, the etheric realm transcends the realm of ordinary thinking, logic and reasoning. The etheric mind is beyond the principles, rules, laws and mechanics of the mental mind. For some, it may be a profoundly illogical, often disturbing, but deeply mystical level of being.”³

“The etheric plane is comparable to the image of the heart. It is not yet a thought, but an image. Hasn’t anyone ever seen an image? What does one think about that image? Thus, there is a distinction between seeing, creating or receiving an image and the mental processing which thinks about seeing, creating or receiving that image. The etheric plane is the plane of pure images, yes, God’s imaging, imagining and God’s vision of itself. Thus, utilizing so-called primitive or linking practices that sacredly connect one to the many dimensions of nature in the light of the etheric dimension of consciousness is appropriate, necessary and wise. The etheric dimension of the mind is not merely the ‘95%’ of the unused brain. The etheric dimension of the mind refers to the virtually unexplored, unknown and unknowable greater portion of the vast infinite universes of itself.”⁴

If the etheric plane is this critical a function, then the right to pursue the intuitive dimensions of thought and thoughtlessness should be as basic and inalienable as the pursuit of happiness and other human rights issues. However, especially in the United States, public education has been so sanitized with the laws regarding separation of Church and State that children often become robotic puppets memorizing facts, figures and infinite layers of useless data that have little to do with spiritual well-being or unfoldment.

The matter of spirituality can be seen as the universal bond which all beings share. Non-denominational spiritual teaching can inspire camaraderie with, and respect for, other beings instead of the division fostered by many sectarian belief systems. In closing their doors to spiritual issues, so

2 IBID. p. 63-64.

3 IBID. p. 65-66.

4 IBID. p. 66.

as not to ‘offend’ anyone, the administrators of American schools may be closing their hearts to the children who have been left in their keeping.

Tisziji has taught that children should be given every opportunity to look into and learn about spiritual issues throughout the stages of their upbringing, and that children are often extraordinarily receptive at the psychic levels. Yet, by the time they reach adolescence, they have learned that most adults dismiss such psychic realities as mere childish fantasy and make-believe. Thus, children learn to conform to the educational whims of a society that does not place much value on spiritual exploration. Yet, what seems to make perfect sense regarding the affairs of the heart and higher mind is considered unnecessary and even ludicrous by a quantitative educational system, supported by parents and a society, which lauds academic skills and has little or no use for, or recognition of, the conscious development of the human being. From Tisziji’s perspective, an educational system that encourages Heart wisdom and balances its curriculum with spiritual issues would be of great service to all beings.

Tisziji: “Children must be taught about life, family blood karma, death, ego, selfishness, spirits, Spirit, spiritual practice, religion, yoga and astrology in grade school.

“In high school they should learn all about the arts and sciences, the relativity of human consciousness, time, space, energy and matter, the subtle planes, spiritual discipleship, mastering their own universes, all the religions of the world and how one great Spirit works through each and every one of them in different ways.

“At university level, children must be allowed to explore, test and practice managing the higher dimensions of consciousness and creativity and what it is to be a truly spiritual being. They must be free to learn all the dynamics of spiritual guidance, the inner consciousness and spiritual, cosmic or transcendent consciousness. They must learn all that there is to know about enlightenment, the great variety of ways that Spirit works and the truth of what all spiritual Masters throughout the world have taught. All children must learn to be responsible teachers of these sacred ways and be given the opportunities to be masters in their own right.

“However, before any of these great possibilities can be put into proper action, the individual must get beyond that demon of realization-resisting negative family karma which has, over the ages, prevented these ideas of spiritual education and self-realization from manifesting as a practical, widespread reality on Earth.”⁵

While many families are caring, loving and have good intentions, they may be unwittingly keeping their members in darkness by their insensitivity to psychic levels of reality. Tisziji teaches that when the etheric mind is allowed to operate with appropriate guidance, one can intuitively access important ancestral knowledge.

Tisziji: “The etheric mind is the proverbial wish-fulfilling tree. It is within this dimension that one’s genius freely operates in terms of genetic and family blood karma alignment. Through the conscious and scientific use of this dimension, one has direct and profound access to one’s ancestral spirits, their influences and their worlds. In the etheric dimension, one has access to arche-

5 Muñoz, Tisziji. *River of Blood*. The Illumination Society, Inc. Newburgh, NY. p. i.

typal images and their programming from time immemorial by way of one's gene pool circuitry or through sacred self-transcending spiritual practice.”⁶

“When the etheric mind is working through and beneath the karmatic life plans or life-patterns of ordinary beings, such as in terms of occupational or relational tendencies, it shows up as compulsive, subconscious behavior, especially during adolescence. The unenlightened etheric mind controls individuals at different levels. And where it controls an individual, it is usually for their survival, up to a point. This is why a change of mind is too often not enough to change one's life-pattern. A change of mind and a change of heart are not enough. Although these changes, brought to the attention of the etheric mind can have an impact upon it, it takes an extraordinarily long time to change an undisciplined, out of control or dysfunctional etheric mind. But when it is purified, brought into alignment and wisely changed or enlightened, all changes of dimensions, descending into the material body, inevitably follow. All subsequent bodies are illumined accordingly. Thus, one must successfully command, awaken, impact, purify, use, recreate and master the etheric level of reality.”⁷

“Many illnesses, diseases, bad habits and compulsive behavioral patterns are often the direct result of disobeying the messages, demands or guidance from the etheric body, which is not as much a pure effect-machine as the mental body appears to be. An unenlightened or impure etheric body can wreak havoc in one's life due to its reality correspondence with the nature spirits, elementals and demonic forces. The etheric, primitive, unconscious or sleep-mind has been recognized by ancient mystical societies as the lord of the underworld or the unconscious, and thus has been both revered and feared as a godlike or grotesque demonic being. In fact, it is both and neither, and easily transcendable through spiritual guidance and profound self-transcending practice. For some, the etheric mind is represented as an animal-like force, entity or beast because of its powerful influence and correspondence to nature and its guardian and protector elemental spirits, and its much lower spirits. The etheric body is not the physical body and its natural protective sheaths or auras. The etheric body, as herein described, can be subservient to the physical body or it can be its master, depending upon the individual, the individual's spiritual unfoldment and the individual's life or spiritual mission.”⁸

While an undeveloped etheric mind and a highly developed mental mind can be snake pits for many beings, the attitudes of a spiritually undeveloped, materialistic society can exacerbate the problem so that even those who recognize their need to be free of such limitations have a powerful uphill battle before them.

Tisziji: “The material forces are designed to be formidable obstructions to all efforts to transcend the physical body, mind and spirit. A disciplined etheric mind makes this process of mastery by ascent a gift for its travelers.”

“However, being on the cusp on the Ages of Pisces and Aquarius is one of great confusion and chaos, marking a transition from the confused, chaotic, conventional conditioning of the Age of Pisces, which the planet is now leaving, into the promise of awakening, which the Age of

6 Muñoz, Tisziji. *The Divine Agreement*. The Illumination Society, Inc. Newburgh, NY. 1990. p. 66.

7 IBID. p. 68.

8 IBID. p. 67.

Aquarius is bringing and relatively impressing upon the planet at this time. Even the leaders of kingdoms and nations throughout the world have either forgotten how to intelligently think or properly use the mental body, or they have lost the capacity to do so, and thus need the opinions, conclusions and advice of other similarly incapable beings who only appear to be scientific or expertly capable. Being stuck in negative patterns of thought is a major problem on the planet at this time. And in an age when there would appear to be all forms of geniuses leading the numerous fields of human endeavor, why haven't even a few of these so-called great thinkers recognized that unenlightened thinking still holds the human race prisoner to the dark ages of the mind, and thus vulnerable to much more man-made catastrophic destruction?"⁹

"The God of transcendence, as truth, is not the 'mind' of itself. And wielding or manipulating such mind power through a demonstration of any form of knowledge, however impressive or brilliant such knowledge or ability may appear to be, does not, of itself, lead to nor represent God or its realization any more than the genitals do! Soul does not get its power or life from mind, the self-mind. Mind gets its power from Soul. The mind is not the master of the genuine practitioner or truly unfolding being. The mind and its intellectual face or mask is the master of ordinary beings. The mind is the slave of the master who lives as Soul, source, Heart — the true and free self. From the viewpoint of the master, the mind and its mechanical thought processing is merely a karma machine, a gigantic computer of unconsciousness which has been, which is and which can be programmed to perform any number of high or low, or 'yes and no' functions within the vast mental plane of creative and destructive cyclic patterns of causes and effects and their widespread or all-pervasive influences."¹⁰

Some beings, once they have tired of the pre-programmed systems of the egoic mind, may look for assistance in the form of self-help spiritual books, of which there are many to choose from and be confused by. While useful up to a point, seeking spiritual guidance from a book only perpetuates the myth of, 'if you read it, you know it,' "which," Tisziji says, "means you merely know about it!"

Tisziji: "Indeed, some views will provide the openness necessary to establish alignment to Heart source, and thus serve to awaken realization into radically awake awareness, enlightened super-consciousness and free liberated Soul. But most books, however well-written, as with most publications in the press, however well-intended, committed or dedicated they are to informing the human race, as well as most speeches given by those in politically and spiritually high places, serve to impress what into whom, and condition whom in what ways, to what ultimate purpose? Where does the individual stand in the midst of the onslaught of myriad influences from social, international or world data, radio, television and publication news media, the film industry, the entertainment business and fanatical, political and religious controls?"¹¹

Again, we are being inundated with information overload in the form of too much data and not enough usable, useful answers and guidance. Even organized religion doesn't offer the individual much to dispel the confusion.

9 IBID. p. 54-55.

10 IBID. p. 55-56.

11 IBID. p. 55.

Tisziji: “Most beings are entrapped at the mental level by nearly all the religions and cultures of the world. Such cultural and religious teachings teach that to think about God as love is to know what God is. But the mental plane is the plane of the greatest promises, wonders, marvels, delusions and deceptions. Nevertheless, inspired thinkers are generally the leaders of new religions, movements, communities, organizations, or self-help or self-improvement ologies or isms. These inspired thinkers are usually at the head of all proven and generally recognized major religions. They are also at the leadership levels of a great variety of lesser known religions, psychic development schools, in and out of body technique seminars, astrology awareness centers, Native practices, psychotherapies, healing centers, self-help mind training technologies, awareness mastering sciences, self-transcending spiritual practices and consciousness-probing technologies, which are coming into being on a daily basis.”¹²

Seekers may find themselves bewildered and lost in the midst of all the ‘New Age’ options. Changing one’s religion or spiritual affiliation has become almost as commonplace in today’s world as job-hopping or changing partners, since spiritual discontent shows up in every aspect of one’s life. People may be searching for spiritual freedom but keep repeating the same cycles of disempowerment.

Tisziji: “Familiarity on any level of relative reality, beyond a point, may not only breed contempt, but may also reinforce unconscious and painful bondage. Relations or friendships based upon these relative levels of reality serve more to bind and limit individual unfoldment and expansion than liberate the awareness and beingness of Spirit-Soul. Thus, ordinary individuals must see or recognize themselves as being temporary prisoners in cultic mind forms bound to symbols which can at best only serve as reminders of deeper, greater, or more profound realities, up to a point. Then, such symbolic barriers or thought forms, postulations or belief systems, however apparently sacred or not, need to be thrown in the furnace of burning questions in order to determine whether such symbols can withstand the spiritual fire of being present truth and its freedom of awareness.”¹³

For certain beings, their need to break through the walls of conditioned beliefs is great enough to bring them to a Heart guide, teacher or master.

Tisziji: “The true Heartful guide on the spiritual path guides and enlightens beings to, through and beyond all planes and levels of reality. Thus, the guide liberates beings from the limitations and suffering of negative, unenlightened thought patterning at the mental plane, by strongly encouraging practitioners to recognize the distinction between knowledge and its relation to the mental body, and awakened beingness in relation to the Heart itself. Through genuine recognition of this difference of realities between the mental, the conceptual or theoretical, the actual or pragmatic, and the transcendent or non-dualistic, beings are able to practice self-purification and self-liberation techniques from a state of always present peace, detachment, sameness and timelessness. Intuitive insight and Heart-found intuition, rather than mere inquiry and in-

12 IBID. p. 59.

13 IBID. p. 57.

dulging in a self-limiting circuit of useless or meaningless questions, serve to directly access the deeper dimensions of profoundly clear awareness, leading to the realization of free Soul being itself.”¹⁴

“Most ordinary beings have gone so far astray from Heart-source that either radical or direct confrontation with Heart-thought, or a systematic reconditioning by purification of existing thought patterns need to be brought into release-practice in order to properly align the mental body with its Heart source. Thus, spiritual practitioners, upon entering a creative spiritual work or circle of sacred practice, are immediately brought to peace resonance. Generating an awareness of positive Heart thought, which fills the entire body from head to toe, as a step towards realizing the presence of Spirit as the whole body, brings about immediate release and transcendence of all self, thought and mind programs, freeing the body-mind of all karmas of time, space, energy and matter.”¹⁵

Those seekers who are not ready to be in the purifying fire of a true teacher, may continue to search for answers and may find temporary sanctuary with a number of religious, spiritual, influential, charismatic, or popular beings and their works.

Tisziji: “Many beings who are thoroughly stuck in the conscious thought dimension of the mental plane find themselves easily distracted or overwhelmed by manifestations of the creative or released energy of the lower planes, which can manifest through the mental plane. And here, creative or so-called new ideas, new answers or new solutions to past or present problems or concerns are welcomed or glorified as if from the divine itself. Thus the works of many intellectual geniuses in all fields of human endeavor are respected, regarded or worshipped as the divine itself. In fact, such creative transformations or changes are often lower plane based patterns finding their harmonic or subtler repercussions, transmutations or correspondences on the mental plane. These harmonic repercussions bind those who are awe-struck, less evolved, or unenlightened to the merely dazzling or mind-boggling excrement of the mental plane, however useful or sacred such creations may appear to be to unawakened or awakening humanity. Thus, individuals suffer the creations or products of other beings and they therefore ultimately or unknowingly either sustain or recreate more suffering for themselves.

“Many such creators, in fact, perform or do their works to attract attention to themselves. Such beings desire and revel in the karmas of fame and fortune. Such beings are attached to and proud of their works. Such beings, however gifted or masterful, may not be free of themselves yet, even if they have attained recognition as leaders or teachers in these ways. Such beings may be highly self-motivated, self-interested and self-centered, and due to extraordinary mental or intellectual ability, charisma or even destiny, they can momentarily or eternally hold the attention, or capture the hearts, of many undeveloped beings. But are such gifted individuals or ‘masters’ free of the theater of the creator and the created? Are they free of the world and its promises and its praises? Are they free of life? Are they free of taking, controlling, manipulating

14 IBID. p. 56.

15 IBID. p. 54.

or selfishly influencing the lives of other beings? Are they ready and willing to let other beings be enlightened beyond themselves?”¹⁶

“The seeking masses are needing critical guidelines on these issues because zillions of beings have been and will be misled by the ancient or early, and not necessarily enlightened, writers. You see, these writers were writing about God. God, of itself, was not, according to what is on record, writing as itself through them or anyone else! These writers had not realized whatever God is or could be of itself. If they had, their writings may have been totally different in nature and level of awareness from what they are. Less intellectually endowed followers and readers will always be erroneously led to believe that those so-called inspired works or records were the infallible words of ultimate or transcendent God! But they were, at best, the sincere writings of individuals who had not realized God as free Spirit-Soul or transcendent consciousness of itself. Such writers were either seekers, beginner or maturing practitioners, psychics or mediums, spiritual followers, or disciples who were relatively engaged in the spiritual process, and who, at best, may have recognized the Spirit of God and how It works through Spirit. Such writers may have attained a certain degree of self-transcending purification and may have been selfless in their life mission. This is indicated by virtue of the direction or attitude of their writings towards or about their master and their fear of, rather than the realization of, the being and the Heart who is the madness of God!

“Such beings were and are clearly operative on the mental plane. They had not yet realized themselves to be the cause of their own universe or their own writings! To these beings, thinking, reasoning, philosophic moralizing and insightful wisdom were what the higher ‘Man’ or God was about! However, without close examination, such writings can be observed as coming from or originating on the mental or even higher mental plane, but nevertheless material plane, and thus tend to limit, control, manipulate and bind rather than release, free or liberate the masses. Therefore, self-righteous followers of these writers tend to become fanatically and ignorantly dedicated to the letter of the law as scripture, while the precious Spirit of the Word, as the liberating, creative sound vibration, is often missed, denied, forgotten or ignored completely!

“Within this maze of religious writers and philosophic thinkers of all times and climes, there are a few whose message is of universal love. And even though these individuals operate, for the most part, through the mental plane, the higher planes, where such love emanates or radiates from, shine through their work. This transcendent type of love is what all genuine practitioners naturally open to. Many of the Earth world’s highest poets operate within the higher mental and the spiritual plane, using thought to express love as God and God as love.

“All beings must know that they create their own conditions on the lower and higher mental planes. And from the level of cause on any plane, there are neither ‘forsaken’ ones nor martyrs. Thus, there is only absolute responsibility for every thought, word and action.

“The mental plane world of thought operates in the universe of perceptions through those patterns which may be most properly called concepts or theories. The thought plane is the subtlest of the negative and dualistic planes of the universe and is, therefore, the most highly sought by ordinary beings as the preferred plane of power to operate from. Have you heard the theory, ‘Knowledge is power’? What these theorists fail to reveal to spiritually uneducated beings is

16 IBID. p. 57-58.

that there is no self-originating power in 'knowledge' and thus no such power in 'mind.' Both knowledge and mind, as processes, functions or concepts, receive their power or beingness from Soul, the seat or center of pure awareness, the pure Spirit source of every living being. Therefore, mind's power is illusion and the power of knowledge is illusory. Such relative knowledge is subject to change and is thus dissolvable or invalidatable by more Soulful forms of knowing or intuitive knowingness, which, when projected upon those who believe that knowledge is power, may cause their belief and their knowledge and its illusory power to change, dissolve or disappear altogether. Therefore, those beings who worship the mental version of knowledge fear the company of genuine mystics, adepts, spiritual guides, awakened ones or enlightened beings since their very knowledge, and their egoic clinging to such knowledge, is at great risk in the sacred company of such beings!

"All beings relatively operate through the plane or dimension of thought. However, few beings consciously or creatively use thought. Most ordinary beings aspire towards becoming mentally superior, intellectual or gifted beings at the level of thought, thinking, reasoning, speaking, analyzing or philosophizing. The world's highest or most cherished professions are those which embody 'ideal' levels of mental, intellectual or genius beingness. To become a doctor by such materialistic, intellectual standards is an ultimate achievement in ordinary conventional society. However, to become operative at that level of intellectual intelligence is only a spiritual beginner's step into and through the mental plane of being the karmic mind, since the genuinely creative levels of the higher mental plane lie far beyond the intellectual and academic levels of functioning or performance. The creative levels of mental mastery potentially proceed into the domain of ordinary genius on the concrete memory (causal) and mental plane.

"The dimension of pure genius, beyond the mechanics of the concrete memory level of the mental plane, is close to receiving what could be called the thought of God or pure, subtle Heart-thought. Few rest at or on this dimension of pure (no) thought, while many may touch this dimension in their journey towards or in God realization. Most unfolding beings operate at lesser levels on the mental plane, and nevertheless assist the pure spiritual forces in cleaning up the infinite impurities left by infinite beings who were/are conscious or unconscious channels of the negative powers of the lower universes, and who are working through the mental plane of active/reactive creative thought, which is materialism at its subtlest level.

"The mental plane is the plane where imagination and visualization have their greatest influence and wield their greatest power in the enslavement or liberation of all beings. It is the plane of the subtlest delusions, illusions, perceptions or realizations in, of, about or as consciousness. The mental plane is where philosophy and thought are realized to be real illusion...appearing to disappear. Thus, all that one thinks, perceives, reads or writes is only illusion. All 'truths' are illusions on the mental plane! All illusion is truth on the mental plane. Therefore, I teach that practitioners must know and be beyond all intellectual knowing, thinking, arguing, reasoning and philosophizing. This points to the higher creative plane of the mind-razor's edge. Only the highest and purest form of intelligent, discriminative and intuitive understanding, realization or illuminative guidance can penetrate, realize or be beyond the mental and higher mental plane! Beyond this is the transcendent realm of Soul, and infinite spiritual planes beyond that!"¹⁷

17 IBID. p. 60-62.

SCIENTOLOGY

Corresponding to Tisziji's brief exploration of ordinary, academic-based, mental plane knowledge while at Brooklyn College, Tisziji found on the shelves of the library, the writings of L. Ron Hubbard, the founder of a psychology-challenging, consciousness-expanding, body-transcending, techno-processing, intelligence-creating, awareness-empowering religion called Scientology, which was established during the 1950's, and which, according to Tisziji, seemed to fill a gap between intellectual, scientific theory and spiritual development. Although he was introduced to the Scientologic work in 1969, it wasn't until the late 1970's that Tisziji studied any of L. Ron Hubbard's original work.

Tisziji: "I was surprised to find original works by L. Ron Hubbard in the library, and pleased to discover that there were students of knowledge at Brooklyn College who had taken these books out but who were, most importantly, responsible or intimidated enough to bring them back to the library. Usually, if you couldn't find those books in certain libraries or bookstores, you would have to become a member of the Scientology movement to access copies of them."

L. Ron Hubbard paved the way for Scientology when he wrote *Dianetics, The Modern Science of Mental Health*, a work which outlined his intensive studies on psychophysical aberrations and which promised to assist beings in eliminating their sources of physical, emotional, psychic and mental dysfunctions. L. Ron Hubbard made claims that the controlled circumstances of Dianetic therapy would bring individuals to a state of 'clear' being whereby they would lead happier, healthier, more creative and productive lives which would not only benefit themselves but society in general.

Tisziji found this concept to be intriguing, though not unique, and he participated in some of Scientology's processing, which increased his interest and access to some of L. Ron Hubbard's work.

Tisziji: "Before I comment on the processing aspect of the Scientology works, it is important to put right up front that, in my view, Scientology was more a work of psychologic than spiritual creativity, intended to awaken the genius in all beings. If the fact of this is not correct, then I sincerely believe that the spirit, original intention, or heart of this was. The writings of L. Ron Hubbard indicated to me the workings of a highly aware intelligence, perhaps a creative genius at best, that is synthesizing ancient and contemporary knowledge of the mind, and succeeding at creating a new technology out of it. The result, from what I have observed, was a form of practical, useful, Scientologic knowledge, which satisfied the needs certain individuals had to recognize and recreate the mechanics of their own self-minds. This work provided a system for processing thoughts, thinking, and most importantly, knowing. Scientology had a specific appeal to the intellectual psychologic genius in certain humans, just as Adi Da's work appealed to the psychic and somewhat spiritual genius in other humans.

"Scientology, according to my research and experience, worked as a potentially productive 'question and answer' processing system of inquiry. It is was no wacky cult or non-scientific, new

age religion. Was it perhaps a Hubbardian version of original Buddhism? It nevertheless was an attempt to bring the human from a prehistoric level of awareness to fully operational theta (spirit) awareness. In fact, it seemed to stand as the most rigorous technology for restoring humans to their inherent abilities to create, change or know anything or anyone. This was not a psychic science, but it affected the psychic and astral domains. It was certainly not the express path to enlightenment for all beings. This was the slow boat to Burma. I could see that for those who recognized that they could use this technology and who were able to stay the course, they could eventually come into their own reality with infinitely more confidence, enthusiasm, power and ability. However, not everyone needed this processing to the same degree, and I couldn't guarantee that the Scientologists and their 'clears' were able to recognize enlightened beings outside of their work.

"In the great field of spirituality, one would like to rest assured that those who reach higher creative levels of ability, self-realization, and 'clear-theta-clear' (with command control over the material universes and so on), should be able to recognize and appreciate the realized freedom and great works of others, and respect them accordingly!

"One of the most important Buddhist principles is that as one thinks, or as one processes thought, one becomes and is relatively that. The logic here is such that energy follows thought. Thought is energy. Thought creates energy. Energy creates matter, and so on. This principle is actually even more ancient than Buddhism itself. It has primordial and even intergalactic roots!

"In spiritualist philosophy it is taught that one sure way to recognize a spirit, and what level it is on, is by its level of self-thought and speech, and how it, the individual spirit as a unit of awareness, identifies itself with, recognizes or understands itself as or within the universes of matter, energy, space, time and mind, in the form of any perception, thought, feeling or sense. All such self-thought relative to these dimensions is bondage and illusion, in the form of identifying with that which is objective fact rather than as a psychic or spiritual cause.

"All true spiritual works teach this very realization, that each, as a spirit, is in the physical world, but not really of it. There is infinitely more than the body-mind of self and thought. This would seem to be the Heart of all genuine spiritual work, which refers to the immaterial 'space' dynamic of reality and may also be described as awareness of and as space itself. All the great traditions teach that to the degree that one identifies with and as, or focuses on, the material world, one's spiritual power and ability may be proportionately diminished. This was a Scientologic strong point and their processing ultimately served to restore the individual to their conscious and then spiritual capabilities, which amounted to being able to take or leave, create or waste, any thing and any thought!

"Most amusing to me was to discover how processing (commands) served to free one up from all manner of (obsessive/preoccupying) self-thought, which then raised one's tone and vibration. In essence, it was a formula that 'no narrow self-thought equals ability.' Now, speaking from my level of understanding and as teacher and creator, I understand how important it is for certain beings to have a self reference. But, this ability to have or not to have a self to be limited by or to be liberated from, as a self reference or fixed identification point, is spiritual in question and in nature. This original or native ability to look at whatever the self is or could be, is spiritu-

al in nature. Therefore, I would extend this point by saying any self is what you can be, but not necessarily who anyone, as spirit, or theta, is.

“This processing technology freed up the self-mechanism and activated aspects of the mental body and the unconscious reactive and super-consciousness in ways which only a certain kind of inquiry or confrontative processing could. You start this process by being worked on and you progress to working on, not transcending, yourself. This processing of self-identification and general mind forms has been the native process of insight and release, knowing and not wanting to know, that is, knowing beyond knowing, which underlies the way that I have instinctually and intuitively played music all my life. This being the case, I was able to immediately recognize L. Ron Hubbard’s purpose, mission and function. The domain of book reading, self-inquiry or self-questioning is not where I’ve come from. My practice has been to spontaneously go beyond all forms arising relative to matter, energy, light and sound. This refers to what I call the burn, the key to my creative process as a musician.

“The most striking thing of all that I got out of Scientology is how much the practicing Scientologists were made to care for those in need of their services, and how far they were willing to walk with such individuals to increase their awareness as humans capable of mastering the material universes, and as spirits who could and should be free to create their own universes. The individuals I met were not ruthless hustlers. They were caring, compassionate, dedicated individuals.

“In some cases, they would take your money if they felt they could help you, and in cases where you did not have money, they would process you for no money if they felt it was worth it for you and for them to do so. It was a gift to be acknowledged, recognized and engaged at the level of confronting (i.e. objectively looking at) your problems of communication, reality or affinity, and answering questions in the spirit of activating your own ability to inquire into, reflect upon or know your own mental machinery, its limits, capabilities or potential. A lot of people are out there dying because they are not being properly creatively challenged! In Scientology, most of the auditors would challenge and confront you in a totally impersonal and egoless, yet strategic, manner.

“The religion of Scientology in general should not be held responsible for the lack of integrity of some of its members. As in the case of other religious or spiritual works, there was not much conversation about letting the individual go on their own. The conversation about freedom was highly regarded and agreed upon. The controversy here is, who is ultimately qualified to determine when an individual is either free or responsible enough to be on their own or independent enough from their parent organization to make their own decisions in life or attain their own goals? Everyone may be into the idea of freedom, but not necessarily live as a free (liberated/selfless/Heartful) agent. Thus the question, ‘is spiritual freedom about what works for me or what works for you?’ Is the development of an individual’s genius to serve the individual’s needs, the organization’s needs, both or neither? And what if the individual decides to move on, especially out of an organization? Should any organization be responsible for testing, threatening or violating the individual’s integrity in such a matter of choice?

“My view is that once you know you have reached your ‘enlightenment,’ which could be tantamount to the complete restoration of your specific spiritual abilities, primarily of the creative

genius variety, then if you decide that you no longer need your former organization, tradition or school, you should be free enough to move on or create a new tradition, school, system or universe for, or of, your reality or realization. Awareness is infinite and the realization of this infinite potential is what spirituality as genius is, or should be, about.”

While Tisziji’s involvement with Scientology was brief, and he never intended to stay very long, a few of the auditors (those who monitor Scientologic processing) found Tisziji to be operating beyond the usual emotional and mental limitations of ordinary beings and tried to enlist him into service for their executive work.

Tisziji: “The Scientologic auditors saw how easy I was to clear. A couple of the professional auditors remarked to me that I had a lot of theta energy and they wanted to know if I wanted to become a professional Scientologist. Clearly, this was something they would recommend to any potential, promising candidate. There was a lot of enthusiasm about my possibly becoming a committed Scientologist until they found out that I had done secret intelligence work for the U.S. Army, and I was immediately blackballed. They didn’t even ask me what kind of work I did for the Army. The wave changed between us from hot to cold! I later discovered that they were having trouble with government infiltration and harassment at that time and couldn’t take a chance with someone of my background. I understood their actions. Beyond my curiosity, I wasn’t interested in any contracts, political organizations or their paranoia.”

Despite this change, Tisziji had a chance to see for himself that many Scientologists seriously and scientifically assisted individuals to break through and handle their painful or negative emotional experiences or limitations. It is not surprising that Scientology emerged during the middle of the 20th century when technology was becoming a ‘god’ in its own right, and the knowledge of the mind was usurping the knowledge of the Heart.

Tisziji: “Scientology seemed to appeal to some who placed a high degree of importance and credibility on a scientific and mechanical, or highly formulated and highly supervised approach to improving one’s emotional and intellectual well-being. Others may find that a scientific means of attaining certain mental ‘clearances’ is but a stepping stone to true spiritual well-being. Many who have reached a certain level of higher spiritual awareness have recognized the significance of the intuitive capacity and higher creative dimensions of the mind.”

From Tisziji’s observation, while Scientologists may have been altruistically inspired, they often showed little understanding of some of the spiritual dynamics of human consciousness explored in other works. He saw that their approach was focused on the mental plane (i.e. self, thought, mind, body and world) and dealt extensively with the mechanics of the ‘reactive mind,’ ignoring the complex multi-dimensional, though unquantifiable, unverifiable or even unknowable aspects of the psychic-intuitive, higher mental, etheric and super spiritual levels of consciousness, being and reality. Tisziji has written about the many facets of being in *The Divine Agreement* and describes some elements of the physical, astral, causal, mental, etheric and Soul levels of reality. Of particular interest here is the causal plane, as it relates to that part of the subtle time mind that deals specifically with memory, intuition, or knowing of time patterns and their cycles. According to Tisziji,

an understanding of this plane of operation is a critical first step towards mastering the karmas of the past-present. This area of memory is essentially what Scientologists were concerned with, but what Scientologists referred to as the time-track was a guided journey through past experiences with the expectation that once certain painful experiences (engrams) were recognized and scientifically dealt with, or processed, one's mind could be swept clean of such debris, and hence the individual was free to become a more fulfilled human being. Tisziji's view of the time-track, as the causal plane, is similar as a track of time — past, present and future — but far more karmically and cyclically complex than Scientology's simplistic, mechanical view.

Tisziji: “The causal plane is primarily the time-track plane of consciousness where individuals can trace, recover or discover (i.e. see, know and release) causes, causal patterns, sequences of experience, and time perceptions relative to any manifestation, situation or condition in the past, present or future.”¹

“All levels of the universe where mechanical karmas are operative, and where there is false or negative identification with time-space changes, must be recognized, experienced, understood, and then mastered and transcended or gone beyond. True being of Spirit, as transcendent awareness itself, is now, and thus free of and therefore free to recreate any and all time considerations, postulations or conditions. The causal plane of reality is that plane of action wherefrom any individual may view any part of the past through the function of memory or remembrance in terms of playback, or through present intuitive knowingness relative to understanding what is or has been happening in terms of the ‘how or why’ concerning certain karmatic patterns (past, present or even future) on this or relevant planes. The causal plane always implies future karma, known and unknown, knowable and unknowable, comprehensible and incomprehensible. This natural ability of viewing and reviewing karmatic patterns gives one the ability or power to reverse karmatic events in or on the causal memory plane. No one needs to repeat past life experience! This reversing of karmatic events, and those causal sequences which they are a result of, may be allowed to bring about appropriate or necessary changes on the physical plane of action. This reversing process may directly affect what is happening and thus what will, can and perhaps ought to happen. When this reversing process fails or proves to be ineffective relative to necessary changes, then the exercise or practice of consciously or deliberately aborting, stopping or breaking a pattern may be necessary or crucial to the individual's re-creative spiritual process.”²

According to Tisziji, Scientology assisted some beings to transcend certain negative patterns of behavior and therefore was a useful beginner's tool. But Tisziji found it disconcerting that Scientology viewed anything having to do with astrology with skepticism, considering that their work was concerned with time-track clearance and causal plane technologic theories and techniques. Scientology did not address the issue of how beings need to know their cycles of expansion and contraction, tensions and releases, as these are governed by continual planetary time cycles throughout the individual's passage of time from birth to death. These solar systemal cycles manifest phenomena according to precise and even incomprehensible laws of universal karma (cause and effect).

1 Muñoz, Tisziji. *The Divine Agreement*. The Illumination Society, Inc. Newburgh, NY. 1990. p. 42.

2 IBID. p. 42-43.

Tisziji: “It is the individual’s subjective sensitivity, intelligence and specific perceptibility of planetary logic, not merely what is objectively perceived, that one should be skeptical about. In this case, it’s not about the what (astrology), but the gifts of the who (the genius)! Astrology, like music and perceiving any art, science, religion or philosophy, is a way of perceiving from the subjective level. Subjective perception alone makes the objective thing, art or science, effect or result, relatively real or not. So it is not the perceived religion or music, or the perception of time called astrology, but the reality of the perceiver and the one whose genius is either working or not working at the highest level of knowing. There is nothing true or false outside of the mind which determines such judgments for itself. For whatever is considered objective is relative to the subjective, and conversely, whatever is considered subjective is relative to the objective. For truly, who or what is subjective, objective, both or neither?”

“What I have coined ‘Time-Mastery’ is a profoundly relevant planetary system of perceptions at the time-track or causal plane level. Scientologists, on the other hand, are primarily concerned with the appearance and reappearance of painful situations which occur from emotional trigger points, ignoring the critical cyclic time-patterns of the individual. A well-established fact of the ancients and sages of all esoteric schools is that there is no difference between karma and astrological influences; they are one and the same phenomenon relative to time-matter/materialized time configurations. Differences in perception relative to time neither negate Scientology nor the genius of Time-Mastery.

“Regardless of the levels of processing you can receive or give in Scientology, you are never taught that your body is time and thus the source of phenomena in and about time, and that the mental perception of time creates and reinforces time as psychic and potentially material karma. You are never taught to slow down or stop the heart, as in the case of yoga techniques, which put your very life, in terms of controlling the body, at your disposal as creator, master or Heart-source.”

From Tisziji’s point of view, Time-Mastery is another means of bringing the peace of wisdom into one’s life. Those who utilize it properly can observe patterns of empowerment or disempowerment and can choose to move beyond self-limiting obstacles.

Tisziji has taught that each individual has a specific time pattern, or body, to work with and through, and that karmic circumstances can be better understood if they are observed relative to one’s individual time-track.

Tisziji: “I understand and utilize what I call Time-Mastery as a scientific tool given to me by the holy Spirit for the sake of all sincere seeking beings who are awakening into the gift of recognizing the profound significance of that lord of the material worlds whose name is TIME. Master-geniuses know that such a world and its time lord appear before each and every one as a step to master, never to ignore, deny or fall by!

“Geniuses and masters from way back in realized antiquity have utilized Time-Mastery in their service to world leaders in all fields. Such masters of time have helped many other masters of arts and sciences to directly accomplish their mission and purpose on Earth by teaching them specific self-transcending techniques known to the spiritual masters. Equally important to their purpose in a more universal sense, these time masters have done whatever they could within

their powers to do good, helping to shape the world of enlightenment and keep humanity on the right course.

“Relative to the known, unknown and unknowable psychic facts concerning the incomprehensible universal intelligence of time, no one and no school has or can have a total wrap on that which is finished but unrealized. While it is good practice to acknowledge that one can know they know they know ad infinitum, one can multiply what all beings have known since the first impulse of life from infinity and perhaps merely point in the direction of what else there is of infinity to know.”

Here, Tisziji outlines some of the distinctions between Time-Mastery and Scientology processing.

Tisziji: “Time-Mastery is a science or study which, when properly practiced, may help anyone to understand, beyond a doubt, their karmic predicament relative to their bodily or incarnate sign, time or cycle. Each being is incarnated in and through the forces of matter and energy, which are conditioned by the forces of time and space. All of these have their wave cycles of phenomena.

“Some of the many prejudices, assumptions or illusions concerning Time-Mastery exist and persist in the ill-illuminated minds of ordinary beings today. However, some of these prejudices may be justified if what is called astrology is not practiced or used in the spirit of Time-Mastery or for the sake of enlightened realization. Eventually, one will be comfortable discussing this subject with other beings without resentment, embarrassment, paranoia, intimidation or self-consciousness.

“Depending on one’s state of consciousness, this knowledge may or may not give one, as in the case of Scientologic processing, the capacity to change or dissolve their karmic debt, but it gives one the ability, through understanding planetary and time relations, to change their relationship or viewpoint towards or against any karmic predicament. One can become accepting of or friendly towards any karmatic pattern through recognizing and understanding it as an effect of time, while being in the peace of timelessness right in the midst of it.”

While Scientologists and other intellectuals may dismiss Time-Mastery as an intangible and therefore ‘unprovable’ science, Tisziji has proven to countless beings that when properly perceived and understood, Time-Mastery is a great tool for understanding one’s karmic debt. Ironically, the concept of predisposed tendencies is a theme in both Scientology and Time-Mastery. For example, Scientologists believe that accidents happen because of the influence of the reactive unconscious.

Tisziji: “So-called accidents are never isolated events. They are, in fact, stop points on a long train or sequence of events, having to do with much more than anyone’s reactive unconscious! Good theory, but not true!

“Spiritualists, on the other hand, with all due respect to the reactive unconscious which they describe as the effect of the lower unconscious spirits, know that such negative influences arise to be commanded to relocate, disappear and move on, and to even go back to where they came from; that they are no longer valid, needed or wanted here. Furthermore, in the company of strong positive influences — good spirit influences — such negative spirits and their influences and reactions recede, recoil, diminish and/or clear themselves. Yes, they actually, under higher spirit command, clear themselves!”

Time-masters know that ‘accidents’ may happen relative to certain time correspondences, as well as through one’s thoughts or the negative thoughts of others. According to Tisziji, the painful engrams which Scientologists blame for all phenomena are also the result of blockages and obstructions in the time and space stream of light and sound.

Tisziji: “Many human beings tend to become or are astrally, emotionally and psychically contracted or reduced from original spaciousness, as mind space or spirit space, and reduced to or made comparable to an intelligence or entity of the mineral worlds. Such a condition of contraction, compression, crystallization or limitation is a direct result of having previously inherited or created existing or persisting grooves, niches or cracks in their karmatic flow or movement through the time-space worlds. Some beings refer to these types of cracks or gaps, which are actually stop points, as engrams or painful experiences and moments of unconsciousness. These are moments of resistant refusal to be conscious or to have consciousness. This resistance is verily the refusal to be awake and a resistance to being or enjoying freedom and its power of happiness. These break points or contractions, where energy is temporarily frozen up, materialized or crystallized, in effect, become anchor or start-end points...where a program appears to absolutely begin in time and where a program appears to absolutely end in time. In other words, a program appears and then disappears, is cleared, never to appear again in that form! Such a phenomenon, in the spiritual works, is called the sign, indication or evidence of spontaneous purification, which is accompanied by necessary breakdowns and breakthroughs.

“An abundance of start-end points along the individual’s time-track or causal plane indicates that movement is either slow, blocked or non-existent at certain points along the life progression. Hence, in order to transform these time-track stop-restart points, engrams, crystallizations or kriyas (psychic pressure releases), emphasis upon the qualitative considerations of movement through and despite time-patterned pressures and release cycles is essential. Thus, the individual progressively uses newer, different, freer, creative or shock forms of self-imaging mental structures, or self-liberation techniques in order to guide itself to break free of, or at least recognize and rise above those self-limiting areas of assumptions which would otherwise make for the slowest, most painful or obstructive passage into awareness, light energy and spiritual healing.

“In the worlds of illusion, these spiritual flow-breaking ‘start and stop’ points along the time-track are recognized in terms of obsessions and fixations, which are rooted in or self-focused upon certain kinds of false, fearful or painful negative experiences or fantasies. These negative experiences anchor the individual to certain portions of their inherited time-track through the binding power of self-identified pain and its emotional chains. Once this pain is appropriately, sacredly and humorously recognized, relaxed and released, along with its position on the time-track and that position’s associations, connections and circuits, movement of life-force and releasement of psychic, karmic and creative power is experienced and accompanied by an increase of expansive spiritual awareness, which spontaneously creates openness to the Heart’s love-current of compassion.

“Certain intense, painful, shocking or extraordinary life experiences cause a mechanical introversion of awareness, a reactive, subjective in-turning, a fixing of one’s attention upon an experience or an aspect of a moment in time. These types of distracting, disabling or inhibiting experiences, which produce all manner of escapism and avoidance of communication, must be

broken through, melted down, transformed or purified, and one's normal balanced flow capacity relative to psychic and spiritual energy must be resumed. Ordinary beings have little idea or conception of this particular creative purificational process and its mechanics relative to the creation or destruction of time-space worlds and, as a result, can neither recognize, nor adjust or alter these karmatic conditions for themselves or for others.

“Direct participation in the purificational spirit of a sacred work which is founded upon a sacred wisdom directed at, and a technology designed for, transforming these conditions is always recommended to those beings who have the stamina, intelligence, force and need to work, or be worked on, in these ways.”³

Dismissing the relationship of engrams to time as if time could be out of the mix of reality, but nevertheless attempting to assist beings to be free of painful recollections, Scientology has taken the view that we are fundamentally a ‘sick’ society in desperate need of Scientologic processing, a cure for all that ails. Only Scientologically cleared beings would then be the responsible world citizens, as stated in *Dianetics*, by L. Ron Hubbard. Although L. Ron Hubbard studied many spiritual works, he claimed that no spiritual work compared to what could be obtained by his technology. And this may be truly what he believed and knew for himself.

Tisziji: “This is may be true for him, but it appears to be an extreme viewpoint, which defeats any original, impersonal, apolitical altruism that may have moved the individual to create or organize the technology to begin with. Whose ideas of civil rights and citizenship? An enlightened person's or an elitist's? What about self-realized spiritual rights for all beings, not only for those already awake, clear and bold enough to assume and live from such? From the Heart, all beings already have such a right. All beings are that right. ‘All beings’ is the purpose for incarnating into this world with any gifts to share with anybody. In this sense, one is for all, one lives for all, one affects all, and one can therefore heal all. The true all is the one, the no one, the free one at the Heart level, realized as itself as already being all beings and thus in the service of all beings. This is a paradoxical One-Heart native realization. Who doesn't know this?

“Now, if we flip the coin from psychologic mastery to spiritual mastery and consider a recognized but controversial spiritual master of the 20th century by the name of Meher Baba, one sees a different process of realization, organization, mission and service at work. And this is something to take notice of since he, Meher Baba, among many others, represented in his way everyone's human potential for transcendent realization, enlightenment and mastery in this life. While such a realization occurs spontaneously under certain conditions, most beings naturally need culturing into such a realization. Therefore it is taught that under the right conditions, right influences, with the right knowledge, wisdom, free Heart compassion and liberated spirit, such a realization of impeccable, spontaneous mastery arises of itself.

“Meher Baba was but one of many spiritual masters throughout the ages who has given instructions and techniques for recognizing, getting beyond and being beyond the negative limitations or conditions of the human mind and its tendency towards generating and identifying with obstructive thought forms. His realization of the Beloved enabled him to live as love to all those who recognized him as the Heart itself.

3 Muñoz, Tisziji. *The Sacred Knowing of Is: Book One*. The Illumination Society, Inc. Newburgh, NY. 1983. p. 33-36.

“What is important is the purity of Meher Baba’s transmission. What is precious about his teaching is its simplicity. What is sacred about his transmission and teaching is the directness and presence of the radiant love of the Beloved, the Heart-source itself. In Meher Baba, there is the strain of the poet, the transcendent romantic mystic, and not as much the divinely mad as the divinely, compassionately and serenely realized free Heart being.

“In other words, true spiritual adepts reveal and live from the process of love realization, realizing the Heart as true source, true cause and true process. From such a realization and practicing such a realization, true and pure world service is put into effect impartially, impersonally and freely to all beings, Heart to Heart. Despite what others have said or say, there is nothing higher, more profound and miraculous than the grace of free Heart realization.

“Scientology, as a true, spiritual, religious technologic path, is, for some, clearly a step on the universal path to profound transcendent realization.”

ECKANKAR
PART 1: FROM SCIENTOLOGIC RESEARCH
TO UNIVERSE-TRANSCENDING SPIRITUAL PRACTICE!

Scientology's appropriate emergence as a far-reaching twentieth century philosophy had its impact upon many who were open to exploring the complex dimensions of human potential. Among those who were listening carefully to L. Ron Hubbard's theories was Sri Paul Twitchell, a part Native American, Mississippian, who founded the Eckankar spiritual organization in the mid 1960's. According to his writings, Sri Paul Twitchell (Peddar Zasq) inherited the title of the 971st Living Eck Master, and he formulated, expanded and incorporated the spiritual business of Eckankar as a means of helping spiritual seekers find greater meaning and purpose in their lives.

Tisziji: "Prior to this time, according to Master Sri Kirpal Singhji, Sri Paul Twitchell spent 8 years with him as his chela (student) and initiate. And Sri Kirpal Singhji has admitted publicly that he was taking Sri Paul out-of-body to various spiritual planes and temples of the celestial masters of the Surat Shabd Yoga hierarchy. This means that Sri Paul Twitchell was working directly from the Sikhs' core teachings, using their language and their realizations to justify his own mission and purpose as an American adept hailing from the same traditions, yoga science and initiational processes. According to both Sri Kirpal Singhji and Sri Paul, their differences in interpreting the inner experiences, inner planes and their meanings, functions and ultimate purposes led to their going their own ways, having realized for themselves what the journey to God through penetration of the various planes of consciousness could be for them and those who choose to travel and master this sacred path of Sound and Light. This is exactly as it should be. One awakens into being the source of their own universe, their own path, their own way, their own teachings, their own God center and their own selfless Heart nature. This path is for the few, for few have sensitivity enough to experience any trans-material consciousness out of the body and out of the material universe.

"For those whose heads are working properly, Sri Paul Twitchell was a serious practitioner of Sri Kirpal Singhji's up until their paths had to naturally diverge. Many have criticized Sri Paul Twitchell simply to satisfy themselves more than to speak from facts and obvious truths. Regardless of the man's human karma, he surrendered to Sri Kirpal Singhji's tradition, committed himself to the practices and had Sri Kirpal Singhji's testimony corroborate the facts of this, despite their differences, despite their individualities and despite their cultures. Furthermore, any association I had with Sri Paul's Eckists proved beyond a doubt that, regardless of Sri Paul's politics, background, bold character, straight-forwardness, humor and Americanism, his heart was in the right place and he did what he was supposed to do to share what he inherited from, and realized in the company of, Master Sri Kirpal Singhji as the ultimate living representative

of his lineage, through his Master Baba Sawan Singhji Maharaj and his Master Huzur Swamiji Maharaj.

“I connected with this lineage on the physical plane in 1971 through association with Ruhani Satsang members and disciples of Sri Kirpal Singhji, who seemed to, by association, lead me directly to Sri Paul Twitchell and Eckankar. I also had the great honor to sit in Satsang with Sri Kirpal Singhji and hear him speak in Toronto in 1972. It was a beautiful event and a great privilege to be with this great Master, and his sweet satsangis who were friends of mine.

“It was in 1971 when I experienced seeing a spiritual form of Rebazar Tarz, Sri Paul Twitchell’s Sat-Guru. Eckankar is not merely a physical world dharma, practice or realization. It is an out-of-body training process validating traditional references to the inner, true spiritual kingdoms of the God worlds of Spirit. This is a practice of working from the inside out. Easy to talk about and dismiss by the ignorant or the insensitive but impossible to deny by the realizers, the travelers and the inner Sound adepts who receive enlightenment liberation through Sound, transcendent Heart-Sound.

“A spiritual Heart companion by the name of Carol Maria Winston Muñoz, as she called herself, also known by Guru Bawa as Shakira, knew members of the early Eckankar circle around Sri Paul Twitchell during the 1971 period. And it was right after she passed that I came upon a book in my house in 1976, which someone left behind, entitled *Eckankar: The Key to Secret Worlds*. Sri Paul’s tone, message, intensity and timing began to set straight and clear the entire spiritual process according to his experience, which once gotten straight, heart to Source, made everything else in the karmic field near irrelevant. Freedom is a dangerous thing but freedom is the only thing relative to the God state and its realization, and you have to take what comes with it!

“Since the 1976 encounter with Sri Paul’s American version of the ancient teachings, I was pulled to the inner planes unlike anything before, all of which pointed to this moment of realignment and awakening to mastery beyond the body of self, thought, mind, body, world, God and universe. After 7 years of inner training, in 1983 I received a God realization initiation which opened up a new dimension of the infinite inner consciousness, which includes the radiant light body. I spent the next 9 years or so working from the sixth (forehead/third eye) chakra upwards through the higher chakras, as a result of continual space expansion-meditation into higher worlds for Reality confirmation and free Heart realization. Mastering this process is the most precious practice known in the unimaginably realizable universes of Itself. Only the few who are conscious of such training in transcension and expansion of Heart resonance have certainty of this!

“While the yoga path of the Sound Current is a subtle and very powerful process of gradual and sudden awakenment and realization, as one gets to the higher chakras profound things begin to happen to one’s consciousness. One experiences expansions, illuminations and realizations peculiar to practices along this line of ascent, openness and expansion. But this is not the only way to get similar or comparable results, realizations or spontaneous knowingness, which is the main point of all of this. In the spiritualist system, you do not practice your ascent upwards in the yogic sense. Rather, you open to what it is to come down (the path of descension of Spirit) and bless you with its grace as it so sees fit. In other words, you are at its mercy and you remain receptive and open in devotion to the magnificence of grace and the wondrous majesty of Spirit

as the original force, light, Sound and power of the Heart itself. Those who have earned the sensitivity and good karma to have it come by way of Spirit directly are blessed indeed, but no less so in the case of those who travel the path of yogic ascent by inner ear and inner vision. Those who progress this way by the grace of their good deeds and pure devotion are also blessed. Hence, in the spiritualist traditions, it is always Spirit as Heart first. Now I have had the advantage of practicing in both these great traditions and recognize in full that all are capable of one or the other or both simultaneously, although many are more capable of one than the other. The matter then is ultimately up to the individual to know or find out for itself what is best or what is the better way to travel or practice in their case.”

Scientology and Eckankar, representing American corporate spiritualism, seemed to be focused on a similar altruistic intention to empower beings to literally leave their bodies and to step outside of their ordinary, mechanical modes of existence. However, their techniques, approaches, languaging and results were very different, and like all great works, each movement had its appeal to certain individuals who could be served by practices specific to each work. Tisziji explored Eckankar just as he had participated in Scientology and other works as a means of expanding his knowledge base for the sake of other beings.

Tisziji: “My path led me to look into these works to familiarize myself with some of their language, technology, purpose and mission in order to not merely justify my own work as much as for my general education and communicational capabilities relative to these very large, powerful and influential organizations. I did not do this for myself.

“Having studied aspect of both Scientology and Eckankar, I found a connection, if not a continuity, between the writings of Sri Paul Twitchell and L. Ron Hubbard in that Scientology, which actually preceded the Eckankar movement, in terms of being an operation accessible to the public, worked from a concept and practice of exteriorization, based upon the knowledge that it was better to operate the body from outside of the body cage. Out-of-body movement or controlling or creating the body’s time-space conditions is what Sri Paul referred to as Soul Travel, which I realized in the form of Sound Travel.

“Like a good spiritual scientist and researcher, Eckankar’s founder, Sri Paul Twitchell, studied L. Ron Hubbard’s works. Twitchell’s *Letters to Gail* is a work of Sri Paul’s instructions to his wife, Gail, and he mentions that she should read and study certain works of L. Ron Hubbard. Sri Paul empowered those works for beginners in self-transcending spiritual practice.”

Tisziji made necessary comparisons between Scientology and Eckankar and questioned the parallels he found in both works. However, Tisziji’s focus has never been to discredit any work. Rather, he shares his observations so that others might draw their own conclusions or reap the benefits of any such work.

Karen: “Tisziji began to study Scientology and observe similarities between Sri Paul Twitchell’s and L. Ron Hubbard’s terminology, ideology and the Soul or theta concept. I began to question the claims made by various beings of their ‘chosen way’ approach to spiritual practice because of comments Tisziji shared with me regarding his comparative views and impressions of both author’s written works. I was astonished that many followers continue to uphold their own religion as being the ‘one and only’ (be

that Eckankar, Scientology or various other religions), and look no further. Again, Tisziji took me that step further, examining deeper and beyond the business of religion games.”

Tisziji has always looked beyond ordinary perceptions, and his keen sense of discernment allowed him to recognize and share with others the subtle and the obvious points of comparison between Scientology and Eckankar.

Tisziji: “The similarities are there. It is obvious to me that Sri Paul looked very closely at the building blocks, principles, axioms, definitions, tone scales, and general technology and processing techniques of Scientology, and you’ll find evidence of this throughout his writings and perhaps most noticeably in his book, *The Far Country*. As Sri Paul had to look at Scientology in any way for the verification and validation of his own work, I had to look at both Scientology and Eckankar for the same reasons.

“Scientology recognizes the thetan as a unit of awareness. Eckankar recognizes Soul to be a unit of awareness. Similarly, they could probably agree that water is wet, and I don’t think a lawsuit should come of it, or that critics should cry, ‘bloody plagiarism.’ Do we, or do we not, have the right to use common language? Aren’t we all using inherited common language? Competition beyond a point is an evil thing. That’s why it’s better to go back to the higher principle that, it’s the spirit and not the letter which is the more important level of reality to work from.

“Scientology emphasizes the need to recognize the individual’s freedom from the body and the physical universe, where infinite techniques are offered to practitioners for exteriorization and regaining the ability to operate as a thetan. This very same emphasis pervades the teachings of Eckankar and Sri Paul Twitchell’s Soul Traveler message to his followers in the world at large.

“Scientology speaks in terms of the ‘mest’ universe and the mechanical dimensions of matter, energy, space and time. Sri Paul Twitchell talks of the planes of consciousness in terms of the traditional five general bodies of man, namely the physical body corresponding to the material body and matter; the astral body corresponding to the energy body and the dimension of energy in general; the causal body corresponding to the dimension of time and infinite patterns of cause and effect and the process that is generally known as karma; and the mental body corresponding to the mechanical domain of thought, thinking, knowing, and communication in general at the mental level, the mental body (representing the mind) having more to do with space. The preceding bodies, which are relatively denser in nature, are subject to the forces of time, or Kal, as it is called in the Surat Shabd Yoga works from which much of Eckankar’s Sound Current teachings descend.

“Beyond the mental body are the etheric and Soul bodies, which obviously correspond to what in Scientology is called a thetan and the function of being awareness of itself. Scientology recognizes this as a spiritual state of being and there can be no doubt about this. It is a state of freedom, a state of the void. But this state is described in the most clinical terms, consistent with L. Ron Hubbard, the scientist. Whereas Sri Paul Twitchell, while making reference to similar states and capabilities, and consistent with his practice as a Shabd-yogi or Eck Master, makes reference to these states and conditions in a Shabd-yogi non-physical sense.

“The objectives of the two works are the same. The techniques are, for the most part, the same. In fact, much of the technology of Eckankar seems derived from an intelligent study of

the technology of Scientology. However, Eckankar is not Scientology. Eckankar, in my view, is a progression beyond Scientologic ideas, concepts, ethics, principles, language and altruistic intentions. But, such a progression doesn't make it better. A progression may be a regression for some. A regression may be a progression for others.

“There is no use of the word ‘Master’ in Scientology, for there is no recognition of the spiritual state or condition of such for their purposes. So such designations as clear and super clear, probably refer to a degree of mastery of, if not skill at, certain creative operations of awareness at the genius level of freedom, knowing and being.

“Eckankar opens up marvelous universes where the recognition of the master, the masters of all time and spiritual mastership in general, come into sharp, clear and close view. In Eckankar you do not merely become a master, in terms of operating as a clear or thetan over the matter, energy, space, and time worlds, but you operate in consonance with, in recognition and appreciation of, the spiritual adepts and spiritual masters of all time, all spaces, all universes, and all beings from the lowest to the highest, right to God, right from God, as source, as Heart, and as divine love itself. You are the realized complete version of the Itself.

“The influence of Scientology on Eckankar is obviously a good thing, or Sri Paul would not have continued that influence and used some of it in his own work. It validates the credibility of Scientology and thus the credibility of L. Ron Hubbard.

“I say, Scientology is a work of genius, and a genius worth serious consideration as a contribution to the world of creative thought, philosophy and spiritual teachings. Sri Paul Twitchell, being a genius in his own right, had little choice but to review what L. Ron Hubbard was saying and teaching, not so much to steal from it, plagiarize it, or surrender to it, as much as to recognize it as a great cultural, humanitarian and spiritual service, which it is at its own level.

“It was clear to me that Sri Paul recognized the essence of this work, saw the value of its technology, was able to recognize the interrogative, inquiring, or question asking approach to restoring communication levels in certain humans as good beginner's practice.

“Nowhere in Scientology is it stated that once you exteriorize, or get out of the body, that you are then able to, or should, contact, connect with, or perceive beings, angels, spirits, guides, saints, teachers or masters. In Scientology, such experiences may be seen in terms of psychotic hallucination, aberrations, or as a result of some circuit break, or some other form of dysfunctionality, or human weakness, or low-toned behavior. On the other hand, such experiences by Eckankar's standards, however subjective they may in fact be, are indeed representative of the spiritual and ultimate sanity of the unfolding individual who in turn is expected to test the validity or credibility of any such experiences. However, both Scientology and Eckankar acknowledge the reality of reincarnation as a part of one's unfoldment process and the truth of the timelessness of Spirit.

“In Scientology, you are considered aberrated until you are cleared. In Eckankar, you are considered to be a spirit-Soul unfolding into mastership and are warned against entrapments by way of black magic or black magicians, and entrapment in the psychic worlds or by psychic means.

“Scientology concerns itself with learning how to know. Eckankar concerns itself with going beyond knowledge. Scientology concerns itself with being able to do. Eckankar concerns itself with being able to let Spirit do. These are valid and profound differences.

“Scientology concerns itself with self-determinism. Eckankar concerns itself with, in terms of Soul, Self-Realization. Self-determinism concerns itself with karmatic conditions, creating such conditions and transforming such conditions. Spiritual Self-Realization concerns itself with transcending karmatic conditions and transcending the self which is entangled in, or involved with, creating, or suffering such conditions.

“Scientology concerns itself with giving the individual the ability to be an identity, a self, and an ego-mind capable of operating at high levels of ability. Eckankar gives the individual recognition as a Spirit-Soul Being who is in the world but not of it. It offers no self identity. It empowers Master Consciousness which corresponds to what certain practitioners recognize as the Heart Itself.

“I am not saying that Eckankar is better than Scientology. It is not better for many beings. It is not even ‘higher’ as such for many beings. Only the individual ultimately knows what is better or higher or the highest in terms of their needs. These are very apparently different, but actually quite similarly Spirit-commissioned movements. Whether you give it a scientific flavor or more exotic Eastern tone, the purpose remains the same, which is to realize that you, the individual, are a Spirit here now and ultimately responsible for mastering your life, your world and your universe as Source. You, the individual, as Spirit, are Cause and thus capable of infinite creation. Or, if you are unenlightened and ignorant of the laws, forces, energies, mechanisms or processes of the universe, or of Spirit, you may be capable of infinite limitation and hence self-destructibility.

“One major distinction between these two movements and their methods is that no one really challenges you in Eckankar. It seems to be a far more graceful situation to practice in. Apart from its hierarchical power structure, which may intimidate certain beings, especially those who are status-conscious, power hungry or egomaniacal, in some ways the Eckankar movement aura was generally quite peaceful and uplifting, if not spiritual in a higher sense. There are no interrogational processes. There are no drills, there are no mandatory routines. No one does anything to, or for, you. There are no auditors. No one is subject to any processing day after day, week after week, month after month, and year after year. In Eckankar, individuals are given a teaching which includes very basic spiritual techniques which the individual is free to use or not use. The more one gives up of karmic life, the more one is liable to be recognized as undergoing spiritual purification despite one’s form or level of practice. In Eckankar, there is what is called *vairagya*, a state of detachment, renunciation, or transcendence. The freer one becomes in Spirit, the more one comes to know the truth of *vairagya*, the condition of letting everything and everyone be, and thus seeing everyone as the Eck itself, the spiritual Light and Sound of the divine. In Scientology, if you are not processed, it is assumed you will remain aberrated. In Scientology, spiritual transformation, in the form of the descension of Spirit itself, is not, as such, recognized. However, and most importantly, for those attuned to Eckankar, the understanding is quite solid regarding the reality of Spirit and that merely appropriately recognizing and opening to Spirit

may bring about dramatic or even miraculous changes, transformations and breakthroughs, upliftment, illumination, enlightenment or even liberation.

“I enjoyed my experience of Scientology enough to say I sincerely respect it, its spirit and its outreach to humanity worldwide, and I most definitely enjoyed reading L. Ron Hubbard’s highly readable and insightful works. In general, Scientology adores scientific wisdom, while Eckankar established the breadth of its teachings on the Heart wisdom, enlightened liberation and self-realization techniques of all the great religions of the world.”

ECKANKAR
PART 2: FROM SELF-TRANSCENDENCE
TO THE EXPANSION OF THE WISDOM-HEART

Tisziji's extended study and practice of the teachings and techniques of Eckankar began in 1976 and continued through 1983. The American corporation and worldwide organization dedicated to disseminating the spiritual teachings and writings of its founder, Sri Paul Twitchell, the Eckankar work revolves around the universal concept of the Eck, which is an ancient Hindu term for Spirit manifesting as the Sound or cosmic life current within each individual. Through the application of spiritual techniques, to include focusing on a point behind the eyes and Sound mantras, many Eckists commonly experience all manner of psychic and spiritual phenomena, including body transcending 'Soul Travel' bilocation, prophesizing, healing, and general mastery of life conditions.

In 1976, during the completion of Tisziji's Saturn return cycle and its dissolving of many unnecessary karmic conditions, he became associated with Eckankar (the path of oneness) in order to study Sri Paul Twitchell's teachings. Tisziji participated in their organizational mechanics and observed how they handled individuals, and saw to what degree the individual was recognized according to their own state of freedom or realization. However, the seeds of his interest were initially planted in the Fall of 1971, just before Sri Paul Twitchell passed over. Tisziji saw a notice in a hall of the venue where he was to perform that evening. The notice made reference to an Eckankar meeting, which Tisziji did not attend but which conveyed a powerful Spirit message about Eckankar and its particular lineage of Masters, which Tisziji was beginning to discover his parallel relationship with, and this familiarity eventually drew him to the Eckankar work and its Sound dharma, Shabd yoga.

Tisziji: "Upon entering the hall, and looking at the notice, there emerged a psychic impression of a dark-haired bearded man. On my way out, the impression of the person on the poster had changed into the image of Sri Paul Twitchell.

"I later came to learn, through the writings of Sri Paul Twitchell, that Rebazar Tarz, an ancient Eck Master who Sri Paul claimed had been around for several hundred years in the Himalayas, and who Sri Paul claimed was his primary Master and Harbinger of Eckankar, was the one who had initially appeared on that poster. Such phenomena are typical of Masters of this level of spiritual realization."

Since Eckankar places a high degree of importance on such Spirit connections, the tone for Tisziji's future involvement with that work was being formulated.

Tisziji: "Since I had an extensive spiritual background with the spirit world from birth, and neither Adi Da nor anyone else at that time had useful spiritual roadmaps for me of those dimensions for the purposes of my mission, confirmation and unfoldment, I was immediately directed

towards the teachings of Sri Paul Twitchell who had the right process and the path of ascent carefully marked out for anyone bold enough, or karmatically inclined enough, or spiritually unfolded enough, to venture into, or pass through, these dimensions, realities and progressions of the inner planes of consciousness. It was good to find in Sri Paul, someone who had walked the planetary and cosmic path into Spirit. Sri Paul did not teach me as much as confirm what I already knew was true and real. Sri Paul Twitchell's works stand by themselves, as any sacred writings do. They are filled with both the benign free spirit and good karma of their author.

“People in the Eckankar movement experienced the gamut of psychic experiences and Sri Paul Twitchell seemed to be the master of them all. Adi Da's community laughed at what I confessed I was experiencing. At that time, Master Adi Da considered all psychic or spiritual experiences to be irrelevant garbage. Hence, I never felt that I was around a holy or a self-liberated, as much as a powerful, charismatic and wildly humorous awakening being. Without having an appropriate, or even sacred, forum to share my experiences in, I felt isolated at the 'Communion.' I recognized this apparent isolation and lack of communication as a spiritual shield which served to free me from further or deeper involvement, entanglement in, or commitment to Master Adi Da's Communion work.”

The highly intellectual focus of Adi Da's work, while useful to some who needed that kind of discipline, was too restrictive for Tisziji's purposes, but Eckankar operated more from the etheric and out-of-body level and was a more appropriate study for him at that time.

Tisziji: “Fortunately, I came into this world without a need for conventional education to validate my work and purpose, although it did help to review the great spiritual teachings of the world. But a more boring educational system you won't find in this universe than what we have here on the planet Earth. The United States offers no better body of materialistic works than the other great nations of the world. That is why I was so relieved to find Sri Paul Twitchell's works, in contrast to Adi Da's extraordinary emphasis on the community aspect of the spiritual process. I knew that regardless of what was happening in the karmic worlds of self-mind and personality, certain beings received their spiritual instruction once they left the body and entered into and beyond the dream and image of a spiritual state of consciousness. And that instruction, guidance and the process of sacred, spontaneous awakening, for those adept enough to perceive and use it, is the real one. In other words, the physical world of instruction is a dim reflection of what is really happening and what has really already happened!”

Tisziji, as an awakening Master, was already far beyond ordinary dream state consciousness. Nevertheless, he was constantly receiving initiations, empowerments and acknowledgements from his inner visions.

Tisziji: “One evening in 1970, I dreamt that I saw a great Mountain of Lights twinkling and shimmering in the distance. I walked up to the mountain and found that it was a mountain of jewels, extraordinary, brilliant and beautiful jewels of all colors, types and sizes. I climbed this mountain in the midst of this extremely bright light. And I walked up to the top of this mountain, this jeweled mountain, this Mountain of Glorious Light, and I noticed that I had what felt like a scepter/staff, with a radiant diamond heart on top, in one hand, and in the other hand I

held a living child. It was a young girl who felt like a daughter of mine. At this recognition, I was hit with a tremendous wind blowing over the top of this mountain. This fierce wind was strongly pulling at this child at my side. But I knew that I could not let her be blown away by this wind. I knew that I needed to hold onto and protect this child of mine. And as the wind blew ferociously upon us, I was forced to hold onto this Diamond Heart scepter which was a source of love power and spiritual strength. It represented the invisible hand of someone or something I was holding onto. And with all my heart, I thought, 'I will save and protect this child no matter what.' Then the winds died down. As I opened my eyes, the top of the Mountain of Light was more brilliant and beautiful than ever. In the calm, I heard glorious music, majestic celestial sounds corresponding to my feeling that I had been tested. I held onto both the child and the Diamond Heart as I withstood the winds of fate, the forces of change, sensing I defeated the lord-force of universal time-space. With the Diamond Heart in my right hand as key to my protection, I am able to protect all beings, while the child who was in my protection, being held in my left hand, represented what I knew to be all enlightened and unenlightened beings. The heavenly music and the compassionate feeling of resolved completion enabled me to recognize that I had passed into a new and deeper realization of awakensness, compassion and Heart-service.

"So, when I shared this ecstatic dream experience with a representative of the Eckankar movement, who had asked me if I had any spiritual experiences to share, she immediately and humbly responded with, '*You may be higher than I am!*' And I was surprised by this response from her. I realized then and there what the essence of Eckankar is for many beings. Much of the teaching of the Eckankar Corporation is based less upon the physical guru and more upon pure inner guidance, self-liberating spiritual experiences and self-realization of the process and truth of the subtle or inner planes of consciousness. Fundamental principles of Eckankar included direct access to the Great Spirit, which is historically known in the Hindu works as Eck and Eckankar, spiritual guidance and Heart resonant empowerment from the spiritual master, who is also recognized in the Hindu works by the word, mahanta, and the community of fellow practitioners who are called together in the spirit of Satsang (true relationship), receiving instruction and blessings from both the inner and outer master, or living guru who lives the power of selfless love to all beings. You see, it's not the guru as image, person or function, as much as what is actually channeled from the pure Light and Sound Spirit through such or any being.

"In the Eckankar work you can be judged and recognized by your experiences and hooked on a hierarchical spiritual ladder solely by virtue of that. I saw the disadvantages of the pink slip or 'time put in' approach to initiation. I was born into a tradition of spiritual experiences as the norm. So, I shared my experience with this woman as a 'matter of fact' answer, without any desire or feeling in me to appear to be experienced, special or superior in these ways. I did not attach any kind of status to my past or present experiences. Such experiences are simply a factual aspect of the process of unfoldment through grace, and recognizing what Spirit gives, not what your self imagines. What Spirit gives kills your self. What self imagines builds your self and separates you from the real spiritual. Profound experiences are not the all as much as a small part of the complete spiritual process of self-transcension into Heart realization itself, and thereafter being able to freely love all beings as one and no being! Real truth and spiritual realization do not come by way of passing or fleeting experiences and random or momentary flashes of realization, which

serve to validate and confirm but not necessarily or always equal true, radical, no turning back, always here, already gone, realization.

“Only a fool can have spiritual experiences, disregard them and not know what to do with them, persisting to be confused, neurotic and anything but a conscious, Heart-sensitive, spiritual being. Such experiences of Heart depth and profound awareness deepen your commitment to enlightenment as an awakening, self-liberating process of all-inclusive Heart expansion, the very signature of spiritual mastery and the enlightenment process in general.

“Many beginners allow their born doubt to obscure their spiritual unfoldment up and to the crisis and pivotal moment of self-transcension and letting go of the self and its addiction to flipping, seesawing, contradicting, knowing and not knowing chaotic confusion forever! Crossing over beyond the self of eternal confusion into the calm clearness of selfless awareness opens one into doubtless realization of true, unquestionable reality itself, the Heart Alone, Silence, the radiance of nothingness, empty-fullness, zero! How one relates to this intelligence awareness realization ultimately determines how and in what way such experiences may be of any service to other beings.”

While Eckankar placed a significant emphasis on the power of spiritual experiences, for better or for worse, Tisziji observed that Sri Paul Twitchell had given practitioners a strong foundational work which contained great spiritual wisdom. In his book, *Eckankar: The Key To Secret Worlds*, Sri Paul describes the essence of Eckankar, which is perfectly consistent with the ancient Sikh tradition of spiritual masters, spiritual practice and their realization of the God worlds.

Tisziji: “Sri Paul has taken from the ancient masters what he found to be useful to his mission as an American yogi, and while he was an original and creative writer, his core spiritual teachings are the Shabd yoga teachings. Eckankar in this light is no ‘new’ teaching. However, the profound breadth of Sri Paul’s genius regarding the teachings and wisdom of the world is unique to him. His composite cosmology is on a high plane of vision and realization. Truth is anything but new! Sri Paul stated what was obvious to him. His vision and version of spiritual teachings are a new reality for those students and practitioners whose unfoldment and attunement brought them to him for a unique spiritual education on spiritual techniques, self-realization awareness, knowledge of mastery, mastership and the ancient masters, the grace of Spirit God realization, and the urgency of self-liberation here and now.”

One of the foundational principles of Eckankar which is strongly emphasized is the function of the Master, the liberated, living spiritual Master. Again this is nothing new, but Eckankar helped to give this age-old concept another foothold in the modern Western world, especially in the United States of America.

Tisziji: “Sri Paul Twitchell was a powerful catalyst-matrix for all forms of spiritual practices. He encouraged people to doubt what they read and to question every line in his teaching if they had to. Now, how many world class gurus are either known to, or teach that, you question every part of their teachings? Not too many, if any can be found, and most certainly not in the case of the Surat Shabd yogi traditions where everything the Guru says is received as if written in stone. Remember, it is not the letter of the word, but the spirit of the word that is important. You see, the

individual has to prove it to itself. Know this and the way to individual unfoldment and mastery is made simple, clear, direct and obvious.

“ ‘Know them by their fruits and good works.’ This is a good point, but it is only partially true. The rest of the saying should be, ‘Know them at their own level, then you know the truth of their fruit and works.’ Those who know this will find the way to the Heart more directly and immediately and they will enjoy its great peace and freedom. This one must practice to know and realize.”

Certain critics, ignoring the spirit of Sri Paul’s teachings, have attempted to discredit Sri Paul with allegations that he stole much of his writings from others and that he did not acknowledge the influence of Sri Kirpal Singhji, among others, upon his work.

Tisziji: “Eckankar is a composite system synthesized or created by Sri Paul Twitchell, who was not as much a plagiarist as he was an eclectic spirit, preserving and continuing, not merely taking, much from the lineage of Sri Kirpal Singhji and the Surat Shabd (Sound Current) yogis. Sri Paul Twitchell was a yogic practitioner. He was intensely associated with the Ruhani Satsang form of Surat Shabd Yoga, spiritual Sound Current yoga. While he was practicing with Sri Kirpal Singhji, Sri Paul was in effect a Sikh! He was one of the family! He was living with Sikhs and eating with Sikhs if he was at Sri Kirpal Singhji’s ashram for any amount of time! Naturally, Sri Paul also adopted, or absorbed and realized, much of their language for his own work. He took on this culture. He was this culture. Consequently, or perhaps necessarily, the Eckankar work is replete with Hindu/Sikh terminology in order to more directly address and define, if not qualify or characterize the subtleties of spiritual or mystical perceptions. At the spiritual level, the English language is utterly inadequate when it comes to describing the indescribable. The Hindu/Sikh language is obviously not Sri Paul’s birth language and not who he was before becoming a Surat Shabd Yoga practitioner. As a practitioner, Sri Paul was continually utilizing their key out-of-body techniques in relationship to having a living master (in this case, Sri Kirpal Singhji and others) as a guide on the inner planes. So, not to speak of his Sikh practice in its own terms? It’s impossible for someone to escape the scrutiny of the Sikh culture when their terminology and their pure Shabd yoga technology are being used, or put in any dubious light whatsoever!

“As you enter the heights of spiritual realization, the truly real, and enter the fiery domain of its bodiless itness, you, as nothing, have to be prepared, if necessary, to recreate everything, not so much in your own old image but in the image of itself and the itself you see when you see into it, and the itself you hear when you hear into it, beyond your self of old and into the selfless itself of now! From your being a realized zero or awakened Heart being, a new language must be created. A new tradition must be created. A new dharma will be created despite and beyond your self of time, space, energy and matter, and you will have nothing to do with it! You as any self-limiting program will not want or need these changes in your life! However, this paradoxical fire of realization will have its way, and no one and nothing here, there, anywhere, high, low or in the middle can stop it.

“For whatever it’s worth to anyone, once the individual reaches a level of selflessness, this whole game of who took from who, who owes who credit, who owns what, or who is not credible, or realized or not, completely disappears from view. In other words, there’s no more who, or

the who or what of anything, save conventional communicational realities or appropriate language games. Concerns over someone failing to follow certain rules or conventions of literature or whatever credit to a self is required, also disappear. If selflessness is true in the individual's case, along with it comes selfless originality well enough to stand on its own even in the case of addressing universal issues of spirituality, yoga or philosophy. The matter of respecting laws and respecting the recognized property of others is a profoundly responsible choice made out of the integrity or genius of the individual. When the ego is dissolved and all self-deception is obliterated, creativity is liberated and Heart awareness is expanded beyond the duality of what is relatively good or bad. The Heart, once realized, knows for itself, brings the self-liberation burn to everything and everyone, and serves all beings impeccably and impartially!

“Each individual, at all levels of the ladder, has a right to disclose or choose not to disclose their past or present sources, connections and influences. However, in all cases, they must take what comes with it. In this regard, I strongly emphasize the principle that ‘Spirit works in strange ways.’ Nevertheless, Sri Paul Twitchell's work stands as a great contribution to spiritually seeking humanity in its reconstituted, more complex and more universally valid American form of the Sound Current yoga works.”

Whatever Sri Paul's intentions may have been in using the sacred terms of other works, the corporate leadership of Eckankar decided at some point that certain terminology used by Eckankar should be legally trademarked. This can be viewed as a questionable practice as it lays claim to religious words intended to be used in a sacred context as the property of big business. Many of the essential sacred terms used in Eckankar, and later trademarked, can be found in the *Sār Bachan*, a work originally channeled through the teachings of Huzur Swamiji Maharaj from about 1861 through 1878. The terms Eckankar, Ek, Eck, Vairagya, Mahanta, among others, can be found in the *Sār Bachan*.

Tisziji: “What can anybody say when any established ‘spiritual’ work has to trademark certain obviously ancient traditional religious terms with the implication that they will take legal action against those who would use these terms which are most recently trademarked? This reeks of a rather distinct form of materialism, particularly when it is an American trademarking foreign, and in this case, Hindu, terminology. What is particularly enlightened or useful about this type of business? The fact of the Masters is one thing. The fact of Spirit is another thing. And the game of inappropriately penalizing others for using freely given spiritual words and sounds is disgraceful spiritual materialism at its worst. It is enough to trademark something for materialistic purposes, but it is nothing short of laughable to go after anyone for using a universally sacred word. What kind of detachment does this demonstrate?”

Despite what the corporate leadership imposed upon Eckankar and its followers by running Eckankar like the big business that it was, Tisziji saw that Sri Paul Twitchell was a unique and creative individual who assimilated and transformed his knowledge into a spiritual service to other beings. Sri Paul seems to have breathed new life into the teachings that he had studied, particularly those of Sri Kirpal Singhji.

Tisziji: “The major difference between Sri Paul’s and Sri Kirpal Singhji’s teachings are obvious. If one didn’t see what Sri Kirpal Singhji saw, one may not have seen anything. The result is a form of disempowerment and reinforcement of the search, a feeling of separation, incapacity and ignorance. Sri Paul’s teaching, or understanding, was different in that he taught that what one saw was it, that Spirit would reveal itself to you in its own way for you. Furthermore, he taught that no one had a monopoly on the inner maps, that each would channel their own maps, and that once you reach a certain level of purification and unfoldment, you would be released by the master as guide and be free to be your own master, however It chose it to be.

“This, I feel, is a departure point from the other spiritual traditions which teach or practice any form of guru bhakti, or the following of a living master, its community or its corporate organization. Most schools do not speak of letting its adherents go, in terms of their reaching a certain point of progress. But here, in these works, and at least regarding Sri Paul’s view on this matter, you get the distinct impression of an elder saying, ‘I will take you so far, then it is absolutely, utterly up to you. For while I am the master here and now, and you are being a student, the whole purpose of any of this is for you to be the master, the cause and the source of your own life, your own world and your own universe as soon as possible.’

“While this seemed to be the most sensible view and a mirror of how I have felt about the process, there is not much written about this in the other teachings. You take refuge in the Buddha, or the Christ, or in Krishna, and you’re stuck with it. The relationship between teacher and student, according to such teachings, never changes. You are always a mere this, and the avatar, or great master, is always just that. It’s all fixed or that’s what they would like you to believe...it’s solid, written in stone and unchangeable, as if you, the individual spirit, are ultimately destined to be less than the ever-present free greatness of Spirit itself here now.

“My impression of whether or not Sri Paul Twitchell was a genuine practitioner would have to be a resounding, yes! Whether or not, as an individual, his practice had certain karmatic effects upon him which made him, according to conventional standards, a nice or a bad guy, I would have very little opinion to lay on that. I do not believe that Spirit is interested in nice guys or nice ladies, or just straight or ‘conservative’ folk. Each individual has to go where genuine practice and Spirit leads them.

“It was clear to me, regardless of what the skeptics and critics said about Sri Paul Twitchell, that he had attained a very high degree of spiritual understanding, experience and mastership. He may not have been a good human being by some standards, but he was certainly a spiritually evolved teacher and healer. Furthermore, spirited teachers and adepts are free to take whatever liberties they so choose at whatever cost to their so-called worldly reputations. Quite often, throughout the history of man, absolutely loving spiritual teachers have conducted themselves in ways which would cause more than a slight wonder as to whether these beings had any spirituality in them at all! And it is only in the hearts of their devotees where the truth of their spirituality or their spiritual influence, power or full impact can be found. Know this and the Heart may be known here and now. No greater case in history can be found than in the alleged criminality of Jesus the Christ, who was not only heavily criticized, indicted and persecuted, but reportedly put to death by his own people.”

Tisziji did not take issue with the essence of Sri Paul Twitchell's teachings, which he respected for their usefulness to spiritual seekers. However, long before Eckankar had become immersed in public criticism, Tisziji was examining certain aspects of Eckankar's methods and drawing his own conclusions, especially in regards to their somewhat exclusive representation of certain practices and techniques.

Tisziji: "It seems that Eckankar is the creative work of Sri Paul Twitchell built upon the knowledge of several other teachings. However, Eckankar did not always give the truest representation of the heart of certain other teachings to its members, specifically in regard to Tibetan Buddhism, and not so much as to what Buddhism was, as much as what it is as a living synthesis of many of the yogic works that Eckankar has aligned itself to.

"In fact and practice, the Sound Current is at the root of all Buddhist practice, specifically in the forms of Buddhist mantras, chanting, teaching and working with the Sound itself. To my knowledge, Eckankar has not acknowledged any form of Buddhist practice as a form of Sound Current yoga. Buddhist practice is not per se Sound Current yoga as known by the Shabd tradition. But as insiders, let's face the truth: the Sound Current permeates all of life, all spiritual practices and all levels of realization from the finite to the infinite itself!

"Now, in having been a Tibetan Buddhist practitioner and initiate, even as a beginner in these works, one would have to be pretty deaf and blind not to see or hear the Buddhist monks wrapping themselves in the light of the Sound Current, the light of their teaching word spoken out loud or read silently. Dharma word and Heart wisdom are especially powerful when experienced in silence. Thus, I found, in the midst of the great and high teachings of Master Sri Paul Twitchell, that there was a great lack of understanding concerning the fundamental practices of the Buddhists, particularly relative to the Kagyu lineage which descends from whom Sri Paul calls an Eck Master, Sri Milarepa, the father of the Kagyu lineage of Tibetan Buddhism. Milarepa is Tibet's great singing and chanting or Sound Siddha Yogi. The Kagyu lineage practice is not limited to so-called mental exercise or mere mind purifying, or sitting, meditation. What these Buddhists generally call meditation is, in fact, an umbrella concept for all manner of self-transcending visualization and chanting techniques, which are required by beginners as well as by general and advanced mantra chanting practitioners on the Tibetan Buddhist Kagyu (oral transmission) path of transcendent Heart practice.

"The Tibetan Buddhists, from what I've heard, are, in practice, Sound Current yogis and have, among other mantras related to their central, heart purifying, self and thought transcending practices, the great mantra, Om Mani Padma Hu-m. Sri Milarepa's followers and lineage have virtually nothing to do with Eckankar, as new age Eckankarists or European Americans know it. Milarepa, the Supreme Grand Master of the Kagyu lineage of Tibetan Buddhism, was a well-known singer, musician and chanting mantra yogi. Only Sound Current adepts practice sacred chanting or sound meditation into silence, and what is not silence if not the Naam, the Bani, the Shabd and the inexpressible Dhunyatmik SOUND itself? And although these basic biographical and historical facts are well-documented and known concerning Tibetan Buddhism and its chief spiritual Master, Milarepa, it is unusual, at the least, if not suspicious, that the leadership of Eckankar did not do their homework well enough to know and tell about these facts concerning Milarepa and his Sound practice, or feel this important enough to share with their membership.

I might add, that amongst all the primitive religious and spiritual cultures of all times throughout the world, singing and chanting and even dancing are essential to, if not at the core of, their spiritual practices. So who can say, from guessing, which tradition is better or higher for who?

“Sri Paul Twitchell was of the realization that there is clearly a real fundamental distinction between the Occidental and the Asian practitioner, that we ‘westerners’ are more time-oriented, and presumably more intellectually developed. Thus, spirituality has to be worked into our daily business routines rather than giving up our inherited karmic tendencies, abilities or obligations and their time-space realities. Eckankar was a psychologized, logical or reasonable and more accessible version of the occult or esoteric works disguised and packaged as ‘the’ new age religion.

“Regarding teachings in general, any writings or teachings which threaten beings against questioning or genuinely positive inquiry relative to the sources or processes of any teaching or spiritual practice, with the entrapping threat that to do so will halt their progress, are questionable and even dangerous to some. Such teachings are obviously enough or perhaps more than enough for the average person who needs religion and not the truth itself.

“Eckankar’s individual process of unfoldment requires that you realize the truth for yourself, not fall into the same old belief system traps handed down by the priestcraft, those unquestionable authorities who reek of perfection in every way, shape or form.”

“To not question or inquire into certain teachings, or esoteric matters, may halt one’s progress. Spiritual teachers and teachings that are genuinely concerned with spiritual liberation, awakening, enlightenment, heaven, God consciousness or whatever, will always grant the individual the opportunity, space and freedom to question and inquire into anything or anyone, especially into their own being in order to find and know the true. However, to know the true, you have to be free enough to accept the compassionate detachment that comes with it!”¹

“Some facts of action and intention are obvious to many people, while others are obvious to only a few. Nevertheless, each being is free to agree or disagree with any form of thought, any image, any impression, any perception, any teacher, any view, any influence or school, or free to obsess on muckraking. Sri Paul Twitchell’s creation of Eckankar is a great work with great intention and great techniques. There is much here that is genuinely good for the sake of most unfolding beings, regardless of denomination, inclination or culture. Thus, anyone seeking pseudo bliss or peace of mind in self-serving character assassination of Sri Paul or other recognized spiritual leaders is a beginner on the life, let alone spiritual, path.”

Many have sought to criticize the great works of Sri Paul Twitchell and other controversial teachers in the field of spirituality. Tisziji has often been the object of criticism in this regard from those who feel that it is their service to humanity to disgrace those whom they consider to be too incomprehensible and radical for themselves and the mainstream.

Tisziji: “Generally, we have to be careful of a certain kind of arrogant, unfounded, unverified and basically unenlightened criticism of other beings. And all the more so when it is specifically leveled against spiritual teachers or masters with whom one has neither had any association nor direct experience, or worse, when the very personal criticism just so happens to be of a self-doubt-based defamatory nature. While it is good to work from the facts, it is better to work

1 Muñoz, Tisziji. *Once Is For Always!* The Illumination Society, Inc. Newburgh, NY. 1991. p. 33.

from the spirit of what is actually happening and benefitting other beings, if one can perceive or realize as much. This is the challenge to all would-be critics, especially those on a mission with ego-building agendas.

“Practitioners practice their specific disciplines and they practice detachment under all conditions. If something does not feel right to them, they acknowledge and recognize it and move on. The individual is responsible for their confusion and self-defeating tendencies. No one else is to blame. No one is putting your guilt in you. No one is putting your doubt in you. No one is putting your ignorance in you. No one is putting your darkness and unhappiness in you. No one is putting any suffering in you, but you. You, the individual, hold on and reinforce such karma as your self. You who endarken yourself need to enlighten yourself, which means you need to undo your self-other duality programming and awaken yourself to non-conceptual Heart realization. Both clarity of consciousness and confusion are relative states of consciousness until one awakens beyond both. Each individual is ultimately responsible for all arising states of consciousness and actions stemming from them.

“The genuine spiritual teacher is not a therapist who de-confuses or processes anyone. Whatever the genuine spiritual teacher, from its own view, makes clear to some, may still or always confuse others. Regarding this, the fact of levels of consciousness needs to be recognized. Teachers are on their own level of consciousness. It doesn’t take a genius to intuit if someone is channeling Spirit to them.

“It is easy to mechanically judge and criticize other beings. However, in certain cases, it may be a dangerous and self-defeating practice beyond a point. Always speak your peace, but know when to let something go that attaches you to that which you don’t need to receive repercussions from. Indulging in the ‘right and wrong’ game serves no one, beyond a point. The issue of the paradox between what an individual does as a human, and what it may be moved to do as a Spirit channel, is difficult for beginners to resolve or find peace with. Mature practitioners, with a degree of detachment, understand and expect strange ways, strange levels and strange phenomena around or about those whom Spirit uses for its relatively high or low work. Such may only be ‘strange’ to the beginner, and not at all strange to those who know.”

SRI DARWIN GROSS: THE SINGER OF GOD SONGS

Eckankar has had its share of difficulties which have arisen around its leadership. The criticisms which Sri Paul Twitchell endured were just the beginning of the stream of negativity aimed at this work. Ironically, some of the negativity came from within Eckankar after Sri Paul's passing and was redirected to his successor, Sri Darwin Gross.

Sri Darwin Gross was a fine jazz musician and songwriter of devotional music. He was an intensely devoted disciple of Sri Paul Twitchell, assumed the responsibilities as the 972nd Living Eck Master after Sri Paul's translation (death) in 1971, and helped to fulfill Sri Paul's vision of a world-wide organization of Eckists.

According to Sri Darwin's biography, *From Heaven to the Prairie*, Sri Darwin had been guided by Sri Paul Twitchell on the dream plane for many years prior to his involvement in Eckankar. Sri Darwin achieved great respect and recognition when he took over the role of Living Eck Master, expanding the Eckankar movement through an extensive international spiritual network of Eck practitioners. Years later, he decided to relinquish his formal duties for health reasons, passing the mastership over to a high standing member of the organization. The new mastership, upset with the way Sri Darwin was handling the affairs of Eckankar, systematically phased Sri Darwin and his influence out of the movement.

Stripped of his corporate position in Eckankar, Sri Darwin continued to fulfill his responsibilities as Master and guide to the thousands of chelas who had sought his guidance. However, the Eckankar Corporation obstructed him from doing so, a maneuver which created great chaos and confusion within Eckankar. The ensuing battle, along with a number of well-publicized negative criticisms and critiques of the movement, has left many remaining Eckankar followers in a state of uncertainty about their chosen path. Yet, the Eckankar work left its impact on many who were drawn to its enticing promise of Soul Travel, spiritual freedom and God-realization.

Tisziji: "As long as Sri Darwin was leading the movement, the feeling related to Eckankar seemed ok. Sri Darwin was really representing the spiritual flow of Eckankar, Sri Paul Twitchell and the Eck Mastership."

Although Tisziji remained in resonance with Eckankar and his friends in Eckankar until he practiced the last discourse, *The Master Discourses* of Sri Paul Twitchell around 1984, he identified an aura of change surrounding the Eckankar work as early as October 1979. This was when his and Karen's son, Just-Hu Rebazar Muñoz, named after Tibetan Eck Master, Rebazar Tarz, was born with complications which resulted in severe, lifelong disabilities. Tisziji felt that the circumstances affecting the birth of his son, Rebazar, would correspondingly ring ominously of the destiny of Eckankar. This represented the first sign to Tisziji that a catastrophic change was taking place.

Karen: *“Tisziji was greatly concerned by the ouster of Sri Paul Twitchell’s successor, Sri Darwin Gross, and the profound implications which that sort of political maneuvering can have on a spiritual work and its followers. Tisziji never wanted to see any being caught in that dilemma of false masters or spiritual materialism, and the resulting era of confusion which inevitably follows such politics. Tisziji’s contact with Eckankar and his subsequent observations and realizations were important for him in order to see and determine what he needed to get on with regarding his own work. Tisziji always knew that he was a teacher and leader in his own right.*

“The Eckankar discourses aided Tisziji in becoming adept with and fully responsible for his astral and causal states of consciousness. Tisziji expanded upon Sri Paul’s philosophy in his own work, often exploring perceptions and resolving questions that Sri Paul Twitchell posed.”

Tisziji is certain that his participation in Eckankar was more than just for his own edification and that Spirit was working through him in order to set up a spiritual connection between him and Sri Darwin, which was to have a far-reaching, long-term effect.

Tisziji: “I feel that Spirit brought me to Eckankar to help some of the Eckists better understand what was going on in their lives as practitioners and how to best deal with the tumultuous, if not catastrophic changes that were about to occur. I was definitely there to help Sri Darwin, whether he knew it or not. My association with that work was to directly help him and his followers. I came to help him recreate some of what was damaged as a result of the political conflict between Sri Darwin, Harold Klemp and the Eckankar Corporation. I felt the vibrations changing when I was there. I was there to absorb some of the tragedy of what occurred and eventually I was able to help Sri Darwin rebuild the subtle worlds by channeling love to the subtle worlds throughout the universes.”

Nevertheless, Tisziji, recognizing his own truth, did not feel inclined to pursue further interest in the Eckankar movement. He did, however, maintain some direct contact with Sri Darwin Gross over the years. For instance, in this correspondence to Sri Darwin, dated 14 September, 1985, Tisziji confesses the signs, effects or fruits of his former spiritual practices.

Tisziji: “I have been able to exercise through practice, many of the siddhis (powers) which are taught about as resulting from the purification, self-mastery and opened surrender to the divine presence and its process of guidance. All of these siddhis and their special effects are common to Spirit travelers. These powers have at times come about of themselves as of Spirit itself. I have not nor do I set out to wield any powers. However, I share the truth of enlightened freedom and impersonal love when moved to do so. Spirit does all things of itself. Sometimes these siddhis manifest as: lights and sounds on the inner and the outer; healings or cures for diseased or injured persons; hypersensitive hearing and sensitivity to sound or vibrations, and hypersensitivity to light, including solar rays and particularly ultraviolet rays; clairvoyant and clairaudient dreams or waking experiences, moving forward and backward on the causal plane either for myself or others, and this was usually accommodated through the dream state; being so in tune with the spirit of world affairs as to be able to know if and when something will or will not happen; being able to know the truth about something or someone; being incapable of being around certain beings or certain places where the negative energy makes it virtually impossible

for me to be around without serious side effects; being so in tune with the elements to appear to be able to control them and weather changes or conduct lightning; demonstrating deep insight and intuitive understanding relative to the teachings of the world religions as if I had written them myself, and seeing these things from the view of the center or source itself and so on and so forth...all the basic indications which are normal and common amongst sincere practitioners of the spiritual exercises.”

On April 26, 1986, at Sri Darwin’s request through one of his Higher Initiates, Tisziji and Sri Darwin met in Long Island, New York. This powerful meeting took place on the day of the Chernobyl nuclear accident. As Sri Darwin has attested in his biography, *From Heaven To The Prairie*, bizarre natural or supernatural phenomena have often coincided with the significant events in his life. The meeting between Sri Darwin and Tisziji created a potent environment for such occurrences as two great spiritual beings came together to share their views and their insights. Sri Darwin indicated to Tisziji that he had been waiting for his successor, Sri Harold Klemp, to show signs of leadership, mastership and spiritual loyalty in the trust that had been empowered to Sri Darwin by Sri Paul.

Tisziji: “This was a very risky position for an undeveloped spirit to be in. It was Sri Darwin who brought the Eckankar movement to its worldwide scope in Sri Paul Twitchell’s name. Sri Paul recognized Sri Darwin to be a strong individual with foundational and organizational gifts who could carry the whole load if necessary. Thus, Sri Darwin may have unintentionally intimidated certain politically ambitious individuals within the hierarchical business of Eckankar because he was a strong presence.

“Sri Darwin had no problem with any chela turning to any master, living or ascended. He was a vairagi...an Eck Master. Sri Darwin stated in the meeting that as a liberated spiritual Master, it was his responsibility to grant all beings the freedom to follow him or anybody else they were moved to follow. However, he did imply that beings should not follow anyone blindly. Conscious doubt or reasonable skepticism was healthy. He supported the view of challenging anything that doesn’t feel right. One should question it and check it out on the inner, beyond all reactivity.

“The Eckankar movement, under Sri Paul’s and Sri Darwin’s leadership, was trying to encourage freedom. Realistically speaking, they could not put too many parameters on creative expression within their movement. You can’t speak of freedom of Soul and then say, ‘Only play it this way!’

“As a result of my meeting with Sri Darwin, it was clear to me that Sri Darwin had broken out of the conservative Eck Master mold. He appeared to be quickly transcending some of the Eckankar dogma, especially when he found it amusing to find so-called higher initiates operating with less intelligence, freedom and knowing than lesser initiates or even newcomers to the teachings and his circle of followers.

“Its ok for the guru to be human. As a human, Sri Darwin admitted that he didn’t have all the answers. But for those who needed his help, he was, as the spiritual guide, the answer, not the problem. He knew Sri Paul Twitchell unlike any other human did. He was Sri Paulji’s chosen friend, Sri Paulji’s chosen disciple and Spirit chosen inheritor. This happened once and it is for always!”

Tisziji's compassionate understanding of Sri Darwin's situation and Tisziji's ability to perceive the master qualities in Sri Darwin Gross, were a direct result of his observations while he was participating in Eckankar, but more importantly were from the understanding of the master consciousness which Tisziji had, by now, thoroughly recognized in himself.

Tisziji: "I shared with Sri Darwin that I had studied under that work and his influence for about eight years and that my experiences and realization confirmed my responsibility as a free spirit individual, as Soul of itself, and that I was no longer in a position to look towards anyone as my master. I had navigated the lower worlds to the higher worlds with considerable success, and had realized the inner master within to be myself, my I Am Itself. I had awakened as a pure Spirit channel, and had a realization of God as divine love. I was willing and ready to walk and talk it alone. I recognized Sri Darwin as a genuine spiritual Master and a spiritual guide who I would take a stand for and who, in my own way, I would support for all time. Sri Darwin nodded, acknowledged that he 'got it,' and our meeting was closed with the embrace which was photographed."



*Tisziji with Sri Darwin Gross
on Long Island, NY, April 26, 1986*

Tisziji corresponded with Sri Darwin afterwards, in which he clarified the high points of the meeting and also confessed his own understanding and realization of the mastership which he had now fully assumed and accepted. Herewith are excerpts from that letter:

Tisziji: "Meeting with the Master is to meet with greater freedom or independence and to meet with one's deepest being.

"As a master in training, I was careful to observe your responses to each one at the meeting. I gave special attention to your comments on individual mastership and your continued compassionate service to all as the Living Master Guide.

"You made a very valuable statement on initiations. You said that many of the newer followers or atoms were already considerably more advanced than former higher initiates, that inner initiations would be given to those deserving of them, and that each had to take full responsibility for their use of conscious awareness and plane of action.

"The fact that we are individualized atoms of Spirit was made very clear to everyone; that the master power is a transcendent one and not limited by the demands and conditions of the physical plane of action; that each one was free to choose any form of guide for themselves; that the master exists particularly to serve those who ask for the assistance and guidance given; that the main mark of the master is not the initiation level or status, but an unconditional or free love which is selflessly but consciously given to all beings, a love which comes from surrender or openness to Spirit itself.

"I remember stating to you that I had to go beyond needing a master on the outer, that Spirit and the inner master had revealed to me that I must take full responsibility for being the master;

that I had followed for too long, and as a result, had become a bit too soft relative to self-assertion, action and being 'cause.'

"Spirit has revealed to me time and time again that, as a true atom, I am a school and a way unto myself, as the itself. And, rather than merely following and teaching in only quiet ways, that I had to communicate the realization of my selfless identification with the master power as the master power, its love and Spirit, and serve it accordingly, whether that meant to join forces with you or others or to continue on my (its) own.

"Since I no longer fear dissolution or translation, I no longer fear being the master in whatever way it chooses.

"Each one must choose their deepest wisdom and harmony as their guide in these matters because it is in transcendent being where the truth of all of this is realized, not in knowing about it. As a relatively free spirit, even mastery is but a stepping stone. Being master is neither the beginning nor the end. It just IS. And therefore, as a role, status or function, the master is something for me to be and then be beyond."

Although Tisziji was being prepared since birth to be a master, it was through the Eckankar influence that Tisziji received what could be termed 'the seal of approval' from Spirit through the hierarchical realization system of the Eck Masters to bring forth his own work and teaching relative to Spirit, the Sound Current and transcendent being. Tisziji has received sacred empowerments and acknowledgements from the Silent Ones in the spiritual, not physical, company of Sri Darwin Gross.

Tisziji: "In March of 1983, I was taken out of the body to the Higher Spiritual Planes of the Universes, to what Sri Paul Twitchell called the Anami-Lok, the Tenth Plane of the Adepiseka Initiates, and into the Circle of the Masters in the Presence of the Divine Voice of Sugmad. Here, in the Pure Spirit of clear light and bliss, I was initiated into this circle, where I experienced being recognized by the True Heart Circle of the Masters, some of whom are well-known in Sri Paul's teachings, and others who are from beyond this universe.

"Closest and facing me was Sri Darwin, and directly by my side to my left rear was Sri Harold Klemp, the current leader of the Eckankar movement. Sri Harold's presence there made it clear to me that he was undoubtedly one of the Masters in this situation, but not directly related to me being brought in. Sri Darwin was directly related to me being brought in. Sri Darwin moved towards the right and into the Circle of Light, which I was led into. In this circle were many of the Eck Masters, and the Holy Voice allowed it to be collectively realized that I follow no one... but the Divine Itself which is as alive in me as It Is anywhere in or as anyone else.

"This very holy meeting, in the presence of the Silent Ones, was completed with my acknowledgement of my Real function and Heart essence as being confirmed by the Divine Spirits and recognized by the Adepts. And in expressing words of divine love and ecstasy, a former but secret life spiritual brother of mine approached, acknowledged me, and raising me by the hand, kissed my right hand, yielding me the floor in the Circle of the Masters to speak as Heart. I felt formally accepted, acknowledged, graduated and reinstated into the Circle of Free-Masters. I am hereafter compelled to do my utmost to fulfill my responsibilities as such in a quiet way. I am exceedingly pleased to have been blessed by the living-Fire Sound-word realization of the divine itself...and

permitted to be in the Sacred Audience of such a great assemblage...in what felt to me to be the most high and holy place itself, the Heart of the Divine as Pure Love of Itself. I received its holy Breath. I channeled its holy Word. I spoke its holy Word. I realized I am its holy Word, its holy Sound, its holy Music, and its holy Love.”

THE SACRED KNOWING OF IS

Having given serious consideration to many of the great spiritual works, their knowledge, and their services, and having found similar truths and reality in all of them, Tisziji was moved to share his unique higher understanding of the universe and Spirit. Tisziji's fundamental wisdom and realization was, for the time, in 1983 documented in the form of a written teaching initially called, *The Doctrine of Is*, but in light of the profundity of the work, was renamed, *The Sacred Knowing of Is*, which many felt represented the essence of Tisziji's teachings.

In all great spiritual works, different languaging is used to convey the image of God and the higher complex concepts of the processes and levels of reality which bring one into communion with the divine. In *The Sacred Knowing of Is*, Tisziji, as mystic and master of understanding, describes in his own terms, his realization of God, as itself, in its multidimensional aspects.

Tisziji's teachings do not come from any kind of self-serving or materialistic sense of purpose as much as what he has been given by Spirit to share with others. As Tisziji says, "Spirit is the Great Mover."

Tisziji's Teachings

On Isness:

God is Sound. As Sound, God is always and everywhere present. As its own presence, God is the Sound source of all that is or can or will be heard, the process of hearing and the very being which or who hears. Thus, God, the transcendent Sound, is of itself. Who and what God is of itself is the only transcendent Heart and its divine Sound. This transcendent Heart, which is called or sounded as the sacred word, God, corresponds to that state of Sound or being which is clear, radiant, pure spiritual beingness and awareness. This pure or supreme beingness who is God, as the Heart and love-Sound of itself, is the source of all consciousnesses and all beings. All consciousnesses are creative extensions or Sound-tone radiances of this absolute Sound which and who is the reality that God is. Thus, God, as itself, and as the living or sounded truth of all beings, is only, and purely, Sound. God as source is Sound. All beings as source are Sound. Thus, God is the Heart-source and total Sound of sounds, being and streaming here, everywhere and nowhere at once!

This total Sound or totality-consciousness, of itself, is that self-abiding or free awareness, without which there is neither true life, true recognition, true spiritual practice, nor genuine Heart-realization. This free or infinitely transcendent awareness, which is pure Sound, is verily who and what only God is, beyond the mere apparent Sound, concept, symbol or word, God. Thus, God, as the true Sound of reality, is conscious or awakened isness absolute with or without anyone, any self or anything being conscious of it. This itness, as the universal, sacred or divine Sound, is what God is. Therefore, God, as it or is, is. God is its own divine isness. God is eternal, without beginning or end, and is total awareness of and beyond itself. God is pure, free

Spirit-Soul essence here-now, as is God is of itself. God is the totality aspect and condition of the supreme isness or transcendent beingness of itself. Thus, if anything is, then is is.

Isness or God is the total of everything and therefore no-thing but the one as the whole being of itself. Such a oneness is also called divine love and realized as its own Heart-Sound or free being. This is the simple paradox of the truth of the being of God isness, the supreme Sound as it is. Without this being so, no one nor anything would be able to hear, read or consider this or any teaching in this or any moment, here-now. The life which is now, is now, as God is itself as one and all, and therefore supreme being or isness of itself. Isn't the truth simple, remaining as it is, the ever-existing paradox and Soundful mystery of its own being?

Isness, the absolute and total awareness or ultimate consciousness, embraces, releases and remains, as itself, beyond all possible conceptions which, at the least, each human is potentially capable of being conscious of at any and all points in time and space and on any plane of consciousness or level of existence, regardless of whatever may arise or appear in or as being or consciousness itself. The intuition, direct cognition or free knowingness of the truth or isness of the state, condition or reality of God-is is the direct cause and effect of consciousness being aware of itself, at any given moment, by any being, here-now. Life, living and being or isness are words to describe what God, as Sound, is. This is-sense of life is self-recognizable as the it is. Consciousness knows itself as self-conscious beingness or isness which is its own is-sence.

God is now. Nowness is a Sound, its Sound. This intuitive or direct realization of nowness is presently prior and superior to the mind as the mental body itself. God, or isness of itself, is free consciousness, and, therefore, love-absolute and the essence of supreme peace and abidance or being in the clear radiant silence, that infinite depth of Sound. All things and beings exist in this God of is, being, as it is, one absolute isness which is oneness. God as isness is neither the result nor effect of anything, yet remains and is, as it is, the absolute self-evident presence who is conscious of itself as the beloved it which the divine truly is.

All divine or created effects or forms come and go, appear and disappear, whether or not they appear as animate or inanimate objects, subtle or obvious forces, planets or even universes. Consciousness of itself is the infinitely witnessing Spirit beingness of all change, perception and phenomena, high and low.

Whatever and whoever is most clear and free in or as any realm or degree of perception or realization, know that to be most pure and of the most precious, sacred value. Clear transparent pure consciousness is the utmost virtue and the positive power of the is of God who is the true God and supreme beingness of is. Thus, this God-is is the great consciousness of itself, being both form and formlessness, Sound and its silence. It is the form of the formless and it is what is formless in any form or being.

All forms of mind, heart or body arise as its form in the divine presence of itself as the only pure consciousness and transcendent being who is only now, wherefrom, wherein, whereof, wherethrough and whereby any and all beings and things have their true being and non-beingness.

To realize this profound isness of IS, or master this teaching and truth of its Sound, which is both the subtlest of the subtle and the greatest of the great, each must successfully pass through and beyond the limits, grades, distinctions and degrees of the subtle or spiritual realms or

streams of Sound which generate its light and which may be said to act as its divine medium, more so than be its domain. This divine medium of the great God-is is Spirit, as the power and sacred Sound stream of life which flows in all directions simultaneously! Thus, Spirit of itself is the medium of IS which is the subtle and spiritual realm of conscious isness, here-now. The ultimate or transcendent realization of IS is the 'work' to be done and the kingdom or truth at hand!

God isness, as its Sound beingness, is the first or cardinal divine principle, having the corresponding attribute of sacred wisdom. The sacred and profound realization or awareness of God isness is Soul, or who and what, as Sound doingness or Sound channeling, is the second or succedent divine principle, with its attribute of sacred freedom. The life stream and power, which is life, is what Spirit, as Sound havingness or Sound selflessness, the third or mutable divine principle is, with its attribute of sacred power. These divine principles of God-wisdom, Soul-freedom and Spirit-power correspond to the obsolete religious concepts of the Father, the Son and the Holy Ghost.¹

On Infinity:

Infinity is form. Form is the denial of the formless. Thus, form, as the finite, denies to itself that it is truth of itself, therefore unwilling itself, as in the case of spirit-souls, to become or be what it is not...formless. What is mere form or apparent is also unconscious of itself as being Sound. Both form as embodiment and formlessness as free Sound or Spirit coexist. The absolute, unmanifested formlessness of the divine reality, intuitable as pure consciousness or Heart-Sound reality, is the universe and what and who it is becoming.²

The direct intuition or intersound penetration of the truth of the universal vastness of infinity rests to be awakened at the Heart of all beings.³

Within the molecular universe lies the vibratory key to the great mystery of life. That key is the realization of pure Heart-Sound!⁴

On the Three Principles:

Pure and free consciousness as the true spiritual Sound of God-isness, perfect Sound awareness as the enlightened Soul or Heart of the master consciousness, and Spirit as the cosmic life-force and divine impulse of nature, manifesting as the universe or grand illusion or Sound screen, are the three sacred dynamics or active divine principles which and who constitute the total invisible, visible and potential reality and supreme paradox of Sound manifesting as, and recognized as truth, in the form of God-wisdom; awareness, in the form of Soul-freedom; and being, in the form of Spirit-power.⁵

The first divine principle is isness or truth at the plane of knowing transcendent nowness and hereness. Transcendent nowness and hereness are the concepts for intuiting and realizing the ever-existing, self-evident, self-originating, truly spiritual and divine presence of Sound. This

1 Muñoz, Tisziji. *The Sacred Knowing of Is: Book One*. The Illumination Society, Inc. Newburgh, NY. 1983. p. 1-7.

2 IBID. p. 8.

3 IBID. p. 10.

4 IBID. p. 11.

5 IBID. p. 13.

absolutely real presence is the source and God-wisdom principle for the infinity of all that arises in, about, or as any time and space in this or any moment regarding all relatively transitory and illusory light or sound phenomena, to include all that is, or may be considered, known or conceptually imagined or actually perceived to be physical, emotional, astral, psychic, causal, mental, etheric and intuitional. Beyond this is the spiritual in the form of the second divine principle, corresponding to Soul-freedom, as it relates to the realization of Sound as transcendent awareness.

The material or physical universe consists of and is pervaded by Spirit, the life-force, or the creative Sound, and the third divine principle of Spirit-power, appearing as relatively differentiating matter, or light energy, vibrating at differing frequencies corresponding to varying grades of tone, density, intensity, solidness, fluidness or transparency and propensity.⁶

Just as the universe is a child of the powers of the infinite becomingness of non-being, each child is a universe unto itself.

As each spirit of Sound is called and asked to be born, played or released, to live, to love and to die in the awareness of itself, all planets, solar systems and universes within, and yet becoming a part of the eternal being, are subject to the divine being's cosmic breath cycle which inhales and dissolves all forms, and exhales and manifests all beings and thus plays all sounds.⁷

On the Mind:

Mind, in any form or function, as any being, does not, nor can it, know its origin or destiny apart from the true Sound of transcendent being or isness, here-now. Such is the it-is. It is known as the Unknown, and not known as the Known. Thus, what one ordinarily hears and sees is illusion. What one knows is mind. What one feels is the body. But, what one really is is Spirit-Soul beingness, which is the pure Sound of IS, its Sound.⁸

On the Master Power:

Anything, be it a doctrine, community or world, and anyone who appears, be that a teacher, student or not, is not it, the totality or total Sound of itself! Yet it is all beings! Therefore, the Master Power does not appear nor does it change or appear to change. It claims nothing and is no one but truth itself, the total, silent and transcendent reality.⁹

Since nothingness is silence, nothingness is the source of freedom. Thus, nothing is higher than truth, yet only freedom and being free, liberated Sound is the truth which is higher than itself.¹⁰

On Time and Space:

Time and space are apparent relative realities perceived, considered, listened to or viewed by the self-mind. Time and space are thus subjectively or self-created, self-agreed and self-held

6 IBID. p. 14.

7 IBID. p. 14-15.

8 IBID. p. 18.

9 IBID. p. 21-22.

10 IBID. p. 23.

constructs. Time and space are both symbolic concepts and dynamics of incarnate experience. Each being, as Spirit, incarnates into a multidimensional time-space human or self-centered body-mind being who is learning to operate in and cooperate with, within, or as the time-space, energy-matter machine of the macrocosmic universes, which exist within and below a greater timeless and spaceless reality.

Perception, as a product of time, is relative to the awareness of the perceiver. Thus, whatever is perceivable or perceived is always only illusion. Agreements made or based upon illusion create and sustain relative realities. Such relative realities or karmatic agreements are those based upon already changing relations. A relative reality is an agreed upon recognition of illusion made possible by the force, presence and awareness of space. Inner space or consciousness is one's fundamental nothingness.¹¹

Space, the infinite void, is only so to those who avoid the infinite being. Space, containing all beings and yet transcending all, can only be that which is. Pure space is only the root essence or clear light itself. Pure space or free light is the Heart and real Spirit-Soul of all beings, non-being, and of itself, real being.¹²

On Time as Kal:

Time is Kal. Kal is the negative differentiating power of the universe. Time, of itself, has no relation to space, except that objects or beings, appearing to be governed by time, only appear to be, and operate through, time in progression and unfoldment. This progression appears in relation to and in the space reality of other beings; thus, the relevance of the individual's view relative to their time in space. But whose space?

Time, as sequence or duration, is experienced differently on different planes of reality, not so much the result or reality of such planes, as much as by who perceives what from, of or about such planes.¹³

On Time as Motion:

Time, when perceived as motion or its effect or influence, is impossible to stop or alter because of the fact that time, at this level of perception, is verily the natural process of psychophysical, or material world, change. Unlike space, which by comparison is static and known only from dimensional reference points and their viewpoints, time, as nature or Kal, is constant, dynamic and relative/conditional change. Time, beyond all psychologic analysis or considering, is the force of transformation at the physical level. Time, as the present force of thought at the psychological level, affects the potential transformation, mastery or transcendence of the self and subtle worlds of consciousness. Such force or thought awareness must be utilized to resist, transform, purify and transcend the inevitable processes or effects of time which manifest as disease, inertia, resistance to change, resistance to enlightenment, and resistance to spiritual freedom, old age and death.¹⁴

11 IBID. p. 25-26.

12 IBID. p. 27.

13 IBID. p. 28.

14 IBID. p. 29.

On Time as Sound:

Thus, every thing is both a photo and a motion picture of its own time in space, while every living being is a process, a picture in motion. However, if time is motion, then Sound is both motion and counter-motion. As the force of counter-motion, Sound is used to create anti-motion or stillness or apparent deadness. Where using words builds the mind, Sound may be used to strengthen, purify or dissolve and transcend the mind, the self, and its ruler, time. Thus, there is time in Sound, and such time is called rhythm. There is space in Sound, and such space, depth or intensity is called melodic tonality. The energy within the time and space of Sound is called harmony. Matter, or the structuring of such Sound energy, within the time and space of Sound, is called composition or universe. Each being is such a universal composition.¹⁵

Audible Sound is motion, while transcendent Sound is spiritual stillness relative to space. Such stillness is motion or beingness. Thus, motion is stillness. Motion appears. Stillness is. Then, stillness appears and motion is. This transcendent stillness or anti-motion is that silence or anti-sound which is the deep space of being nowness which is real time. Such silence is perfect balancement, peaceful awakeness and happy and compassionately detached selfless being.¹⁶

On Time as Movement (Past, Present or Future) and Movement as Appearance (Disappearance and Reappearance):

When these time-tracks are cleared, whatever is normally recognized as time, relative to the past and future, takes on new and changing perspectives or considerations where sequences are able to produce illogical, but liberating and enlightening, creative results. The past can be seen as the future. The future can be seen as the past. The future sometimes remains as the future, and at other times the future remains as the present. The past, as well, can be seen as the present, while the present can be seen as both the past and the future, and neither, or not in time at all! The present can be seen as simply the present which the past has created, or the present can be seen as the now, or as that reality of nowness which, of itself, has nothing to do with any time or space. Such a nowness is neither present, nor is it here, nor is it even being. Such are the possibilities of time within and beyond the mere physical aspects of time.

The perception or movement of some thing or being between reference points or events has ordinarily been the basis for measuring time. Hence, the error that movement equals time. Movement based upon time is illusion. Movement based upon time is darkness. Furthermore, movement based upon time is a description of the world as it appears and disappears. Movement without time is nowness, a nowness with a depth that is appropriately equated with eternity.

Appearances of movements, or movements as things appear to be, have less to do with time than space. These appearances of movements, of themselves, appear to be that which is measured between reference points, with or without movement. Hence, where movement is space, time appears to be without change while being recognized as intimately related with the processes of change. Thus, anything or anyone which can be conceived of as subject to these processes is an

¹⁵ IBID. p. 31.

¹⁶ IBID. p. 32.

image which, by virtue of these processes, is made to act upon, for or against, itself. This is the secret to recognizing, reinforcing or undoing whatever the self, and its world, is.¹⁷

On Time as Self:

Understanding the laws concerning the capabilities and powers of the self-imaging or self-imagining mind is essential for those who will eventually see themselves being beyond the inherent limits and mechanics of such an imaged processing or mind-forming mechanism of self or body.

All experiences are filed in the circuits of the self-imaged or self-imaging mind and can be processed to work for or against the individual. Images are karmas and karmatic entities. Images are powerful realities. Substitution and duplication, as well as the transformation of images, one for another or one for none, is a part of the unfoldment and transcension process. Thus, when referring to the self, one actually refers to the self-imaging mind-machine which processes all time-space experiences, their quantities and qualities in perfectly filed circuits on the time-tracks within what is called the causal mind and its subtle time planes and tracks.¹⁸

On the Parents of Time and Space:

In the space within time, time is the mother. In the time within space, time is the father. Together, all forms, bodies and beings are subject to these great in and out-flowing dynamics, considerations or realities. In the subjective worlds, movement relative to change of position, and status being relative to identity, bow to the lords of time and space, bending or even breaking under the most critical and stressful time-space configurations. In the higher or objective worlds beyond both time and space, movement itself is subject to beingness which, in its divine aspect, is beyond all duality, time, space, matter, energy, movement and stillness.¹⁹

On the Dimensions of Imaging:

Then, there is imaging or 'I' magic. There are two dimensions of imaging which the mind as mechanical karmatic awareness of itself is designed to file, create, reinforce or waste, destroy or change. And these are categorized as subjective, objective, or inner and outer worlds of images. Images, which are also known as impressions or samskaras, are invariably relatively perceived and mocked up. Hence, what is an ideal image for one individual may be unreal for another, and what is a real image to one may oppose the ideal of another. Even in the individual, images of the real and the ideal must continually be aligned and balanced. What is experienced as conflict is based upon the inappropriate, chaotic or ignorant mixing, interacting with or canceling of existing/persisting images.

Regarding the self, and its correspondence to time, images must be recognized as being perceptions, even when it is the nature of the mind to infinitely perceive its own images and infinitely imagine its own perceptions. In regards to this process, the practitioner must discriminate

17 IBID. p. 37-38.

18 IBID. p. 39.

19 IBID. p. 39.

between what is real and unreal, both in terms of the self and the mind's process of, or capability for, creative imaging.

In order to create or recreate rather than collapse, destroy or transcend time or an influential pattern of time, one must initiate or start a conscious or detached action in the niche of the now. Start, as a source or a free-cause-point, by responsibly empowering a new thought, a new feeling or a new action, here and now. Repeating this technique, over a period of time, intensify the imagined completed reality of the started action to the degree of being that reality. This is accomplished by way of the creative faculty of free, but intensely focused, imagination. Then, the manifestation or creation of the desired or intended condition or state can, in its own time, become realized.

Where is the reality? Is it in imaging or perceiving? Are imaging and perceiving the same phenomena? Is the function of perception as capable of transforming images as images are capable of transforming perceptions? Life is a perception. The universe is an image. An image may not necessarily perceive itself, whereas a perception can perceive itself and perceive beyond itself. Should the master of consciousness be a master of perception or a master of images? Mastery over which of these two leads to liberation? Is it not perception which is master over image? Is not the master then a master of perception?²⁰

On Space:

Each individual, as a world, universe, karmic path or time-space system unto itself, is moved towards, although not always destined or capable of, completing its karmatic rounds on its own. Few beings can open to, attain or successfully operate from a plane of genuine aloneness with, in or as the absolute. Thus, regardless of one's obvious individuality or worlds of self or worlds of itself, each must, and inevitably will, move into magnetic alignment with the world and universe-influencing forces which constitute the higher or spiritual domain or transcendent and utterly selfless reality of itself.

As the physical body, the self-reference is absolutely time-bound into space. All thinking, feeling and acting are affected, crippled or limited by this type of body-self referencing, bonding or imprisoning. Such a practice defies and denies being beyond anything or anyone. Such an ignorant and painful practice generates and intensifies the illusion of discontinuity, separateness and loneliness despite all relations, conditions, connections or associations. Thus, in order to understand being beyond the body-self, one must reposition their awareness from beneath or standing under the body-mind to being beyond the body and its self-reference as the source of its own illusory time-space coordinations. Hence, to live, without recognition and genuine realization of the beyond, as only the physical body is to appear to live in a non-existing present, which is actually the past appearing as, but actually lingering into, the present.

This kind of view from or referencing by the body, as or within the body, is what is regarded as the subjective view. This subjective view or view from, in or as the subject is an incomplete view which perpetuates the illusory existence of an objective or other or outer reality, which does not exist in truth as a separate existence. Hence, the body exists to perpetuate illusion. The body is, of or by itself, an instrument of division and separative identification. It is designed, as such,

²⁰ IBID. p. 40-41.

to live and be the instrument of division, separation and difference, unless or until there is awakening and the perfect release of self-awareness beyond the illusory references of the body, and being beyond the time-space worlds of the self-reference, which the body ordinarily is.

In the reality beyond the perception, sense, assumption or belief in a body, there is no self. Thus, the ordinary self implies being or a being within, limited to or only identified with or as the physical body. Furthermore, since the real source of time is neither the body nor the self or its mechanical mind, to find the source of time is to find that which time is not, which is the world of timelessness or that eternity or spiritual space which knows neither tomorrow, nor yesterday, and consequently knows neither mystery nor history.

Real space is the disappearance of all differences. In the presence of such a state of disappearance, what or who is left? Liberation or freedom from karmatic time is left. Freedom is the being of the nothingness universe. Bondage is the being of the somethingness universe. Freedom is the reality of Spirit. Bondage is the domain of Kal, the power of time. The no-thing world is the spiritual universe above the relative or Kal time-space worlds. Nothingness is the freedom or space of Soul. Within the some-thing or material world are the dimensions of the time, space, energy and matter worlds, the worlds of the maha-maya, illusion herself.

Space consciousness is spiritual consciousness. The more one creates space or opens to the isness which space, as being awareness is, the greater the consciousness flow or total awareness of the individual.²¹

On Communication:

The communication or transmission of or about the truth is and remains secondary to the realization of basic, transcendent or ultimate truth itself. Thus, talk or discourse about God is not equal to the being of itself which, self-limited or self-released, is, indeed, hearing of itself in this sacred teaching!

What each spirit-soul is not capable of fathoming and understanding concerning its true nature and destiny, relative to karmic conditions which stand in the way of the intuition of what is, will be made clear at awakening, liberation, or at the time of death or while reawakening occurs during the process of returning to the spirit or next plane of consciousness. The revelation of one's spiritual nature, in its time, takes hold of the ignorant spirit and eventually restores its sense of true being. Thereafter, according to its intentions and inclinations, the spirit is sent onwards to appropriately higher, thus happier, or lower, thus unhappier, levels of karmatic lessons. Such is the law and process of free beingness or will as it pertains to the material dimensions of consciousness or conscious isness.

It is not merely humankind who, through so-called scientific searching and investigation, finds and realizes some of the infinite secrets of nature which are inherently stored in each living being. It is the nature of nature, as karma ruled by Kal or time, to change and perpetuate, through its spiritual influences, its own becomingness. It is the nature, purpose or function of Soul as the Heart to find, know and transcend itself in and as any form, short of the absolute itself. Each spirit-soul, as part of the universal Spirit-Soul, is influenced to recognize and perceive limitations as it unfolds relative to self-limitation, tendency and intention. Thus, in each

²¹ IBID. p. 43-46.

spirit-soul being, the divine itself realizes itself to be a self-conscious form of being. This is accomplished through opening to that continuum of Sound being which is, and yet connects and integrates, the various mental functions and their infinite operations of perceiving, analyzing or capturing the beauty or mystery of nature itself. Hence, everyone, even each scientist, artist or mystic, is only a self-limited form of the divine itself perceiving and even deceiving itself to be merely or only this or that form, thought, thing or being.²²

A relative reality is only that established between beings. Such a reality is or may be agreed upon through one to one communication, or understood in or as consciousness itself. Hence, communication or sharingness determines lines of awareness between beings, or serves as a spontaneous form of knowingness between resonant contact points.

Too many leaders of all walks and paths of life create or only allow for a one-way communication. They are, or operate, as cause. Everyone else is effect. However, genuine spiritual practitioners or masters engage in telepathic resonance communication of wisdom channeling with certain beings. Parties at both ends of the polarization communication engage in, or agree to, a form of real or transcendent communication, which defies or even collapses all of the time-space barriers of the universe. Such beings effortlessly share in the same awareness across and despite any distance or karmatic condition, level or spiritual plane of operation.

Many beings have progressed in their journey through the time-space worlds as spirit-souls to be readily available and open to receive the Sound of light and the light of Sound in the form of spiritual awareness, sacred understanding or transcendent wisdom through certain forms of philosophic, self-revelatory, truth revealing, enlightening or liberation messages or transmissions, spoken or written. Many of these recipients of the Sound-light through the self- or body-mind, as through thought forms, may no longer be attracted to the communication, knowledge or data of mere materialistic scientific findings which, as many have found, merely verify or clarify in scientific terms what the adepts or spirit sensitives have intuitively already known about for ages.

The practice and communication of the game of materialistic or doubtful science is an end in search of the justification of its own, always doubtful, means. Equally, science is a means searching to justify its own end. Science seeks to validate the search for truth through and as the relative and phenomenal universe. Scientism is indeed the mental process of observing or looking at the effects of nature and the faint echoes of reality. In the scientific or materialistic approach or method for finding truth, the cart is placed before the horse. Thus, phenomena, the excrement of the matrix or heart-mouth-womb of the universe, is given supreme precedence over the self-evident, always existing, pure consciousness and free Spirit being itself, here and now. Who is contemplating, considering, identifying with or being these very thought-forms of realization?²³

On Spirit Communication:

Each human being is an embodiment of a spirit being in its progression through the universes of change and transformation, and philosophic guidance is given telepathically to one and all in proper accordance with each spirit's knowledge, their advancement and degree of realization.

22 IBID. p. 47-49.

23 IBID. p. 50-52.

Revelation through grace, as conducted through Spirit in accordance with sacred laws of sympathetic, telepathic resonance, enters or is transmitted into the consciousness of certain beings, mediums, channels or guides. These beings are inspired, illuminated and moved towards sharing of their native enlightenment with others in order to assist them in their spiritual unfoldment towards perfection, through the basic intuitive insight or free realization of pure consciousness absolute, here-now, and free of all relative, changing or influencing conditions.²⁴

On Matter:

Matter is energy. Energy is illusion. Hence, matter is illusion yet, nevertheless, the medium or carrier for the subtle, black light or invisible reality behind and continuous with all forms and beings. Matter is light. As light, matter is the echo of the original transcendent Sound. The entire inner and outer universe is illusion and changing even in this moment. Thus, the process of etheric and atomic motion, spiralic, electronic rotation and subtle radiation is change, transformation and revolution. This etheric or pre-atomic changeness or motion as time is all that is apparently or obviously constant in or as the universe. Matter is Spirit operating at its lower vibrations.²⁵

Matter consists of subtle energy vibrations, electromagnetic, gravitational, anti-gravitational and anti-matter forces and rays. Each form of any thing or being is matter as light, sound, or energy form. Each particle of matter is a composite of these characteristics. The fact of matter is that it is composed of energies which are sustained by the light power of Spirit, which is manifested, emanated or radiated from the ever-existing, absolute, pure essence of being itself. The inner properties or subtleties of any material or physical form are relative to perception which, in itself, is relative to one's state of consciousness which, in turn, is relative to one's state of purity or freedom beyond the negatively binding conditions, forces, realities or rulers of the material worlds.²⁶

Thus, in the realm of considerations, thought itself is matter...that is, an energy form of a specific density, power and quality capable of creating, sustaining, destroying or changing life forms and flows on many different levels.

Thought is the matter! What is the matter with thought and what is the thought with or within matter?²⁷

On Energy:

Matter, as changing sound-energy, is a universal constant. Any particular form assumed is not by itself constant or eternal, except perhaps in the subtle dimension of consciousness, as in the case of memory forms and causal or etheric records. Life itself is eternal and remains as its own present evidence of providence. Spirit, as life, is. It is now. Soul, as awareness, is. It is now. God, as total consciousness and divine love-wisdom of itself, is. It is now. The universe in its

24 IBID. p. 52.

25 IBID. p. 53.

26 IBID. p. 54.

27 IBID. p. 56.

infinite entirety is the form that isness, as Spirit, chooses and uses to express or impress itself through or as.

Electricity is magnetic, fluidic, material power which has Sound as its source. Known and unknown electronic flows or subtle sound stream currents and forces manifest what is perceived as electromagnetic energy, which is a physical manifestation of the spiritual light and Sound. There is an audible electric sound, the sound of electricity, and there is a magnetic sound, the sound of magnetism and all polarization of attraction and repulsion, gravity and anti-gravity. Sound is the source of all energies. Thus, electricity has a spiritual quality of energizing, charging shocking or polarizing forms of life, or matter that is denser, slower in vibration or lower in tone or intensity, to itself. Electricity is a material form or wave of energy which consists of atomic particles united or etherically bonded in a flow or stream and animated by Spirit, as are all the elements relative to their vibratory rate, function and purpose in the universe. These flows operate in cycles of actions set into motion and conducted by larger, more powerful, rhythmic and fluctuating waves of universal energy as Sound.

The life Spirit, through its Sound stream, manifests as love which, at times, is experienced as electronic in phenomena and, thus, as a current, sound, force or energy which is magnetic, polarized and affinitized to an object or between those objects which may temporarily serve as conductors of this kind of energy conduction, which some call affection, romance, affinity or love.

Love, in the finite sense of the word, is more important, more powerful and more spiritual than the material forces and the powers of electricity, levitation, gravity, magnetism and anti-magnetism. With all things being relative differentiations of the same thing, all forces are only varied proportions, grades or densities of the same elements and Sound essence. Matter and spirit are different dimensions and proportions of the same source or being. Energy, electricity, magnetism and gravity are different energy, wave or sound operations, functions or directions of the same energy, which, of itself, has its being in the essence of all forms of energy. Hence, Spirit, as prana or all-pervasive psychic life-force, operates as creator, sustainer and dissolver of all energies and forms. Such pranayama or breath control can be used to govern the elements of nature. All forces, rays, energies, beings, worlds and things conceived, born or forgotten, naturally coexist and, with or without consciousness or awareness, work or are made to cooperate together as the whole of itself.

Love, in the divine sense, is synonymous with the transcendent yet ever-present Sound current of pure Spirit itself which, as Heart space, pervades, unifies, embraces, loves and is all beings and things as the one, total, free and supreme Heart-Master itself.²⁸

On Spirit:

Each spirit creates its own mind and relative time-field or planetary scheme. Being an effect of any thought, time pattern, solar system or universe without agreement is illusory. Being an effect need not necessarily depend upon such time-systems. Such time-systems of effect need not be used for any validation, conditional or even sacred purposes. Thus, the density, stable vibratory rate or oscillating tone of a human, from the point of view of self-limitation in accordance with societal convention and standards of attainment, equals one's degree of material or spiritual

28 IBID. p. 68-71.

success, status and security. However, the real destiny of each spirit-soul is already fulfilled and realized in the is now, the hear now, as free being itself, clear, aware, free and happy.²⁹

All perceptions, however relative they are, are possible through the living agency of Spirit of itself as Sound consciousness, which conducts the activity of awareness through conscious or subconscious attention or limitation. All of the muscles and organs of the body relatively serve the need that life has to work through any body to experience itself, however insensitive or sensitive the body-mind spirit-soul being may be to itself as Sound. Isness is now. Its Sound is now. Hear in now. Hear and know. Hear beyond and be free. Anything anyone does or is is secondary to genuine transcendent Heart realization.

The day comes and goes. The Sun rises and it falls. However, God-is just is, despite all changes, all conditions and all appearances.

Spirit, as the life-force Sound presence of God-isness, is the divinely cohesive essence in all matter, regardless of how much or how many times the mind of any being breaks matter down or into subtler energy forms, and whether or not these concepts of elements or particles are called, designated or described as specifically or generally this or that. The essence of light is what this Sound presence is. Labels have no effect on what it is. Technical descriptions do not penetrate its veil or reveal the truth of anything. No one knows what it is beyond that it is, call it what anyone will. Language and thinking are neither its means or agents nor its reality. The truth which is divine Spirit and its Sound current is free or pure enlightened isness and total awareness absolute.³⁰

The perceiver perceives its own perception, as the perception perceives the perceiver perceiving itself unknowingly as what is perceived. Therefore, the world appears to be in chaos from the point of view of the chaotic or confused mind and its inherent self-dividing materialism founded upon the 'scientific' assumptions of ignorant spirit-souls. For if something can be relatively perceived by any being using relative perceptions, can no-thing also be perceived as it is with relatively no perceptions? Isn't the truth so fine as to be mistaken as non-existing, as a something apart from everything and the all or one of itself?³¹

On the Positive Void (Transcendence) of Enlightenment (Awakeness):

The transcendent consciousness awareness or Sound of Is is so clear and pure as to be a dynamic stillness or beingness of Sound — void, formless, awake, selfless or free of all differentiation, forms, names, conditions, states and changes. It is so free or void of any thought form as to be considered or assumed to be nothing and non-existent. However, as the free Sounding void of Spirit, it is pure consciousness, undisturbed, peaceful, divine and thus radiantly clear, resoundingly joyous and happily enlightened, transcendent being.³²

To be void is to be zero, free and happy. To be free is to be the pure selfless Heart-Sound. To be this free is to be beyond and, thus, transcendent. To enter the void is to openly and consciously enter the condition of basic free-Sound being and free or illuminated awareness. Thus, to be void is to be free of negative-mechanical attachments, beliefs, assumptions and addictions, and

29 IBID. p. 72-73.

30 IBID. p. 75-76.

31 IBID. p. 76-77.

32 IBID. p. 78.

therefore, appropriately detached, free and awake. To be free is to be free of or void of any form of self-limitation and equally free of all concern and suffering relative to it. To be void or to enter into the void is to enter the primary state, condition or transcendent Sound being of the truth as it is, here and now, for and as all beings and things. The void or free state of spiritual Sound is the fluidic or spiritual stream state of that pure divine being which and who pervades, sees, knows and transcends all beings and things. It is the whole of itself. The void is that which is void or transcendent of all egotism, desire, selfishness and selfness. God is the void. God, as total Sound, is void and, therefore, supreme. Thus, is is the transcendent being or God which always and already is the infinite void or pure, conscious, radiantly resounding being of itself. Therefore, do not avoid opening to or being the void. The void is the Spirit voice, word and Sound of the silent, yet dynamically still, isness of the Heart.³³

On Earth Prophecy:

While the physical body is the age of its own incarnation, humanity relatively represents and thereby invents or creates the spiritual and material age of the Earth. Earth and its living extensions are one in their origin, transformation and destiny from the point of view of the relatively perceiving and concept-creating individual body-mind only!

There is physical evidence! There are geologic memories! The subtle remnants of humans will be found deep beneath the Earth and seas of the birth-planet Earth. These artifacts and facts of humanity's prehistoric existence are presently but remotely found in the memory banks of each human being. Both the age of the human body and its Earth mother are to be found within the cells of humankind as well as in and on the Earth itself. The evidence is everywhere. Humanity is of the Earth. The Earth is of the solar system, which is of the galaxy, which is of this part of the material universe. While humanity represents a small time capsule of the Earth's being, the Earth represents an infinity of human being. While humanity is an extension of the Earth, the Earth remains as an unknown with infinite potential. Humans and the Earth are, in material essence, one. Each human being is an earthling, part human, part spirit.

The Earth vibrates and hums the Sound song of its own truth by itself, through its nature-ness, through its creatures, through humankind and through its sacred guardian. The Earth also expresses the inherent truth of its solar systemal and galactic family connection which has within, and as, itself the Heart and truth of the entire cosmic universe.³⁴

The Earth, of itself, as a material form, is a playground-graveyard which consists of many layers of crusts or veils. These crusts have, beneath them, the remnants of infinite civilizations similar to any one existing and yet to exist. There are, buried beneath the ocean floors, civilizations whose remains descend deeper and deeper into the Earth's core as time goes by, age after age, civilization after civilization, and millennia after millennia. Thus, humankind, as it continues to enter its present period of Earth regeneration and reformation, will equally descend into the depths of oblivion, mystery and suspicion as millions of years pass by, giving way to apparently new, but merely different versions of humankind as they reincarnate into apparently new, but actually merely different, bodies. Such beings are again learning their lessons of survival,

33 IBID. p. 79-80.

34 IBID. p. 96-97.

evolution, progression, society, maturation, spiritual community and unfoldment. This process continues until each being is liberated and progressed onto those higher and better worlds which require lighter and brighter bodies and spirits to inhabit them.³⁵

What is Earth energy now may be a Sun or a Moon at some other point in the infinity of time left for the Earth's purification. On the Earth, where there is land, there will be water; where there is water, there will be land; where there is a mountain, there will be a valley; where there is a valley, there will be a mountain; where there is a jungle, there will be a city; where there is a city, there will be a jungle; where there is space, there will be form; where there is form, there will be space; and, where there is spiritual space intelligence, there will be free possibility, transcendence and beingness itself.³⁶

On the Prophecy of Catastrophe:

The germs of the human race are to be found on the physico-genetic codes and messages of planetary organic life. The human form is still in a relatively early stage of its development with the mere physical senses having predominance over the subtle, psychic and spiritual senses. Hence, when social upheaval or natural catastrophe cut short human progress, evolution or unfoldment into an enlightened and spiritually free happy being, the human, as a social being, is destined to return to the primitive state of survival and begin again that long upward journey through evolutionary processes into and through the many subtle, higher or spiritual states of awareness preceding the conscious process of spiritual progression, self-transcending practice and Spirit-realization.

Humans, when forced to address and contend with more primitive ways or views of life, tend to temporarily forget and deny much of their accumulated civility, culturing, knowledge and higher judgment. In essence, humanity must regress in its ways of aggression if it allows itself or its society to be destroyed or go extinct because of ignorance, lack of self-discipline, and selfish and destructive behavior against natural existence or nature. Certainly, the progress of humanity significantly slows down in accordance with the physical demands arising at the time of cataclysmic revolution. Every high period of humanity, as a social or cultural entity, has been followed by a fall as a result of war, holocaust or natural catastrophe. Such horrendous and degenerate natural catastrophic conditions have, in turn, humiliated their victims and their survivors beyond imagination.

Many who were not progressed could, during such times, make spiritual progress, while many who were formerly making material progress, through the security and comfort of society, ceased to do so when their societal infrastructure was destroyed or changed for the worse. Thus, spirit-souls need to practice being free of all high and low societal and natural changes, here and now, and live boldly in the ways of free Spirit-Soul beingness.³⁷

The human race has appeared and disappeared many times before now. Often, that disappearance was coincident with major catastrophic upheaval or massive Earth changes responsible for partial or total population obliteration, burying, beneath miles of the Earth's surface,

35 IBID. p. 97-98.

36 IBID. p. 98-99.

37 IBID. p. 101-102.

evidence of humanity's pre-prehistoric times and struggles, though not burying evidence of humanity's true origins. The history or record of these events is to be found in the skin and vital organs of the Earth itself. Thus, all knowledge which is sought after in all historic records is of the Earth, its offspring and its interplanetary origins.

The apparent lack of evidence or memory of these former times of civilizational or humanic appearance and disappearance by no means sufficiently demonstrates that these changes, or great cataclysmic upheavals, have not actually happened. Even scientific endeavors have not yet in any way rediscovered all of what has already happened, or which has been lost and all but long forgotten, except in the Spirit-Soul Heart of the awakened human being. What has already happened, as is always being demonstrated throughout all of the time-space universes, is always happening in some way or other, and therefore will be happening as the mechanics of time, space, matter, energy and law, which most beings agree to be subject to, determine or permit. Thus, the existing self-created myths, inventions and legends of each nation's classic literature, while referring allegorically to godly beings, civilizations or fantasy-like utopias and dreamy worlds born of or taken from the fabric of sheer imagination, strike, more often than not, chords of truth within the hearts of earthlings resonating with a sacred spiritual reality and universal transcendent truth. There may be, indeed, more truth to these apparent creations and products of the inspired or liberated mind than most ordinary closed-hearted humans have thus, or supposedly, learned.

Without historical facts of ancient pre-existence and reincarnation, why do beings imagine or choose to believe that they have not formerly appeared and disappeared, and not merely as tribes or races, but as individuals? At what level or dimension of consciousness is history, allegory or legend truth, and for whom? Thus, what was, is. What is, was. What was and is will be what is. Such is the law of being in the time and space worlds, while inhabited by the Spirit Sound of itself which always is its own Self-Realized silence.³⁸

38 IBID. p. 103-104.