Self Transformation
A New You
Edward Jones
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Introduction

Within the dream world we are now living lives another dream that has the seed of reality in it. It is the seed of possibility. It has the possibility to bring forth peace first to the individual, then to the collective consciousness and then to the earth. This dream of peace is not something that will be brought about by a God or a belief, for it is something that must be created by each one of us.

One man, Edward Jones, awakened from the dream state into a violence free world. It was a personal transformation in which he discovered the reality of what religions have been talking about for centuries but without belief of any kind included. A spontaneous, four-hour experience catapulted him out of the illusionary world of thought in which he was living and into a way of living he calls ecstasy.

Early on a November morning in 1979, Edward was an ordinary business man embroiled in a divorce, bankruptcy and facing failure in all areas of his life. He had never read any books about nor had any interest in the paranormal, spiritual, new age or studied any Eastern religion or philosophy. Yet four hours later, he was entirely new.

At the time of his experience, he did not know what had happened to him. He spent the next couple of years going to several different leading edge workshops to see if anyone else had discovered what he had. He found no one. Everything he discovered, he discovered from the original source — himself.

Edward later came to call his spontaneous awakening self-transformation. He states that he died completely and was born anew. In Edward’s own words, he describes what occurred on that morning after admitting the truth of the failure of everything in his life:

“It was not a near-death experience. I had earlier in my life experienced three near-deaths, so I could distinguish between those and what was about to happen to me on that November morning in 1979. The experience lasted four hours, and during
that time it seemed as though I was being struck repeatedly by lightning from within. At the end of those four hours, the life I had been living from my ego collapsed into a heap of ashes. From those ashes there was a spark when life and death met. For me, it was a complete death experience. In that split second a spark was ignited, and the result was the birth of a new human being and a new consciousness for the world.”

What emerged from that death was a transformed human being. From the ashes of his old life, he arose like the mythological Phoenix to bring something new onto the planet. The space where violence once lived was now empty. In that openness Edward calls creation, he gave birth to himself. It was a birth not from the union of male and female. It was not a rebirth or being born again. It was a new human born new without the training and conditioning of our world—a new form of life that would live from intelligence rather than from knowledge. It was the evolution of consciousness.

Our present consciousness of violence will not give up easily. Will we continue down the path of self-annihilation with our centuries old ideas and belief present in the old consciousness? Will we transform our lives, thereby transforming the planet, or will we self-destruct? Those are questions all people need to ask of themselves.

Truth is the main component for bringing about peace first to ourselves and then to the planet. The value of truth has been extolled for centuries, but it seems we have never been able to grasp its true worth. Perhaps the reason truth has evaded so many people is that it lives right under our noses and is too close to see.

In this book, Edward explicitly points out the truth to which most of us are completely blind. He points to a manner of living that can remove the lie, the illusion and the violence from our old, conditioned brain.

With a careful reading of this book, you can discover what to do to transform and bring forth a new consciousness within yourself. What you do with it is up to you.

The Editor
Chapter 1 — Transformation

You Are the World

What you are is what the world is. However, you can transform, and in transforming yourself you will transform the world. Each person adds to the collective consciousness, and each person’s consciousness has been formed by the collective consciousness. We go around in the circle of thought where we are trapped. Self-transformation is the release from that trap.

With the ignition of transformation in individual consciousness, a new consciousness without violence will ensue. If the violent consciousness that has been manifesting for thousands of millennia on earth is not halted, our extinction is certainly just around the corner. If self-transformation could manifest, reaching critical mass, an event that will shake the world from its self-destructive path would result.

The Transformed Mind

The word free is the closest description that can be given of the transformed mind. You could use the words empty, nowhere or nothing. The mind is kept empty by speaking the truth. A mind that is kept filled with beliefs has no room to discover anything new.

A mind that functions in a balanced manner, or perfectly, would use thought when thought is needed and drop thought when it is not needed. The space between two thoughts would expand and be whatever size it needs to be. Like a hammer, you would use thought when you need it. People whose thoughts are constantly in motion are continuously holding a hammer when they don’t need one.

Thinking is not a bad thing. It is just over used—or used ineffectively. The egotistical, conditioned mind doesn’t have any space between thoughts, and the space between thoughts is what allows intelligence to manifest. A transformed mind is a mind born of intelligence.

Many of the things I say cause people to look twice. For instance, many comments I make are about religion. I make those comments
so that people will do a double-take, for most of what I talk about has a relationship with religion. However, what I say has no belief included in it; therefore, it is not religious.

If you would read the Bible carefully, you might see much of what I point to is also there. The distinction between what I say and what the Bible says is in the belief of it. If it is of belief, it’s dead. Please, don’t believe a thing I say, and please don’t take that as an egotistical statement because I am not an authority of anything. I speak from not knowing, from nothing, from creation.

Preferably, people will listen and then look to where I’m pointing, go there and have the experience for themselves. There’s only a pointing happening here. There’s no request to believe. There’s no need to believe. Belief would take it out of the contextual action called truth.

Truth has no opposite. Lying is not the opposite of truth. Each one includes the other as its flaw. The flaw in the truth and in the lie allows both the truth and the lie to die. When the truth dies, it becomes a lie; when the lie dies, it becomes a truth. For example, if you lie to another, you could then go to that person and state that you told a lie. With that admission you have turned the lie into a truth. As soon as you make a statement, it becomes a lie—it has died. It dies so as to be discovered anew by another.

People who repeat what someone else has discovered as a truth turn it into a lie by repeating it. The truth is always new. It’s always in the present. It’s not a belief. The more you study something and hold on to it, the more it becomes a belief. The only manner you can have life everlasting is to die to every experience.

**Change and Transformation**

Until transformation takes place, the mind is not continuously transforming. It is continuously changing. It’s been said that the more things change, the more they stay the same. The same is true with the mind. The more it changes, the more it stays the same. With transformation, there is not just a change. Transformation is a complete alteration, and the mind cannot change back to what it was before.
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Most of you have experienced something new and been delighted or happy. When you have an experience for the first time, you normally form an attachment to the experience, putting it into the memory. The next time the experience arises, it begins with the attachment you formed.

In a trained and conditioned, egotistical mind, the reaction comes from the memory into the present. After that, the experience of the now is automatically compared with what’s in the memory, reinforcing it.

In a transformed, real, actual way of living, the experience comes from nowhere or nothing, and it’s lived. It then goes into the memory without an attachment, thereby dying. Then a new experience is created from nothing, meaning emptiness. Everything is new. Nothing is the birthplace of creation for all things new.

**Reacting from Memory**

Reaction comes from the memory. People compare what is happening in the moment with their memory and then look to their memory to determine what their next action will be. In this manner we are always reacting from what we already think.

For example, if you say you don’t like spinach and somebody puts some in front of you, you have already decided you don’t like it before you’ve even tasted it. You’ve already tasted it with your memory.

If you do like spinach and someone mentions the word spinach, you will have already liked it in your memory, and you might say, “I would really like to have some spinach. It is good.” If you then eat some spinach and it is good, that tells you that you were right about spinach.

When you repeat what you’ve done before, and it turns out to be right, that reinforces the belief. For thousands of years there has been the reinforcement of belief. If you pray and something good occurs, your belief in prayer is reinforced.

**Born Without Belief**

I often compare the newborn’s state of mind with living in transformation. Our birth is also the starting point when parents
beat us into submission. They make us be polite. They teach us what a lie is by telling us to tell the truth.

All the things we are taught require us to remember things. They tell us, “You’ve got to remember that fire is hot and it burns. Don’t touch that stove!” They’re requiring us to keep track of all these things. This starts us attaching things to our memory bank.

A newborn child experiences something, and it ends up in his or her memory, but there’s no attachment to the experience unless the child is spanked or yelled at or chastised or punished. In that case, the child attaches a memory to the negative experience. That’s where the mental disruption—the robotic mind—begins. It’s not just our parents who perpetrate this manner of teaching, but our entire world.

So in the case of the very young child, the programming is installed by means of physical punishment, the withholding of love or reprimands, etc. Then the child learns about shame and guilt and *good* and *bad* which are new tools for installing more programs.

It’s not only negative reinforcement, though, that we instill. Parents with their children, and us with other people’s children, will applaud and praise them if they do something we like. We reinforce the actions we care for them to take while criticizing the actions we do not care for them to take. They end up trained and conditioned no matter what they’re doing because we can use both threat and reward.

It ends up being the same thing with religion. If you’re a good guy, you go to heaven. If you’re not, you go to hell.

All these methods of control and conditioning are reinforced by the world because the whole world says that’s the way to do it.

**An Open Mind**

Let’s use the example of the spinach to discover the path to an open mind. People who have a closed mind would already know if they liked or didn’t like spinach. Yet someone with an open mind would say, “Sometimes I liked it and sometimes I didn’t, so I don’t know.” The distinction there is an allowance for the *I don’t know*. 
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There's no set rule about it. It takes perfect balance to live in the manner of which I speak. You use thought when it is needed; you drop it when it is not needed. In the example of the spinach, you are at the effect of an already drawn conclusion. You are not in the moment when you are at the effect of your beliefs.

If I were offered a choice between chocolate and vanilla ice cream, perhaps I'd flip a coin. It might depend on what day of the week it is. However, if someone offered me a choice between ice cream and spinach, I wouldn't have to think about it.

You see, these things are not etched in stone. There's a distinction between a psychological experience and a physical one.

I used the food example because at the time it was an easy way to point to what I was saying. I knew it could present a problem as we went along because a physical thing is different from a psychological thing. Everything is relative.

There is a distinction between the physical and the psychological. In this conversation, it would depend on the circumstances that I face. For instance, when I am asked to choose between chocolate and vanilla ice cream . . . obviously, they’re both ice cream, neither of them has a particular psychological impact. The choice might depend on the day and the feeling of that day. It has no bearing on how the mind works psychologically in terms of repetition. In that case I might take chocolate one time and vanilla the next.

In your everyday life, there might be a hundred times a psychological action could be locked in repetition. For instance, if you have been calling yourself a man, then you might respond as you think a man would respond.

When you start talking about food, though, that's more of a physical choice. I care to point out our psychological state of being which is where all of action comes from. Ninety-nine (99.999) percent of our actions come from thought—our thinking process.

Newness

New refers to not having been before.

Some say my answers or statements are too brief. To that I say the largest statements I make are the shortest ones. If people can
just hear, listen, that’s all there is to it. The truth I’m speaking is that the new I’m speaking about has not been before. It can take a long time for that to sink in to people — if they ever catch it at all.

Everybody is used to hearing about the new Cheerios, the new Corn Flakes or the new Raisin Bran. So when they hear the word new, they wonder what it was before it became what it is now. However, the new I’m talking about has not been before.

Someone might ask, “Like the new cereal?” It is not like that because the new cereal is still cereal. The new song is still a song. The new artwork is still artwork. Newness, or new, means not having been before, psychologically, of course.

Perhaps a person in the past said something I am now saying, and I had not heard it, so that statement would still be new to me. The distinction begins to be a little difficult to catch if you need to figure out where something came from. If it came from your storehouse of memory, obviously it’s not new even if it’s the first time you remember saying it.

We’re getting to a place in this whole conversation—we’re delving into it far enough—where it can begin to get a bit confusing. This stuff can’t be etched in stone. What we’re talking about can’t be poured in concrete. It needs flux. It needs to be alive. It needs room to stretch and grow.

Old Ideas

People speak in clichés such as truer words have never been spoken. That is not new because it’s a standard statement. That particular phrase has been spoken thousands of times. Nothing new is there.

They might argue there is newness in having selected that saying in this particular context, yet they are coming back with a stock response. They went into their storehouse of memories for a stock response. That is the problem. That is where the rest of our stored memories are.

Once we get into that crock-pot of insanity, it’s difficult to get out. It can end a conversation that is happening outside of time, outside
of our belief system. We use a stock response and all of a sudden—bam! There we are, stuck in the middle of thought again.

It’s like using the word *God* in the middle of a conversation. If we do say that word, it brings a whole world of things in with it and all the beliefs attached to that word.

When a word of such magnitude as the word *God* is introduced into a conversation, all the differing beliefs surrounding it will usually cause a debate or, even worse, an argument. In that event, the original conversation is lost to debate and argument.

That has happened time and time again during the years I’ve talked with people. We begin a conversation, and it acquires momentum, and we have the opportunity to move more deeply into the subject we’re speaking about. Then someone else will come in and say something disruptive.

When people do disrupt a conversation in that manner, the entire thread is gone completely. They usually do not realize they are, to coin a phrase, upsetting the apple cart. They do not realize that their stupidity, or ignorance, is destroying what is happening. So they continue to do it, the whole time thinking how smart they are.

It absolutely amazes me when other people then compliment them about how smart they are. Of course, when they’re complimented, they might consider the source. Most people want to show how smart they are, but the only thing being displayed is their ego. Compliments also reinforce that behavior.

**Failure**

Let us consider worry. People keep returning to the same well-worn thoughts *I don’t have the right job,* or *I’m not a big success.* But even larger than that is regret about their history. That’s a huge one. They might see the mistake of their past, the failure of it, but they don’t see it as a truth. They see it as a feeling. They have guilt. They begin to think they shouldn’t have done this or that, and then they feel guilty. That’s a disease.

They are saying, “This is what I was; therefore, this is what I will always be.”
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They don’t realize that speaking of the failure without attachment to the failure is the ending of the failure and the beginning of a new activity or action. If you speak the failure with sadness or sorrow or should and should not, that’s the continuation of failure.

People take the old rules and say, “I should be this way,” or “I should not be that way.” I suspect they’ve had the same inner dialog a thousand times before.

If the shoulds had a chance to do it all over again, they’d do it exactly the same way as they did it the first time. This is the repetition. The thinking is thinking them.

When thinking is thinking you and it makes a mistake, thinking kicks in and says, “Oh, let me do this a different way.” It then makes an even greater mistake than from the thought of the first one.

If somebody said, “Let me do this in a different way,” I’d stop that person immediately and suggest to him that he do it a new way. A different way implies doing the same thing over while changing a little part of it. A new way implies let’s start anew.

Starting from New

The key word in that statement is start. The moment that something comes forth from nothing, the tools we need to manifest it will come into play. The first step needs to be new. Otherwise, the first step is the last step you took before.

Let’s take the saying today is the first day of the rest of your life. That cliché seems to advocate the idea we should start anew, as if each day were indeed the first day of our lives. However, consider what happens with clichés. Very seldom is it looked at and caught because it’s spoken so much. The same goes for sayings like know yourself or look within. Those sayings are used so much that few people listen to what’s actually being said. They don’t go to where they’re being pointed.

To know yourself means to live your life in such a way that you see your own actions. It doesn’t mean to use your thought to go inside and try to figure out what kind of person you are. That would be like taking a personality test. After somebody has taken a personality test, they’ll say, “I’m the kind of person who . . .” They
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seem to mean when they do this, next they do that. You might as well go somewhere and take a nap when people start saying that sort of nonsense.

A person who says, “I’m the kind of person who does such-and-such in a crisis,” could name instead the particular action he took in that dilemma. That’s not being the kind of person who does that action. That’s being a person speaking the truth about the past. If you can see it, you have the opportunity to not do what you did every other time.

So knowing yourself is not the same as having a frozen painting of yourself. The moment you say, “I’m the kind of person who . . .” and go on to say whatever that is, you have frozen yourself in that place.

If you are married to someone and you have an image of that person as being jealous, you have frozen them into a place of jealousy. There’s no opportunity for them to come out of their jealousy. Even if they were to dissolve their own jealousy, when you observe them, you would probably only see that they are jealous. That’s an image of them.

I suspect the continual hanging-on to the image might recreate that actuality in the other person simply as a self-fulfilling prophecy. It’s especially disastrous in marriages and relationships of long duration. There’s the danger of taking a snapshot of the other person and freezing it in your mind. From then on, that person is that kind of person. Even if the person is no longer that way, you would probably see him or her that way, nonetheless. When the expectation is there, most people have the tendency to live up to the expectation.

If there is suspicion that your spouse is cheating, that would come out in the sort of questions you’d ask. It might get to the point—and here’s the self-fulfilling prophecy—where the other person would say, “I’m being accused of it; I might as well do it!” Of course, it may have already been true when he or she was accused of it.

Outside of Time

Outside of time is actually the now. It is the present. It has no relationship to belief or time. It’s not about what time we have to get to work or come home or what time we go to bed or get up. Those
are all man-made. That which is outside of time is not man-made. It is reality. It is outside of thought.

Outside of time seems a more appropriate description of the present or the now. People have all kinds of ideas about the present and the now. That now is probably the most difficult to see because the now is already gone by the time we say now. We could say it moves at infinite speed or doesn’t move at all—whichever way we care to speak of it.

People have told me that when they are in the creative flow, several hours can go by, and they will not be aware of any time passing at all. There is thinking that can happen which could cause them to lose track of time. For instance, it can happen when they are reading a book. That would still be inside of time, but they don’t remember it although the creative action itself is outside of time. They distract themselves and conclude that they’re outside of time, but in fact they’re fooling themselves.

When I was a child, we’d drive to my grandmother’s house; and I would fall asleep in the car. I’d wake up, and we’d be there. I would say, “Hey, no time went by and we’re already here!” That amazed me then, and it still does. Two or three hours passed, and no time went by. I’m not saying it’s extraordinary. Everybody has that experience. When you’re asleep, you’re outside of time, obviously.

The Quantum Leap

Some people will read this book and say, “I understand what are saying, and everything makes sense.” However, understanding is as far as thought can take a person because it is still within the realm of thought. If from the place of understanding, though, you can take a quantum leap, transformation can occur—as long as it is outside of understanding.

When people speak of a quantum leap, they’re usually referring to a transition from one condition or one state to another state. I am saying that there must be a movement outside of understanding. Understanding works to the detriment of that movement. It’s similar to the way that knowledge is a detriment to intelligence.

Here is an analogy: someone can read books about bicycles and learn the physics of how they work and all the technical details. Then
that person will get on a bicycle and immediately fall over. That’s the distinction between understanding how to ride a bicycle and the actual action of riding the bike.

Making the quantum leap from understanding to transformation requires both the action and the seeing. In the example of the bike, the action of riding the bike is seeing what is needed to ride it. It’s said that we never forget how to ride a bicycle. That is so because we are not remembering and thinking. We are doing.

I used to know a fellow who said he’d read, and presumably understood, a thousand self-help books and had not yet found the one that would cure him of his various problems. It’ll only take him about a million more years. Then he can start all over again.

If people are going to read what I’m saying here, a certain amount of slow reading will be necessary. There would have to be the activity of reading without thought, reading without memory. Of course, we have to have some thought to read since we have to apply the rules we learned when we were taught how to read. The underlying message, however, could be heard from not already knowing.

Seeing for Yourself

Many of the things said in the Bible are actually quite correct. The problem, as with all things that are believed, is that you believe them to be true. The minute things are believed, they change; and their tonality, their quality and their entire action changes. Truth dies on the vine. If it’s a repeated truth, it’s a lie and it’s dead. There is believing what you’re told, and then there’s actually seeing it for yourself.

The Bible has been put forth as something you can simply take at its word. We were told that we just have to read the book, and we’ll get it. We’re told all we need to do is believe what it says, and we’ll be saved and go to heaven.

If someone reads the Bible and they actually go to the place it points to—love—and they have that experience, then the true meaning of this thing called the Bible shines through. You can’t tell in advance, but, for sure, that would beat the hell out of studying it, understanding it and becoming quite literate about it. All of that is a huge waste of time.
Chapter 1 – Transformation

Certain things spoken in the Bible can be seen as parables. Perhaps you can see where they are pointing, but even then it’s your own opinion. The story about the Garden of Eden and eating the fruit of knowledge tells me that somebody was pointing toward moving away from intelligence and creation into knowledge, belief and thought. Throw in the talking snake, and you’ve got a pretty good story.

The Greek philosopher Aristotle sought to figure out how everything works using observation and sheer thought power. It took many centuries before science realized we actually have to go out and try things and see if they work. If they don’t work, try something else and see how that works.

That is partly true. That word \textit{try} usually bothers me. \textit{To try} things implies to fail already. It is an oxymoron. If you’re talking about experimentation, though, \textit{try} has validity.
Chapter 2 – Speaking Truth

Truth of the Lie

Most people consider themselves basically honest, yet they are not. They actually need, as strange as this might sound, to discover that they are liars, that they actually lie and that their whole life is a lie. It’s difficult to speak the truth when your whole life is a lie, and you’re living it as a lie. We are living our lives from the illusion of thought.

The truth is simple. It is about speaking truth in your daily life as you live it. If you come in the house and you slam the door and someone asks who slammed the door, you say, “I did.”

If you fail at a business and someone asks why you failed, you say, “Because I was the nuthead who was running the business.”

Truth means to speak the truth in each and every instant as you walk along on this planet, right in the place where you are. If you don’t have reasons and excuses for your behavior, speaking truth will come more easily for you. Each excuse is a lie and each reason is an excuse, and all excuses are equal.

In most cases you have to find creative ways of speaking the truth because this is a planet of complete idiots. They get angry. They get jealous. They get mad and they want to shoot you if you speak the truth. So there has to be some caution, sometimes a lot of caution.

Often, listening isn’t from a place where people can actually hear. People don’t stop. Their minds are going too fast. They never stop to genuinely listen because they already know everything.

The mind does need to stop what it is doing so it can hear properly—especially if it is about to hear something at odds with its beliefs and its preconceptions—its already knowing.

When I suggest speaking the truth, it has to start with yourself. The first truth you need to speak is that you’re a liar. That will begin to quiet the mind. The moment you speak that you are a liar, you
become that which speaks the truth because you have spoken the truth about the fact that you lie.

Now this gets a little bit wrapped up, so let’s go real slow here because this is important. When thought is in motion, when thought is there, it’s ever in gear. It’s always working. It’s always moving, and it never stops. For sure it’s difficult to slow it down, but to get it to stop—to find that space between two thoughts—is a very difficult thing. But at least we can slow down. And by that I mean not already know what the speaker is speaking.

In other words, people hear something, and they translate it into their own thought mechanisms; then they pop up with a question right away based upon what they think they heard. We could call that selective hearing. Selective hearing is commonly used when people don’t care to hear what is being spoken.

I’ve noticed that teenagers are especially adept at that technique. They’ll either say, “I didn’t hear you say that,” or “I’m not going to listen to you.” They are especially good, also, at just ignoring you if you say something contrary to what they care to hear.

Parents often make the mistake of repeating a request several times, and often they’ll end up yelling at their children to get them to acknowledge the request. When parents do that, they don’t realize that is where the violence starts.

In the instant of the yelling, the parents need to hear and see what they did, stop and speak the insanity of their reaction. They need to speak it out loud to themselves and to the child. One hundred percent responsibility for the action or reaction is taken.

It’s a difficult thing that we’re talking about here. It has to do with speaking truth to yourself, speaking in the action of it. What the child does is secondary to your reaction. Speaking the truth of the reaction to the behavior is primary.

Speaking the truth in your life has to do with every step you take. It has to do with each and every day’s actions. It’s whether or not you slammed the door; whether or not you ate the last cookie. If you cannot catch the tiniest of tiny in everything done and said, that tiny will grow into monumental deception. Truth has to do, especially,
Chapter 2 – Speaking Truth

with whether or not you keep your word. It’s the entirety of the truth on a daily, minute-by-minute, second-by-second basis.

Speaking truth is not like going to the Catholic Church and being told to do seventeen rosaries and you’re forgiven. It is important to see it in the instant of the happening, not waiting until later. It is not like going to confession or having a focusing group which requires looking into your history. Although any time you do something like that, it’s a good thing because it does relieve some of the stress; however, I’m talking about as it happens. In the instant of the happening, speak the truth, and in doing that stress cannot even get a foothold. Stress leads to every malady on the planet.

Listening

In your listening, thought is usually present; but that is confrontational listening, meaning there is either agreement or disagreement. Both agreement and disagreement, when it comes to conversation, are confrontational. They take you away from the conversation. In other words, while you are either agreeing or disagreeing, you have left the conversation. You’ve already agreed with the person, so why listen to whatever else he’s going to say? Or you’ve already disagreed, so why listen?

I am suggesting when people listen, their minds need to be utterly empty, blank and silent. That indeed would be perfect listening, would it not—to have no objection or agreement while the other is speaking?

Now how close to that can people get? They would have to ask themselves that. They could know by whether or not they react to the words they hear.

Some people might say that listening with a blank mind is dangerous; that we might be tricked or even brainwashed. Well, that’s much like saying being open and being vulnerable are dangerous. It’s actually the other way around because openness and vulnerability allow for everything to enter and exit with no damage being done.

It doesn’t mean that after the spoken word has been heard, or after the entire statement has been made, there wouldn’t be some looking to see if it were true. It means that you would get the
complete context of what the speaker is saying, that is if listen to the entire statement being made.

**Happiness or Ecstasy**

The benefit of living in the manner of what I speak is to always be observing reality and being part of reality—not always living in thought. The benefit is to no longer live the illusionary world of being *a man* or being *a woman* or going to church and having marriage and having all of the violence and anger and jealousy.

The number one benefit is to be free. I don’t mean *freedom* because you have to kill for freedom, but to be free; to have no connection to your history, no sadness and sorrow, no anger, no jealousy. Free.

Being happy is included in the illusion, as well. Happy is half of sad. They are the same action—two sides of the same coin. Those who seek happiness are sad until they get it; then they’re happy, and then they’re sad if they lose it. They’re the same action. The moment happiness is there, sadness is just around the corner. It’s the next step. It’s like *right and wrong*. One follows the other.

Ecstasy is the absence of happiness and sadness. It is the experience of having a quiet mind, being at peace or, maybe, nirvana. It is a continual state of being. Ecstasy is outside of the place called *happy or sad*. It has no elevation; it has no downturn. It doesn’t have any depression, and it doesn’t have any elation. It is being balanced. Maybe this doesn’t sound like much, but it would certainly take a whole lot stress out of a person’s life.

**Nutheads and Robots**

When describing most people, I often use the word *nuthead* which means, to me, that the head is so hard that nothing can get through it. Everything just bounces off. There are all kinds of meanings for *nuthead*. It just means the brain is full.

People know everything when they speak, so they’re nutheads. You can’t get anything through to them. It’s not a derogatory thing. It’s just simply what they are. After all, they’re robots. Robots are people who call themselves *Republicans* or *Democrats* or *Christians*
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or Jewish or Muslims; even a man or a woman. When we label ourselves, we are confined to being the label.

It simply means we are robots. If somebody says something you don’t like and you get angry, that’s being a robot. If there’s jealousy in a relationship, that’s a robot. If there’s revenge or violence in the relationship, that means you are a robot.

The two words nuthead and robot really go well together. We’re robots because we have a nuthead. Nothing can get through our heads which would allow us to see that we’re robots. As long as we have this hard shell for a head, we can’t discover our stupidity. That makes us nutheaded robots.

Intelligence Born of Stupidity

The problem with getting out of our stupidity is that it takes intelligence to discover our own stupidity. While that might sound silly, it’s the truth.

The people on this planet, all of them, already think they know everything. They already have the world put together the way they say it works. There isn’t any room in their composition for anything else, so they only listen to see if they’re going to agree with you or disagree with you. Then, perhaps, they’ll debate or whatever they do.

In other words, they actually do already know everything. They even know everything to the point to where they know they don’t know everything.

It’s like tearing down a wall that’s being built out of bricks. The more bricks you stack on top of it, the harder it gets to pull a brick out from the bottom. The sooner you pull the brick out, though, the better off you are.

Speaking with people often presents a problem because I speak as a newborn. I speak as a tiny baby, and people listen as adults. They are the experts. They are the ones who know everything. I’m just pointing to the fact that there’s a 900-pound elephant in the room. The elephant is named You Know Everything.

There almost isn’t anyone who is open-minded or who has an open mind. Having an open mind means the space is there for something to come in. That space is created when there is no
attachment and things are allowed to vacate the mind. Most people’s minds are closed like a clam. They don’t have an open mind.

As a matter of fact, you can ask people if they have an open mind, and ninety-nine percent of them will immediately say either “yes” or “no.” Almost nobody will actually consider the question before answering, and, by the way, the answers yes and no are the same. They are the exact same answer to that question.

If there’s no hesitation in the answer, obviously the person asked didn’t take a look to discover whether or not he had an open mind. That person already knew whether or not his mind was open.

An open mind would always take a look at the question and examine it. An open mind would consider the question before answering. Do you see?

I was asked earlier if I had an open mind, and I asked that person if there was something about me that he might consider to be open or closed. That’s an open-minded answer. Yes or no is a close-minded answer.

The Future of the Planet

A new consciousness is possible on a global scale, yet it’s still a toss-up whether or not it will manifest completely before we destroy ourselves. Our world is a rat-race. We are coming, I say, closer and closer to the end of that rat-race. The happenings are happening a little more quickly, and they’re a little bit more animated on both sides of the issue.

When the old consciousness sees its demise on the horizon, it then has a greater struggle, if you will. If you ever watch a long-distance track meet, you’ll see the runners running at a certain speed. When they get close to the finish line, all of a sudden there’s a surge of energy.

That’s seemingly what we’re going through right now. Will we remove ourselves from this planet, or will we transform our lives?

I see that transformation is occurring all over the planet in different forms and in different ways. You can see all sorts of people talking about this on their computers, and you hear of people like Mooji and Eckhart Tolle or Jiddu Krishnamurti. Some people send
me all kinds of videos asking me what I think of those people. They all seem to have some sort of a message which suggests we embrace the new and allow the old to die. And it's actually happening all over the planet.

Like everything, the demise is the total movement of the planet. It is the global warming. It’s the continuous wars and the brutality of power-hungry leaders. It’s the uneasiness surrounding the collapse of our monetary system. It’s the collapse of everything that doesn’t work.

How long can we have such high divorce rates before people begin to notice that marriage might not work? How long will religious folks call for war and the killing of people before we start looking and saying, “Maybe religion isn’t the thing for us”? It’s all of those things put together.

If there were one thing that might bring us all together and end our disarray . . . well, there can’t be any one thing that has a heavier impact than all the rest, but if there were, it would only be a slight nudge going to the internet. The internet is really the one thing that’s brought this kind of information and these kinds of conversations to the forefront around the world.

And there is also the possibility that in our stupidity we might wipe ourselves off this planet with the nuclear bomb. I see that as a rather large possibility. It’s like somebody holding out a penny at arm’s length. The longer you hold that penny out there, the more difficult it is to hold it.

The longer we have bombs which are capable of removing us from this planet, the greater the possibility that more people will have them and that they will be used. The newer people, the people just coming on board with atomic weaponry, will be more apt to use it because some of them won’t have a complete view of what it can do.

**Consciousness - Old and New**

I speak of the old and new consciousness. The old consciousness is the consciousness that has been the guide, if you will, or the context of our world, for who knows how long? I don’t know how
long. I say three million years because I don’t know how long it’s been.

It’s the old consciousness that brought forth the violence, the anger, the wars, the killings, the maiming, the child molestation, the rape of females and all of the things that we face now—the place where we are right now—which is close to extinction.

The consciousness that brought forth all of the violence cannot possibly create an answer for it because anything that the old consciousness comes up with will only make the problem deeper. So there needs to be a new consciousness born, a new consciousness born out of the ashes of the old, a consciousness that has no violence in it. The new consciousness has no violence included in it.

The content of the context called the old consciousness is this entire planet. It includes the animals. It includes everything. When the new consciousness manifests itself, killing and violence will end. The new consciousness can see the entirety of the old consciousness and all that it is. However, the old consciousness cannot see the new consciousness at all.

That’s why people sometimes make fun of what I am discussing. They can’t see it. They’re such nutheads that they can’t open their brains. Their minds are clammed shut like a steel trap. Nothing can penetrate their brain because they already know everything.

We have been waiting for this particular happening to take place for thousands of years. We have been waiting to see if we humans can be different, if we can end our violence. Can we bring forth a consciousness that doesn’t need to kill itself, doesn’t need to kill to maintain itself?

I’m saying that we have been waiting for this for thousands of years, and now it’s here. That’s all I’m saying, and people make fun of it. That’s the strange part.

For thirty years I have been manifesting the new consciousness. You need to keep in mind, though, that this old consciousness about which I’m speaking has been here for millions of years. There’s no way of testing or no proof of the amount of time, but it’s probably been millions of years, probably since we were what I’ll all an amoeba, the tiniest of beings.
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I live in the old consciousness as well. I have a tiny part of my being in it. Otherwise I couldn’t speak with people, obviously.

Thinking is Thinking You

I’ve never actually met anyone who is not in the trap of thought, no one for whom thought is not thinking them. Thinking is thinking us and has been for several million years, or thousands of years, at any rate. We are trapped in the place or in the action of thought, and thought invented language as well. By thinking, I mean that which happens right before you open your mouth to speak.

Obviously, thought was prior to the invention of language although I don’t know that for sure, but surely it was not thinking us. It is like we invented a machine to do a certain job, and now the machine is doing us. We have, I guess you could say, over-invented thought. We invented it to the point where thought is now thinking us. Actually, it’s even worse than that because thought is infused in our very nature. We are all manifesting the collective thought. There are no individual thoughts left. Only the collective thought is left, which is telling us what to do.

Speaking truth will end the collective consciousness. The problem is you need to speak the truth long enough to get all of the bullshit out of your mind. I don’t know if you will do this or not, for we have been trained and conditioned to keep things inside of us, to not say certain things. We have been trained to lie. We have been trained to steal, and we have been trained to cheat. All of those lies are buried inside us. The only manner in which we can bring them out is linguistically, to bring them out via language.

Speaking truth is like the action of throwing wheat into the air so that the wind can remove the chaff. All that remains is the wheat. That action is the same thing as speaking whatever is in you, speaking it out as the truth.

Speaking what is in your mind gives you the opportunity of taking a look at it to see what is true and what is not, to see what is real and what is the garbage you have accepted. That includes the belief about deities, gods and all that nonsense. People have been swallowing beliefs for thousands of years, thinking that they are real. They are not.
Chapter 3 — Programming

Man-Walk, Woman-Walk

Prior to my transformational experience, I was a Hondo-robot who walked like he could whip the whole world. I walked with a certain swagger so that nobody would get close to me, probably because I was scared to death that they might whip me.

If you’re ever just sitting and watching, watch how people walk. You’ll be able to instantly see the ones who are constantly thinking while they’re walking. Our egos are so strong that they even have a way they walk.

The females have that sort of exaggerated rump movement. You’ve probably noticed that a time or two. They have that come-on kind of walk.

The males, of course, have the stiff-shouldered, moving back and forth walk like they are a big-time boxer or wrestler or government agent or actor.

In my case it was the tough-guy walk. It was a way of saying, “If you get too close to me, I’ll whip your butt.” That way I didn’t have to do it, not that I could have done it if it had happened. It was a pre-approach deterrent, if you will, so that people did not approach.

In the female agenda with the wiggly butt, that’s like please approach. Quickly! But perhaps this is a case where the word woman—as opposed to female—might come in. It would be the woman-walk for sure. It can get really exaggerated. Look at those people who walk down those catwalks, the model walk.

It can only be imagined how much energy egotistical robots need to walk when their signals are flashing the whole time.

Hondo Walk

My old mode of walking was a programmed way of walking. It saved me having to threaten the other men around me. The manner in which I walked sent the message out that I was mean—don’t be messing with me.
My walk was one of the first things I noticed after my transformational experience. The way I walked changed. Because it was such a shock, I noticed it right away. It was completely new. I would ask people if I looked like I was gay when I walked. I had lost my tough guy walk. I thought I’d gone the other way—to the gay side.

I’d had offers from the Pittsburgh baseball team to play there. I played a lot of sports, up until I was 50 years old. The way I used to walk I called my Hondo/macho walk. Hondo is a phrase I’ve used for a long time to indicate a man who thinks he’s real tough, especially shorter guys. I’m six-foot-one, so it wasn’t a function of being a chip-on-the-shoulder little guy. The underlying message of that walk was, “I’m a man, a real man and in no way sissy”!

When I lost that walk and just walked normally, it seemed that since I was no longer walking like a tough guy that I might be walking like a girly-guy.

**Poses**

I often observe the walks of others and see some of these walking styles in use. There’s a place where I buy supplies. A fellow who works there drives a truck with the words Big Thunder on the side. When he gets out, his walk is so exaggerated you’d think he was King Kong muscle-man. He doesn’t realize how ridiculous it looks. He’s maybe five-foot-five and 125 pounds. A good wind would blow the guy over, but he walks like he’s six feet tall and weighs 300 pounds.

There’s a definite message being sent in a walk. It’s an on-purpose thing. It paints a picture of the image that you care to project when people see you in motion or even standing. You could say it is a pose.

There’s even a certain way of sitting that sends a message. Up until age 36, I could not sit with my legs crossed because in my mind that was how women would sit. I had to sit with my ankle propped on my knee, like a real man. I taught my brothers to sit that way, too. I didn’t want them to be sissies, either. This sissy stuff was important back then.
Chapter 3 — Programming

Guilt and Shame

Let’s look at what some of our conditioning and programming does to us. Let’s start with the words guilt and shame. If you use a broad stroke of the brush, they are basically the same. We’d have to have a long conversation to discover the distinctions between those two words.

We learn guilt or shame at the same time we learn pride. They’re all in the same contextual action. The minute our parents say the word good, such as, you’re a good girl, we then become proud. The next instant, after we’ve scribbled on the mirror with a little bit of lipstick, we suddenly become a bad girl. So they all move together, much like right and wrong and good and bad.

Should and Should Not

When we are taught right and wrong and good and bad is also when we learn to lie. We’re also taught the words should and should not. Those words are mental whips we use on ourselves and each other. The moment we hear should not, we have shame that we did it. The moment we hear we should have done something, we also have shame or guilt that we didn’t do it.

The words should and should not need to be eradicated from our linguistic activity because they cause us to beat up on ourselves, or we actually cause others to do it for us.

As a matter of fact, if nobody beats up on us for a while, perhaps we invite them. But that’s more of a downtrodden, not-good-enough, child-like thing, as if we want our parents to punish us. That’s the place we get attention. Attention is important even if we have to take the punishment for it.

Anger

Anger is not real. It is a feeling. It’s not natural. It’s added by us after our birth. It’s also removable. One of its main functions is to keep people away from us, so they won’t get too close.

When anger is there, we can take a look at the fact that thinking is thinking us. That’s the only positive thing that anger could serve—revealing that thought is controlling us. These feelings need to be observed in action, in the now, when they are happening.
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Often when someone gets angry, the people around that person are at the effect of the anger. The angry person is being paid attention to.

Anger is a part of the defense and control mechanism. Angry people can defend themselves from anybody getting too close, and they can control their surroundings.

**Feelings**

Feelings are a major part of our programming—the anger, the jealousy, the fear and so on. They’re all removable. None of them is real, yet we add them to our way of being as we live our lives. Most of these feelings are what our parents used to keep us in line, to keep us in control. Then when we’re too old for our parents to do it, the responsibility falls to the churches and the governments. The churches came up with the insanity of heaven and hell, so we could be held in fear of that. They are all feelings. There is no emotion to them.

People on this planet seem to call them emotions, but emotions are real. They are something that cannot be removed. Emotions are truth, intelligence, love and creation. We are born with those qualities, but they have been completely covered up.

**The Feeling of Love**

The word *love*, as we use it, is a lost word. There is no love on this planet. There is only the feeling of love. If there is a feeling included in an activity, it is not real. Love is not this thing we have for what we call our *loved ones*. We don’t love ourselves; therefore, it would be impossible to have a *loved one* or to love our children. It is impossible for us now to love anyone.

If there were love on this planet, there would be no violence. Rather than preparing our children and ourselves for the planet, we would be preparing the planet for ourselves and our children.

Some people might object to that statement by saying, “Okay, there’s not enough love, but surely there is some love.”

There is no *enough* in love. Love is a contextual action. It’s all or nothing. There is no *little bit* or a *lot*.
It’s insane to have people say, “Oh, I love you so much,” or “I’m starting to love you.” There’s only the action of love if there is love, and there is no love. Where there is killing, there can be no love. Violence and love cannot occupy the same space at the same time.

Someone once asked me, “In order for love to manifest, is there a requirement or something we must have within us?”

I told him there can’t be anything that is required. The only manner in which love can manifest itself is at the death of violence. That means at the death of the ego.

Loss and Grieving

Before we talk about loss and grieving, let’s speak about sadness. Sadness happens when someone departs, and we didn’t have an opportunity to say everything that we needed to say. If a death does occur, there will obviously be a space, a hole, if you will, in the space that person occupied at one time.

We each need to grieve for the loss of every person on this planet. That is an entirely different action than sadness and sorrow.

Grief is also the loss of a loved one. As I pointed out earlier, I use the word love as an action term. Grief is an action term as well. Grief moves sorrow out of the way so that grief can manifest. In other words, when sorrow comes to fruition and ends, then grief can begin.

I have heard people say that they aren’t sure they are grieving in the correct way. If that’s the case, then they aren’t grieving at all because in grief there is no choice. There’s no right way, and there’s no wrong way. Grieving is a clutching of the entire body. What we’re doing in grief is acknowledging there’s an empty space now where the person once was.

Jealousy

Jealousy comes from suspicion. For example, if you’re in a relationship and your partner thinks you are cheating, it is actually because your partner would like to do what he or she suspects you are doing. Jealousy comes from the thinking of it, and if you’re thinking it is so, then the possibility of that action is in you—or the other. It always has to do with the person who is jealous.
Jealousy is not envy, though. Perhaps, it’s envy if the other is actually doing something. If you’re in a marriage, and you’re fooling around, having an affair with someone, then the other person could be enving you. However, jealousy is there because the other cares to be doing the exact thing he or she thinks you’re doing. That’s where the jealousy comes from, from the thought—always from the thought of it.

People also use suspicion and jealousy as a function of control. They want to make sure the other person does not have the opportunity to do what they want to do.

We learn jealousy from our parents. We learn it from the training and conditioning that we experience prior to four years of age. We learn it by seeing it in others.

Want

We are selfish little clods, clawing everything to ourselves that we can to hold on to it. I had a friend who had a big sign in his office which read *He who has the most toys when he dies wins.*

*Want* seems to drive all of us. If there were ever a place to start if people became interested in their own lives and perhaps even had a little bit of interest in their children’s lives, it would be to look at the word *want.* Most people do not care about their children or themselves, but if they did, the word *want* would be a perfect place to start because it’s a weak sister of need. We teach the children to want, and then we complain because they drive us nuts asking for things they want.

The word *want* is completely unneeded in our language. It’s something that can show up instantly in a place where you never wanted anything. You can walk into a department store and see a shirt or shoes, and instantly want shows up. It is a huge indication of a trained, conditioned robot.

I have been in people’s houses when they’re getting ready to prepare a meal for their children. Of all the insane things they do, they look at the child and ask him, and “What do you want to eat?” Now what do you suppose the child will learn?
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Perhaps later on there will be vegetables or salad prepared, and the little nuthead comes out and says, “I don’t want that!”

We teach our children to be want machines. That is part of the robotic training and conditioning we all have undergone.

It seems that people whose lives are based on want, or who have a lot of want programmed into them, could never be satisfied with their lives. They could never be complete. They could not be perfect. Want can only do one thing, and that is want. It’s a sister to the word more. As long as you entertain or use the word want, it can only want more. It’s the continuation of a vicious circle of insanity. This programming seems to invent bottomless pits.

**Thought**

Thought is the only problem we have. If we can solve that one problem, all of the perceived problems on the planet will be solved. That statement needs to be seen in quantum, meaning all of it at the same time, everything that is brought about by thought.

A person who operates from thought cannot create. Thought can only invent. We are the result of knowledge inventing itself. Knowledge invents the mirror image of creation. It invents its own image of love, and it invents its own image of intelligence.

For me, knowledge is a derivative of thought. It is memory in action whereas intelligence is an action of its own without memory. Intelligence comes from nothing. It comes from creation, and it’s delivered by truth. Knowledge and intelligence are two entirely different contexts. Knowledge is the mirror image of intelligence.

Our illusionary world is invented by thought. All of our actions, which are just re-actions, are brought about by thought. Our thinking tells us what to do, and we just follow that thought. The thought that we are following was taught to us by our parents who were taught by their parents. In other words, the thought that has been in this world for thousands of years is the thinking that is leading us down the path of imminent destruction, more than likely.

Behind every unspoken thought is the entirety of our problems. When we do not talk about, and when we not speak the truth of the thought, our lives are in the unspoken and hidden in darkness.
Even in the Bible it says not to hide your light under a basket. The truth is your light. The truth will set you free, and the truth about everything needs to be spoken.

When we keep our thoughts inside us, we are hiding them under a basket. When we are taught to keep things a secret, or when we are afraid to admit the truth in fear of what another will think, we are adding to our darkness. We are adding to our illnesses by holding things in. We become full of untruths and truths which need a release. Speaking truth is the key to being open and vulnerable. Openness is the key to discovering yourself.
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Living the Definition

The distinction between the words *man* and *male* lives in the definition. It’s a matter of speaking truth. I’m not a *man* because there’s no real definition as to what a *man* is. I would have no qualms if someone says I’m a male because I can prove that, but I can’t prove that I’m a *man*. Not that I care to prove I’m a male, either.

If you were to ask a hundred different people what a *real man* or a *real woman* is, you would probably get at least ninety-nine definitions: *real men pray to God* or *real men carry guns* or *real men defend themselves* or . . . You get the picture.

If a man says, “A real man carries a gun,” then part of his identity becomes tied up with carrying a gun. For instance, if someone told you that real men protect themselves and their families with guns, those people would probably own several guns, wouldn’t they? And they would be ready to use them.

Some people say *that real* men protect their women and family and carry guns and perhaps go to church. If someone labeled himself that way, he would have to go to church and carry a gun and use the gun if it came to that. In that particular instance, being a *real man* would have a whole string of activities attached to it.

To me, the greater the level of cowardice, the more you need a gun, and the bigger it needs to be. That should describe pretty clearly how cowardly we are here in the United States. We have the largest guns on the planet. That makes us the biggest cowards.

People get sucked into words and definitions of words. When people speak, they don’t really know what it is they’re speaking. They don’t have a clear indication or distinction of the words they use. They don’t see for themselves what they are saying, yet they expect the other person to catch it.

When people get into arguments about words like *freedom* or *rights* or *God*, they usually insist they know exactly what those words mean. In any situation, if anyone indicates that they know
anything at all, they’re already lost. They’ve already lost the entire
game, if there’s a game to lose. They’ve already become completely
confused. They think they know something, but there is no way to
know anything for sure.

**Word Power**

Words are extremely powerful, but only after we give them the
energy. We give words a life of their own, and then we react to the
words used by us and others.

We are programmed by words, and that program tells us what to
do, and we end up being controlled by words. That is what makes us
robots. We give energy to the word, and then the word itself runs us.
That’s been going on for so long that the collective now runs us. I
say it this way: **thinking is thinking us.**

Consider the word **God.** The newspaper recently ran a story
about a married couple who were convicted of second-degree
manslaughter because they prayed for their sick child to get well.
They believed that God would intervene, but the child died. In that
case, **thinking was thinking** those parents.

Words were around before any of us were born. We were born
into those words. We were forced to learn for ourselves what those
words meant. The word carries a connotation with it. In the case of a
**man,** we had to teach ourselves what that word meant. The same
goes for the word **mom,** as in a **good mom** or a **bad mom.**

We’re always seeing if we can live up to labels invented by others.
We did not place the label there. It was there before we were born,
and it already had the energy. The word **man** already had its own
energy before we learned it. The same goes for the word **woman.**

I say the only possibility we have is to speak the truth in our lives.
Speaking truth is the emptying of our consciousness. What fills up
our consciousness is the memory, or rather the attachment to the
memory. Speaking the truth relieves that attachment and clears our
heads, so to speak.

**Context**

Words are triggers for the majority of us. When a word comes up,
it triggers a whole set of memories or associations. When a word is
spoken, it can be in itself a context. Then the content of that context shows up with everything that is in that word.

Again, let us use the example of the word God. The moment you mention God, you have Jesus, the Holy Spirit, Mother Mary, the Pope, preachers and priests. I could go on and on—killing and maiming and all the things that are associated with the contextual action of the word God, as in the name of God.

The same thing happens with the context of what a man is. Most people will have several interpretations of what a man is, but they’ll boil it down to one thing. When the word man is mentioned, there could be as many as five or six different definitions. If there is no definite definition for something, then you’ve got an illusion. It’s not real. The dictionary gives a definition, but there is also that which we each accept as our own definition.

As I said earlier, there are many words that are hugely significant for us. They were obviously already on this planet. They were already invented. They already had their meaning. They already had their energy. When we were born, we were forced to adapt to them. We were forced to see if we could become a real man or a real woman, perhaps a Republican or a Democrat. We are expected to become a good mom or a good dad.

Once we have those words or labels, we have a whole mishmash of explanations and demonstrations for what those words mean. We try to live up to words we did not invent.

Not having a context for our lives destroys the balance it takes to live in a holistic manner. When we lose the importance of context in our lives, we become fragmented. Context could also be called intent, such as the intent to keep your word.

For example, when people get married, the common expectation is that the marriage will last for a lifetime. That is the context of marriage. However, once we get married, we disregard the context by getting caught up in the content, the little things we argue and fight over until the marriage is destroyed.

Our present consciousness is the context of the human race. That context is fight or flight. The content is either fighting or running away. The new consciousness has neither.
Out of the Language Trap

Thinking is thinking us, and, of course, we use language for that to happen. We have the possibility of speaking outside the trap of language. However, it has to happen when we don’t already think about what we’re going to say next. If we’re shocked or surprised, that might knock us outside our habitual language usage.

Being knocked out of our language reactions would be the same action we’d take if we came around a corner and suddenly saw a rattlesnake. We would get out of its way very quickly. After we were out of its way, it’s probable that only then fear would show up about being bitten. Can we see that we allow language to bite us daily?

Manipulation

Language can be used as a manipulation. Language, in the beginning, was a huge creation for us, but then we began to use language as a manipulative tool. To make it even worse, the tool now manipulates us.

For example, politicians invoke the manipulation tool extremely well when they might say, “A vote for my opponent is a vote for socialism.”

Manipulation also occurs when people ask rhetorical questions. They do it to set you up to see if you give the answer they care to get or to see if you are going to lie or tell the truth.

There can be language that is not from manipulation, but if there is a thought preceding the speaking, then it’s always manipulation.

For example, the phrase support our troops is used to push people into taking a particular position, especially when the war becomes unpopular. People quit talking about the war and start saying, “Support our troops,” because then they can keep the war going. Of course, the best support we could give our troops is to bring them home.

I have noticed when people are asked rhetorically, “You support our troops, don’t you?” that they react defensively. They seem to search for a response that will placate the person who asked. They are implying that if you do not support the troops, you are not
patriotic and that you do not love America. They imply that if you are not willing to kill for the flag, you are not a good citizen.

I know someone who was raised to be a fundamentalist Christian, and he told me that he would be asked questions like, “Is your faith strong?” or “Do you love God?” to elicit a certain kind of response or behavior. After a while his responses became automatic. Repetition will do that. I call that a frozen belief. That’s when the belief becomes so strong you don’t even realize it’s a belief. You think it’s true.

Language has become simply a means of delivering beliefs, world-views and so on. That’s the main purpose of language now. It can also be used to create. However, if it is to be used as creation, there can be no thought preceding it. There can only be the language. In that particular instance, language is creation.

The linguistic action is the action of creation. But as with so many other things, knowledge and belief get in the way. We have been so busy for the last few thousand years repeating, repeating and repeating again that there can be no creation. In repetition there can be no love, no intelligence. It’s all being blocked by the ignorance of knowledge and belief.

Invention is a function of thought and knowledge. Creation comes from the unknown, and intelligence is of creation. Knowledge is the mirror image of creation.

**Thinking Ahead**

We hear the thoughts inside our head, and by the time the words come out of our mouths, we’ve already heard what they are. That is the result of our conditioning. We are merely repeating a record that goes around and around. If we are going to think before we speak, where is our answer coming from if not from our thoughts? That’s about as ridiculous as we can get, isn’t it?

If the words aren’t spoken the first time around, they’re held until the second time around or the third time around. Sometimes it could the thousandth time around before they are spoken. When we don’t speak those words, they go into our background. It’s like they’re sitting on our shoulder talking with us while we’re doing things or even if we’re doing nothing.
Then we wonder why we can’t do what I recommend, which is to speak the truth. When we weigh our words to avoid hurting another person, I call that dancing around the person’s ego. We may have to move with care so as not to anger a person asking a question like do you support our troops, especially if a nuthead from the government is asking.

People frequently become offended when I speak because I am not dancing around their egos. I am proposing that people just say the first thing that comes into their heads—or the first dozen things.

We have been trained and conditioned for a long time to weigh what we’re going to say. We stroke the other’s ego. We are cautious. We dance around egos. It’s most difficult to speak with people who live on the edge of anger and jealousy and that sort of thing. We have to be careful, and that’s diametrically opposed to speaking the truth.

When we keep ourselves under wraps and do not speak the truth, all those unspoken words are still a part of us. They’re buried in us. Even if you say you’re going to speak the truth, there’s a lot of garbage in there. It has to be spoken in order to be seen.

What I am proposing would require a lot of unlearning or deprogramming.

**Conspiracy of Ineffectiveness**

We’re advised to be careful not to offend other people. It’s considered simple politeness. That advice starts when we are first taught to speak. We are taught not to say the lady is fat or not to call a crippled person crippled. These are bold-faced lies because that is what they are. We’re taught to lie. That’s the reason this planet doesn’t work. I call it the conspiracy of ineffectiveness.

All of us are conspiring with one another to remain ineffective so that we can all lie and steal and cheat, have war and maiming and murder. Nobody steps up. Nobody speaks the truth about it.

So when we are being taught to speak, we’re also being taught to speak falsely. Our parents say, “Don’t lie, steal or cheat”; then they teach us to lie, steal and cheat. They tell us about Santa, an Easter bunny, a tooth fairy. They cheat on their income tax. They break the speed limit on the highway and so on. They don’t realize
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that the child sees all of it. Children see the entirety of their parents, not just that which the parents try to teach them.

Children see the entire bag, the whole ball of wax that we are. They see all the things we are hiding. They see the ego that is there. They see all of it because they are born with pure intelligence. We often say that children call it as they see it, and they see it clearly.

Until they are about four years of age, children are far greater in intelligence than the rest of us. We very quickly destroy that intelligence. We turn them into the same ignoramuses we are. We train them to rise to our level or beyond, but in terms of intelligence, we can’t get close to them. With every generation we have more ways to kill intelligence. As each generation grows-up, it is a bit more stupid than the one before it.

Now, the knowledge—the technological part of our world—has been improving. We have airplanes and computers and so on. Because of these inventions, we can hold conversations with one another across the country and around the world. From the standpoint of intelligence, though, every generation loses a degree.

When I use the word intelligence, I am referring to spontaneous creation. There is no intelligence on this planet. There is no love on this planet. There are only knowledge-filled robots. Occasionally, though, there is a spurt or blast of energy, a spark, if you will.

If you can discover your own stupidity, you will discover you do not know that you do not know. That is the spark. Therein lies the beginning of intelligence. That’s the place from which intelligence can begin because it’s the place where knowledge ends.

Entertaining Stupidity

When I look carefully at today’s advertising or entertainment, it seems to me that the current generation is dumber than the last one. Consider the actions and the level of beliefs in the present generation. Have you seen any of the insults they call television shows now? Have you seen what will entertain robots?
We may think we are evolving because technology is getting more advanced, yet psychologically we are regressing. We could compare our current TV viewing with the ancient Romans viewing people being killed by lions. We might say that we would not watch that level of violence now, but we would be lying.

We can now kill thousands of people with one bomb and nobody sees it. Here in the United States, we do not actually see the broken children, the killed women and the suffering that even a single bomb can cause.

Consider the video games we have. Images of people are being blown up, splattered all over the place, thousands at a time in one game. How many depictions of massacre can be seen in one video game?

The violence that we are has grown. It has not diminished since our cave man days. In those days, if someone had something we wanted, we would hit him over the head with a rock. Perhaps we even killed him—or her. But that was one person with a rock. Today we have rocks that can kill thousands—or even all of us.

Standing Up

Many people are too terrified to speak the truth. They are afraid of revealing petty jealousies, buried anger, hidden motives and secret desires. They are afraid others will see what they actually are. They might even say that their very lives depend upon hiding despair, greed, envy, laziness, lust, pride and so on.

For thirty years I’ve been seeing if I could find a way to show people that speaking the truth is worth the perceived risk. I’ve been seeing if I can discover what needs to be said, so we each will take on the complete responsibility for ourselves.

All of us need to stand up on our own, being one hundred percent responsible for everything we think and do. From there, the action needed to transform the planet can take place. It’s a function of seeing if people stand up on their own, by themselves. That means standing with no belief and being one hundred percent responsible for yourself.

If that were to happen, speaking truth would then follow.
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**Experiment**

Perhaps you may be willing to do this experiment: lie alone in the house and speak the truth out loud. By the truth, I mean every possible thing you would like to keep hidden from other people.

By virtue us doing that experiment, you may observe that a new experience will arise inside you. That is proof, if you will, that what I’m saying does work.

That can become huge in terms of impact when it’s in your everyday life. In the action of speaking a lie to someone, you would correct yourself instantly, on the spot. You would also speak the truth as you go along.

The race started a long time ago. If we’re starting now, we’re starting late in our lives because we have thousands of truths we have not spoken, many a lie we need to get out of our system. So that’s a perfect place to start.

Let’s say you and your wife are walking down the street. You notice a female who is particularly attractive to you. The thought comes to you that the female is attractive. You turn to your wife and say, “That lady over there is really attractive, isn’t she?” That statement completes the thought, ends it, and creates a space.

That’s seemingly a silly thing, but it is part of what I’m saying. The thought is the action. If we can speak the truth of our thoughts prior to the action, then we’ve come a long way.

You are the person who had the thought. That is the person you are. If the possibility arose, you probably would have acted on that thought if you hadn’t ended it, which is done by speaking it.

**Pressure**

In an analogy, I will use a pressure cooker for an example. First, pressure builds up which is caused by exposure to heat. In the case of the mind, the pressure is caused by exposure to our insane society.

Second, if the pressure is not released, it comes out in other ways. In the case of a pressure cooker, it might whistle or crack or even explode. In the case of the mind, it might speak lies or explode in anger or go crazy.
Third, the pressure needs to be released in some manner. In the case of a pressure cooker, we have to open a valve. In the case of the mind, we have to speak the truth.

From what I understand about Alcoholics Anonymous meetings, it is suggested that you stand up, say you’re an alcoholic and whatever else is true about you. That would indeed relieve some of the pressure.

The manner in which you become free is to speak the truth on a continual basis. That relieves the pressure completely and maintains the relief.

In the analogy of the pressure cooker, the pressure is not only the day-to-day pressure of a boss yelling at you, the children needing new shoes or the car payment being due tomorrow. The pressure also comes from the buildup of falsehood and our conditioning.

The building up of pressure is the building up of pressure no matter where it comes from, but the greatest buildup is from not speaking what we are. The pressure comes from lying, covering up the lie and simply not speaking the truth.
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Emotions or Feelings

Emotions are not what most people call feelings. I say emotions are what we’re born with. Emotion is love, creation, intelligence, truth and ecstasy. Truth is only half of an emotion. It is in both the old and the new consciousness. Truth is a portal from the old to the new and from the new to the old. It allows movement back and forth.

If it’s not removable, it’s an emotion; and then it’s real. If it’s removable, then it’s a feeling. Perhaps the first time we got hit, we became angry. We could feel or sense being hit, and we could even feel hot from the heat of anger. The feeling of anger came from the whole experience of being hit, including the psychological reaction.

Obviously, if you stub your toe, that pain is real during the time that it is hurting. It’s removable because when the pain ends, it ends. I guess you wouldn’t use the word removable, but you could use the word completed. When the pain is complete, it ends.

We can remove anger, hatred, jealousy, pride and the entire host of feelings that have been added to us since we were born. Feelings are not part of reality which is intelligence.

Emotions are real, and they are always in us, but they’re completely covered up by feelings. Creation, intelligence and love are always in the background. They’re not manifested on this planet. If they were, there would be no killing and maiming.

What is called love on this planet is not love. Who knows what it is? It’s the outer limits of love, if you will. Perhaps, it is touching the outer band of love. Maybe it’s lust. What we call love is a feeling. It is warm fuzzies. It’s not love.

Intelligence

Intelligence is an emotion. It is also something that is missing on the planet. Intelligence happens occasionally, and when it occurs spontaneously, I say that is the action of an insight.
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Perhaps you’ve had an occasional insight. If you see something directly, that is intelligence breaking through an already dead brain. Insight is a slight look into what transformation is. A continuous insight, obviously, would be transformation. The action of an insight is the action of intelligence getting through to our trained and conditioned, robotic mind. We all share the same mind.

Insight is the action of intelligence. It just doesn’t quite manifest itself. It’s sort of like the child’s game peek-a-boo. It’s like a rabbit sticking its head up and taking a look. It’s like a quick view of reality through a straw, and then it suddenly closes. While insight shows itself in short bursts, it does not manifest itself and stay on the planet.

If an insight takes place, that is if intelligence shows itself very briefly, then the experience will go to the memory. The problem comes in when you have an attachment to it, when you want to see if you can hold on to it.

If the intelligence, or the insight, is allowed to manifest and disappear with no thought about it, no thought to hold on to it, then there is no attachment left to it. There’s only the pure memory of it. Do you see? I don’t know if I’m explaining this correctly. I don’t even know if I’m right about this. I’m just taking a walk with you.

If someone has an insight and they see it fully and then let go of it, that would be a completed experience. We are fragmented beings because we do not complete something 100 percent thereby allowing it to die. Most people tie something to the experience. They might say, “Oh, that must have been sad,” or “That must have been good.” They might say that it was beautiful or horrible.

Perhaps you could, in some manner, just let the experience be the experience without attaching a judgment or a thought to it.

Not Thinking

I say you can speak truth. It doesn’t have to be out loud. It could be just to yourself. Of course, if you’re speaking it to another person, it would have to be out loud.

Consider a situation where you failed at something, or you didn’t do it as well as you considered possible. You simply look at it and say
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to yourself, “I missed that. I made a mistake. I screwed this up. I lied.” That is speaking the truth to yourself.

It’s when you begin speaking truth to other people that it has a huge impact, both on you and on other people. But for sure, you need to start with yourself.

I recommend that people not think which includes not thinking about not thinking. Even though we talk about not thinking, the real emphasis needs to be on not having thinking think you more so than on you not thinking. Do you see the distinction? See if you cannot have thought thinking you. In other words, use thought as a tool rather than having thought use you as a tool.

If you think you’re not thinking, then obviously you are thinking. It gets a little bit touchy when you get close to the actual happening of not thinking. When you’re not thinking, there is no thought. It’s not that you are not thinking.

Meditating, as most people use it, is forcing your thought into a certain place or controlling it or narrowing it down. That is you focusing thought.

Remember the old gurus who studied their navels or pictured some object in their minds and tried to make it be still? That was supposed to do something. There are retreats where they want you to sit silently for hours, not saying anything, making thought be silent. That is just thought fooling itself.

Some of the Zen exercises are said to be a clearing of the mind. For example, there’s one where you just sit and wait. There’s another exercise where you stare at a wall and nothing but a wall. You observe your thoughts and dismiss them. That’s an activity you can do, but that’s not necessarily real meditation.

Real meditation is the action of living your life outside of thought. It’s not taking a break from everything, sitting around concentrating on a wall. It means to be living your life in the state of meditation as you are living.

It may be possible for someone to use methods of meditation as a stepping-stone to what I am describing, but that is really a slim possibility. That is a movement into the domain of rules which say
\textit{do this} and \textit{don’t do that}. It’s possible for it to occur, though, for the activity of transformation can happen from any place, obviously.

**Turning the Other Cheek**

If thinking ceases in the mind, intelligence is what remains to keep things running. This might sound like a strange place to say this, but there’s a story in the Bible that talks about turning the other cheek if you happen to be hit. That’s a real, true example of what I’m saying.

If someone strikes you and you turn the other cheek, then you don’t have a memory attached to that strike. In other words, you don’t say, “Someone has attacked me.” You don’t have any reaction to it other than turning the other cheek just to see if there is anything more the other person needs to do. That’s an action without any kind of thought attached to it.

Of course, for 99.999\% of the people on the planet, if someone were to slap them on the cheek, they would only not turn the other cheek; they would in an instant fight back in some manner.

I occasionally tell the story about a person who disliked what I had said and expressed his displeasure with his fist by breaking my nose. Instead of retaliating physically, I responded with words. I explained through the broken nose that I did not want to leave this matter uncompleted. I then asked the man if he had finished with the beating. The man had no more anger left for beating, so he departed. He later returned and reconciled, declaring apologetically that my actions had made an impression on him.

I speak of action without any thought attached, but most people remember a certain thing happened, and their next action is based on the memory of the previous action. The memory of the action is the attachment. Their next reaction is based on that.

I spoke earlier about when I was young and thought I had to cross my legs in a masculine way. That’s an action based on an attachment to being \textit{a man}.

It is difficult for non-violent people to live in a violent world. In the Bible they talked about that with the metaphor of being thrown into the lion’s den. I prefer not to use the term \textit{non-violence}, though,
given that the term non-violence itself includes the word violence. Using the word violence brings forth the thought of violence.

Violence begins with a cross word between two folks. It begins with loss of trust in oneself followed by loss of trust in others.

**Faulty and False Memory**

Cross words usually arise between people when there is a difference in beliefs, most likely having to do with memory. Of course, we have to remember what our beliefs are. One person’s belief is opposed to another person’s belief.

What we remember, or don’t remember, is probably the greatest reason for arguments, cross words and all of that. Two people could walk from here to the store. When they’d get back, the first one would say, “You didn’t hold the door for me when we left the store.”

The second one would say, “Well, yes, I did”!

“I remember you didn’t.”

“I remember I did!” so the argument ensues.

One remembers *this* while the other remembers *that*. Neither one of them remembers that their memory is faulty.

I am clear that my memory is always faulty, so there is zero reason for me to argue about what happened according to my memory. When you have to be right; and when you have to control, you only remember things that verify that your memory is correct.

**Creation**

Creation is in the unknown. It’s nothingness. There is no thing there. That’s a true indication that it’s an emotion. Emotion has no feeling. Do you see? Creation has nothing there to let you know that it’s there.

Only from nothing can something can be created. Nothing is being created until it’s created. Creation creates. Intelligence holds what has been created, and truth delivers it to the world or to reality, if you will.

People often ask me, “What is truth?”
Truth is two-fold. There’s the truth of your action, the truth that you have taken an action. You speak the truth about that. Then there’s the truth which is being presented from creation through intelligence into our world. Truth allows perfection to die and born itself new. This is not actually describable, and yet I’m describing it.

A truth spoken allows for the truth that was there in our reality to die and a new truth to be born. Intelligence holds what was created until truth delivers it.

It’s hugely important that this be spoken, and it almost can’t make any sense. I’m seeing if I can make sense of it.

**Perfection and Flaw**

When something is perfect in its action, it has a flaw in it. When that flaw manifests itself and is discovered, a new perfection is born. That new perfection comes from creation and intelligence. It does not come from thought or memory.

For thousands of years, all of our actions have come from our memory. They come from what we have already done. That is why we have always repeated. That is why you keep your necktie. Don’t throw it away because in twenty years, it’s going to be back in style.

That’s why we, as an entity, repeat, repeat, repeat. You can count on us doing the same thing over and over.

Repetition is what allows psychic people to be psychic. They’re not actually psychic. They just look into our history, see what we’ve been doing, and then they know exactly what we’re going to be doing in our future because we’re robots. All we do is repeat what we’ve already done and build on that. That is not intelligence, by the way.

Perfection contains one part of everything, and that includes a flaw. If you’re having a perfect experience, it ends when thought arrives. Thought is the flaw. If something has no flaw, it cannot be perfect. It would be frozen in time. It would have no movement.

Consider a person who is not moved to act one way or another. Suddenly, the person will have a pang of hunger. That is the flaw, for it interrupts that space of creation, that space of silence. We have very few times of silence in our minds.
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Orgasm is one of the few times our mind is not busy thinking. You could call it a restive time. If the thought of hunger came into the middle of that, it would end that restive time. By *restive* I mean no thought and nothing more you need to do.

I am not referring to the life of a guru on a lonely mountain top. With most gurus, that’s how they end up. They study their master and repeat what the master has to say, or they discover what their master has discovered. It’s the same nonsense we’ve been doing for thousands of years.

If you can do that of which I speak in your own life as you are living it, transformation could happen. That other is passed-down belief, passed-down experiences. It’s a bit like the born-again Christianity which is actually a valid experience, but it is a huge trap as well—when you think you are a Christian.

During an orgasm all thinking can stop for several seconds or whatever that duration is. Of course, leading up to it or going out of it, there’s more than likely plenty of thought; but in the action itself, rest can occur.

In some ways, living in transformation resembles a perfect orgasm, a perfect orgasm which is everlasting, never ending. Another way of saying that is to use the word *ecstasy*, which is a mental equivalent to the physical orgasm.

**The Individual**

There is the possibility for us to be individual.

Seemingly, thousands of years ago we made, as Jiddu Krishnamurti puts it, a wrong turn. I like that phrase. It simply means we turned in an incorrect direction. We went along the lines of thought and belief. We went with knowledge as opposed to intelligence, creation and love.

In that action, the collective consciousness was created out of the individual consciousness. Then we were overtaken, as if by a virus, by the collective consciousness.

So now we have no individuals. All we have is the collective consciousness or thinking which is thinking us. This conversation
about, and the action of, transformation might be called bringing forth the individual anew so that there can be an individual.

When I speak of times past, such as the wrong turn, there is a certain amount of speculation. There’s no way of knowing that, of course. If you get stuck in that speculation, or stuck in the statement that there is no individual, then you’re just as lost in a belief as when you go to church and pay your tithes.

When somebody says, “There is no individual,” I say that thought is thinking that person. That statement points to the fact that there is no individual. Collective consciousness is mandating the move of the individual consciousness. That’s what thinking thinking us is.

With transformation there is the possibility for the birth of the individual unless, for example, you get stuck in a statement such as there is no individual. Having beliefs of that sort means you’re just lost in la-la-land.

As long as you are in the present stream of consciousness, which is violence, there is no individual. But when you say point blank that there is no individual; and you go to sleep inside that statement, it becomes a belief.

A person I once knew said she believed what I said. I told her that was a function of her needing to have a belief. I pointed out to her that it was not a function of me being right or wrong. It was her missing the point and getting stuck in a rut.

I’m only suggesting there is no individual as long as thinking is thinking us which is collective thinking. We have the possibility to be individual if we step out of the stream of consciousness that now rules this planet.

For over thirty years, I’ve been talking about the possibility of us becoming one; that we are all actually one. The statement there is no individual is another way of saying that, but some are stuck in it. There’s a belief there. That is like what happens with born-again Christians.

When you give up to the fact that there is no individual, when you give in to that belief, then there’s a space of bliss. You become blissful, and nothing makes any difference.
Chapter 5 — Emotions

When you say, “This arises” or “That happens,” you become just a shell, an entity for whom there is nobody home. You see? The lights aren’t even on.

There’s nobody home! There’s only the robot saying, “There is no individual. Happiness arises. Sadness arises.”

You go along like a born-again Christian saying, “It’s God’s will.” You have that sense of being blissful. Of course, ignorance is bliss, and you’re like a steam engine with no steam.

**Memory and the Individual**

Repetition motivates most people. As a collective entity, all we’re doing is repeating. When there isn’t a war, we’re getting ready for a war. When people in a relationship aren’t fighting, they’re watching for the next fight. It’s on its way.

The action of creation is an action that does not come from memory. Our lives can be brought forth in a way that is not from memory. However, right now our lives are being brought forth by memory. It has been that way since we were cavemen or amoebas, I say, all the way back as far as we can remember, including the body’s memory.

If we had no memory, we would not be complete beings. We would not be balanced. It’s only the attachment to the memory that keeps us repeating our memory. The memory is perfect if the experience experiences itself and dies in the memory.

Obviously, though, in the physical world you need memory. You’ve got to remember that you use a two-and-three eighths inch nail to secure a deck board and a three inch nail to put 2 x 4’s together. You use a two inch nail for fence boards. All those things are memory. They’re necessary in the physical world.

All that can be a perfect combination. If I ever said that you can create from memory, that was a mistake. Creation can have particles of memory included; however, the action itself comes from creation, not from memory.

If we have no attachment to memory, that makes an allowance for creation. Creation needs nothing to create.
If you’re trying to use your memory to think of some way of creating something that isn’t from your memory, you can’t do that.

We seem to have a need for pure newness. We’ve been beaten into submission with new things that are not actually new. We now use the word new to mean something revamped, rather than something that has not been before.

What I’m speaking of is difficult to catch. When I say that it’s new, I mean not having been before, but we have beaten up the word new. When I say new, people think it’s a new rendition of some old thing. It is not.

Transformation is the space of newness. However, we live on a planet that is buried in antiquity. It wants to keep its religions going. It wants to keep its spiritual nonsense going. It wants to keep all that we have done, all of which has failed.

All the gurus have failed. All of the religions have failed. All of that has completely failed, yet we want to study it. We look at those religions and the gurus to see if we can take something from them.

We can discover the new for ourselves in our own lives rather than through some guru or organized religion. We can transform.

In the Zone

When, as balanced human beings, we create something, we must use each part of everything that we have at our disposal. So if we’re going to create a garden deck, we’d collect the wood, hammers, nails and compressors. We’d get all that stuff ready. Then we’d go look at the job we’re going to do. Since each job is different, we’d create the manner in which we would build that deck.

To create something takes a perfect balance of everything. You can’t manifest the creation without that. The creative action takes place when everything is perfectly balanced and ready. Then something can be created.

Some people even call it in the zone. You may have heard sports people call it that. People who are successful in sports are creative in what they do. They become the sport. They call it in the zone because there is no thought happening. The basketball player does what he does as a result of the flow, the zone.
Chapter 5 — Emotions

Obviously, all of that comes about from having been prepared, having all the tools. You can’t be creative in basketball without having a basketball and a net or be creative in football without a football field. All things needed need to be in place perfectly for a creation to take place.

It might sound like I am saying if someone stops thinking, that intelligence will take care of things creatively. However, it’s a misconception that thought forever ends or stops. It gets interrupted, but it’s always an integral part of being alive. I use the words perfect and balanced.

It’s the essence of the secret to life to be able to use thought when needed and drop it when it is not needed. First, though, the stopping of thought is necessary. Actually, we need to call it the ending of thought because stopping carries an implication of violence.

An Empty Space

Most thinking produces and maintains all the values, beliefs, conceptions and identity. For all of that to go away would probably be a terrifying prospect; yet when that happens, one is free. Your memory does not disappear. The attachments disappear. The problem occurs when the consciousness attaches itself to the experience. The problem is not the memory itself.

So the tools do not have to be destroyed. They are simply being used at times when they are not needed. The tables have been turned on us. We invented language and gave it power. We gave it our energy. Then it turned around and took us over. The slave rose up and enslaved the master.

The step into transformation looks like a leap into the unknown. Some might well even call it a leap of faith. It would be a leap into the unknown, a quantum leap, yes, but let’s not use the term leap of faith. That brings in the whole domain of religion. But it is a leap.

What can be done for people so that they would be willing to listen? As long as people know everything, there’s no space for anything new. They need a space with nothing in it to hear something new.

That space is created by speaking truth.
Chapter 6 — The Workshop — First Half

I occasionally hold private workshops. Participants give me implicit permission to verbally push and pull them in the direction I consider appropriate. I may even use strong language and cutting remarks as I attempt to goad people out of habitual thought patterns. People are stuck in their egos, and the need to deal with participants individually is usually the only thing that can put a crack in the ego. As a result, workshops are more focused than public discussions and less prone to diversion by side issues.

The workshop typically takes two days, but due to a scheduling conflict I had to complete this one in one day. The next two chapters are the transcript of what occurred during one of my recent work workshops:

The Secret to Life

“What I am going to say now I have not addressed, except inadvertently, in any workshop. In 1979, immediately after my transformational experience, I got up from the bed to go for a shower. I had taken only a few steps when there was a sense or a voice—some might call it God—when I heard, ‘You now know the secret to life.’ That was just acknowledged. I didn’t stop and say, ‘Okay, what was that, or ‘what just happened?’ I just continued on.

“Marilyn tells me that she studied the teachings of Jiddu Krishnamurti for years. She would go to dialogues and meetings all over the country. Everybody there would discuss what Krishnamurti talked about, listen to audio tapes and watch videos. They would study and study and go home the same as when they came. Then she meets this idiot named Edward who has never even heard of Krishnamurti or studied about anything, and he has what Krishnamurti talked about for over 60 years.

“In the domain of activity called enlightenment, transformation, nirvana, satori and all of that stuff, I was in a position of extreme stupidity. Yet from there, in an instant, I was the source of it. I had born it myself.
“Now, that’s significant because it is unadulterated. Anything that’s taught is adulterated. If you learn something from someone or follow a guru, you adulterate it by the learning of it.”

Phillip asked, “Edward, could you tell if somebody was transformed just by talking to them?”

“Yes, within four or five words. I saw a quote by Krishnamurti. I don’t remember what the quote was, but when I saw it, I knew that he had to have been speaking the truth. I would say he was transformed and a source as well.

“All of the gurus, all of the religions, all of the people who delve into these things, they were the doors through which we all walked. For my part, I say that Krishnamurti was the final doorway.

“I have suggested that Krishnamurti was an open door through which you could walk for transformation.”

Marilyn said, “You didn’t know Krishnamurti; you had never studied any religion, other than Christianity, did you?”

“That is correct, and I was forced into that as a child. People ask me why I say I’m the only one. It’s because I am the source of what is spoken. I didn’t get it from a guru. I didn’t study it. I knew nothing about it.”

**Adulteration**

“If you are taking a look at this thing called transformation, and your information comes from some old guru, would it seem reasonable that it would have some sort of adulteration? The Buddha warned us not to believe what he says. One of the quotes I’ve heard about him said that if you see him on the road, kill him. It sounds like something he might have said. Krishnamurti said something similar. And in a certain sense they are adulterating us as well. However, I leave a big gap.”

“Edward doesn’t give it all away,” said Dona. “You have to see it yourself. I recall this one thing he was telling me over and over again. When I finally saw it for myself I said ‘wow.’ He’d said that a hundred times, yet I had no idea what he was talking about until I saw it for myself.”
“That’s right, Dona. Phillip, if you use your reasoning mind, why would I hold back details?”

“To establish that the person is doing it themselves, not just parroting?” Phillip answered with a question.

“Yes. It addresses the issue of adulteration.”

Phillip gave an example, “It’s like you telling somebody that two times three equals six and then asking them what three times three equals. If they say, ‘six,’ you would tell them they had not learned multiplication.”

“Correct. You show them the place to look, the step to take; then you watch to see if they take the step. If they do take the step, what do they need you for?”

Dona commented, “Leaving things out seems to be important. Someone like me studies hard trying to make it happen. Edward will say something, and I’ll follow it word by word. I’ll fake it. I’ll fool myself, thinking I have it. When something is left out, though, it’s obvious that something is missing. I have to find that part myself.”

“Yes, Dona. The non-adulteration lives in the finding of it yourself. Why? You might have been kicked in the ass, but who moved? I’ll give you a good example. Let’s say you listen to a guru speak, and he gives you a clear explanation of the whole thing all the way through. What’s left to do? There is nothing left for you to do.

“You hear the people in different discussion rooms robotically repeating sayings they’ve heard from different gurus or teachers. They say, ‘Everything’s included’; then they’ll sigh with relief like they now believe that the killing, maiming, and murder are finally going to stop. It’s insanity. You’re kicked in the ass, and by virtue of that you move forward and discover something. What then?”

**Being something 100 percent**

Dona followed up by speaking of an insight of her own: “About a month ago, Edward said something to me about my weight. I got so angry. I wanted to say, ‘you don’t understand!’ You’re not fat, so you don’t get it. I am fat! I then discovered what Edward had meant when he said I had to be fat 100 percent. I realized that being something 100 percent meant no excuses.”
“Dona, let me check something. We’ll see if you know what you’re talking about. This is a test. What would happen if you became the word *compassion* 100 percent? What would happen to the compassion? It’s a trick question, but if you look at it, you’ll find it.”

Dona answered, “It will go away.”

“Yes, it will go away. The word itself will go away because you’re compassion. That’s *being* compassion.

“Here is a distinction: When you are being compassionate, you are being the word. You’re being the label. Rich people can be compassionate. They run around doing things for the poor people so they can look good or, perhaps, get into heaven. That’s not the *good* that the Bible would suggest. Being *good* would be teaching them to fish or plant a row of corn, not doing it for them.

“What possible reason could I have for discussing what becoming compassion would be? If you are compassion, do you need the word *compassion*? You are the action of compassion. Everything you do is compassion.”

Brian expressed the distinction in another way: “If you ask somebody what kind of person they are, and right away they say, ‘I’m a good person,’ then that person will do whatever everyone else thinks is good.”

“Is that being a good person, Brian, when you put that label on yourself? I would like to see all of us become what we actually are.

“When you hear me calling someone a robot, I’m seeing if I can create the dynamic of quantum with that person who doesn’t want to discover that he is fat or mean or jealous. I don’t care for him to spend the next million years removing all that.

“I plead and beg and do whatever I can do to get that person to see he is a robot. If not, he will spend his entire life trying to be something he is not.

“I want us to be the robots that we are. We cannot alter something that we’re not. If you become a robot, what is the thing you do?“

Phillip answered, “You do what you’ve been programmed to do. “
“Exactly. However, in this case, you see it. You are a robot being a robot. You look at it and say, ‘That nuthead Edward said I’m a robot. Let me find out what a robot does.’

“So, what does a robot do? Ask me if I just shut the door. “

A chorus of four voices asked, “Did you shut that door?”

“No, that was the wind.”

“Oh, okay,” replied Phillip, “I see. A robot is lying.”

“Yes. Right away, immediately.”

**Distillation**

“What have all of us been doing all our lives? Lying. When you tell a lie, where is the truth? It’s hidden inside you. When you start speaking truth, all of it comes up, even the bullshit. It’s like chaff that’s still mixed in with wheat.

“You speak the truth, and then comes the observation part. Look, the chaff is blowing away, and there is the wheat! You do that mentally as you see it and say, ‘Okay, that’s what all that bullshit was, and here are the things that I needed to say.’ Then what do you say?”

Dona ventured, “Those things you needed to say?”

“Yes, and attached to those things are still other things.

“What I am speaking of is something like distillation. You know how they make alcohol? The liquid is passed through the distilling process many times until it’s pure. That’s what I’m talking about. This is how the workshops work when someone is willing to speak up like that.

“Look, we are not only distilling ourselves. We are also distilling our parents from whom we got the greater part of our training and conditioning. We have the impurity of our parents included in our impurity. If we distill once, we are probably only distilling our own impurities. What do we find underneath those?”

Brian suggested, “Mom, Dad?”
“Yes, all that. You speak the truth that you find in there; then stuff starts coming up.

“If people who are constipated could hear this, and do it, there wouldn’t be any constipation on the planet. Once you uncork one thing, you uncork it all!

“Alcoholics Anonymous has what they call their fifth step. You have to tell somebody all the things that are wrong with you, all the things you’ve done wrong, all the stupidity. There’s a huge benefit to that.

“People who went through that kind of process said it gave them a sense of freedom that had been absent in their lives. You know why? Right there, in that spot, they had it. They popped things open. But that’s one time in an entire life. How many times does someone need to do that in a day? It needs to be done many times a day, right in the instant of the happening.

“I used to say that I was an open vessel, with things coming in from the universe. That was bullshit. I wasn’t taking responsibility for the source of it. Then one day I saw that perfection is to be exactly as we are, warts and all, and learn from it. You can’t get any better; you can’t get any worse because better and worse are relative; therefore, illusions.”

“I have an objection,” said Phillip.

“Well, of course you do.”

Phillip continued, “You say you’re the source, but it might be pointed out that you are using the English language which you did not invent.”

“So what? Where’s it from? What’s causing the utterance of the word? It is the energy of the source which is me. Language is a conduit, a translation, a tool.

“If I need to build a deck, I pick up my hammer and shovel and build the deck. I’m uttering the words needed for the source to be distributed.”
Chapter 6 — The Workshop — First Half

**Original Source**

Brian asked, “Wouldn’t it was easy for people to assume that the source needed to be something mystical?”

“Yes. It would be easy for people to assume that I mean something mystical or God when they hear me talk about the source. I can speak only from and for myself, not something that I can imagine.”

Brian said, “Every other person that I’ve heard speak about transformation, including Krishnamurti, says what it’s like, where you should go and what’s on the other side. But none explains the one thing you need to do to get there.”

“If I were to speak with Krishnamurti or the Buddha, I’d say to them that what happened to me—the dynamic that was true in my life both before and after transformation—is I spoke the truth with myself.”

“Edward, your life story includes the transformational event you call *dying*, where you tore out the anger, hate, violence, love, jealousy and all that stuff,” Phillip said.

“That’s only an expression. It’s a description, Phillip.”

“Okay,” replied Phillip, “yet I note that six years later you were still doing experiments. Some people might say, ‘I thought it was like turning on a light.’ They’d expect you to stop looking.”

“No, Phillip. You would start looking. For thirty six years I was learning everything the world wanted me to learn. Then I began learning about the real world.”

**Crashing Domains**

“I knew someone who told me he loved his wife. Shortly thereafter he declared that he loved peanut butter. I said to the man, ‘I’m glad I’m not your wife!’ He didn’t understand.

“Peanut butter can’t love us, and we can’t love it, unless we crash the domain of love with peanut butter. If we do that, what happens to love? We end up hearing things on television like *I love this carpet; I love my car.*
“I call that crashing domains. I was introduced to domains by a blind person. He listened closely to what people said. In his way he could see more clearly than a sighted person. He told me he could tell if people were lying or disorganized simply by listening to the way they mixed up domains.

“Some of the experiments I conducted after my transformational death experience were to cover the windows, blindfold myself and then spin around several times to disorient my memory. I discovered for myself what it was like to live without sight. I was eventually able to sense furniture by heat emanations, walls by echoes and so on. I did not care to actually go blind, though. You have to be careful about the danger of negative creation.”

Phillip, puzzled, said, “I don’t know about this negative creation stuff.”

“Is this workshop about what you know, Phillip? It’s about what you don’t know. To find out what you don’t know, you start with what you do know. In most cases we can debunk what you know because for the most part it’s all baloney.”

Phillip responded, “I see there’s what I know, and then there’s what I’ve hidden from myself.”

“Perhaps, but that’s a confused mind.

“What we might be able to create in this workshop is a place where people might say, ‘Wait a minute! This guy knows something I don’t know.’ Do you see? Going in, what are they saying?”

“They know everything,” answered Phillip.

“Exactly. If people read this book, they’ll initially be interested in what they can gain from it. They’ll look at a few pages and say, ‘Well, okay.’

“Later, though, they might remember the earlier pages and say, ‘Damn, that’s right!’ If they discover the benefit themselves rather than you telling them, where are they? They’re being who they are. Then they’ll tell their friends what they discovered for themselves.”
Chapter 6 — The Workshop — First Half

An Accessible Message

“The only place transformation can come from has arrived. The factory worker, the carpenter and the cleaner can get this. When I was worth over a million dollars, I discovered that I had fourth grade reading and writing skills. So when people listen with me, they don’t get incense burning or bells ringing or chanting or me solemnly calling them in to meditate.

“Let me put it this way. Transformation can be in an ignorant entity like me. If it can’t come from a guy who hits his thumb with a hammer when he’s building a fence and farts while he’s doing that, then the world is screwed. If it has to come from some holy man, we’re screwed.

“You don’t have to believe anything I say, but you’ve got to work harder than you have ever worked in your life.

“If everyone in the world has to sit in a monastery for twenty years, then we’re doomed. That’s what the guru types did. They gave their entire lives to spiritual guidance from their master. Then they went around the world telling people what they had heard. Their followers repeated it, too, saying things like there is no you.”

Dona remarked, “I’ve heard some gurus say being a you is a bad thing.”

“Yes, Dona. Now, I’m saying thinking is thinking you which is the same as saying there is no you. But I’m also saying that there can be a you. It’s possible for each of us to manifest ourselves.”

Blissed Out

Marilyn commented, “One of the guru-derived sayings I hear people using around the discussion room is killing happens.”

“Yes, Marilyn, I have heard that as well. Gurus, or at least of their followers, run the risk of being blissed out. If you need a reference point, remember that ignorance is bliss.

“Imagine you’re walking in and out of the front door here. There’s a wasp ready to sting you, but you don’t know it. You’re blissful. As soon as you see the wasp, though, you go into high gear.
“Born-again Christians are in bliss. They’re waiting for Jesus to come back and save them. A guru’s followers might go around saying, ‘there’s no you’ or ‘there is no me’ or ‘there’s no reason to worry about anything because there’s no individual.’

“These people are in bliss. They are ignorant of what is happening.”

Phillip commented, “I don’t know about a guru’s followers, but for people like born-again Christians or the religion I was raised in, Jehovah’s Witnesses, it’s like they’ve taken their worry and wrapped it in a steel shell made out of doctrine. Now nothing can hurt that part of them.”

“That’s it, Phillip, and then they’re a little bit better than you. Mostly, I learn about a guru by listening to the people who listen to him. Maybe the message you take from the master is the message the master is actually leaving.

“There was someone who used to come into the discussion room every night. I talked with her after she departed from our discussions. Before she even mentioned her guru, she told me, ‘There is no individual, and there is nothing to do.’

“I told her she must be listening to an old Hindu belief. It was only later that I learned more about him. He was apparently a disciple of yet another guru, who was the disciple of yet another guru. That particular domain of belief extends back thousands of years. We need something new, not something that has already failed.

“I’m only giving you a suggestion, but the guru is the product of his master, who was the product of his master and so on. Would it not stand to reason that the message might become adulterated?

“We discussed earlier the party game of Telephone where a message is whispered from person to person. It usually becomes garbled as it goes around the room. If the message can get screwed up with only ten people, how about ten million people passing it on?

“This workshop was set up for you, Phillip, to have a taste of the workshop experience, coming away with whatever you get.
“In the past when I scheduled a workshop, my mind would go to work. It would say we need to do this, this and this. I’d laugh because I was going over all the things I would end up not doing. I’d have it all planned out, but when the actual workshop started, the plans would go out the window. Then I’d start with each person because each person brings the workshop.

“I simply say what I say as we go along, putting things there for you to consider. Nothing can be preplanned because each person has a different place from where they believe. I meet each person as they are.”
“Are you interested in seeing how your mind works, Phillip?”

“I think I know how it works. It goes in circles,” Phillip replied.

“Yes, and you’re going to find out. We’re going to do this in an abbreviated fashion because you’re so smart that you’ll catch it immediately.”

Brian chuckled, “You never know if he’s insulting you or giving a compliment.”

“The only thing you need to know, Brian, is that both an insult and a compliment are the same.”

**Eating Habits**

“Okay, where is what we’re doing happening?”

“Here,” Phillip said.

“Where else?”

“Now?”

“So *now* is the experience. Where do all experiences take place?”

“Now,” Phillip responded again.

“In the now. So, what would happen, Phillip, if I put a large New York strip steak in front of you and say, ‘Here’s your supper’?”

“I’d wonder where you got the steak.”

“I bought it at the store. What would you say to me?”

“The first thing I’d say is that I don’t eat meat.”

“So in your now, I have given you a steak. From your memory, you put into your *now* that you don’t eat meat. Do you like steak?”

Phillip replied, “Not particularly. I’ve purchased maybe 10 steaks in my life.”
“In that particular instance of the New York strip steak, where does your experience of it come from?”

“There was no experience. I haven’t eaten it,” said Phillip.

“Exactly. Where does your experience of not eating it come from?”

“How can I experience not eating something?”

“Because you didn’t eat it. Why did you not eat it?”

“Because I said I don’t eat meat.”

“Where did you get that information?”

“I don’t know,” Phillip responded, seeming confused.

“If you had amnesia and I gave you that steak and told you that was something to eat, what would you probably do?”

“I’d probably eat it. And what if you put a plate of garbage in front of me and said it was to eat?” Phillip quickly responded.

“The smell would probably make you stand back and ask me if I was sure it was something to eat. Anyway, quit fighting so damn hard. What are you using to let me know that you’re not going to eat it?”

“Language?”

“Where did that language come from?”

“I learned it. Memory.”

“Yes. So, your experience of that New York strip steak actually starts where?”

“Memory?” Phillip asked.

“In your memory. Then it comes into . . .”

“Now,” Phillip answered.

**Life in a Box**

“Are you asking me where this started?” Phillip wondered.

“I’m asking where it starts in this instance.”
“Oh, in this instance! If that’s the question, then it starts in memory,” Phillip replied.

“In your memory. Then you end up being that vegetarian. You get whatever attention you get out of that.”

“Yes!” responded Phillip.

Dona snickered, “Specialness.”

“Now, how much of your life begins in your memory and then goes into experience of the now, Phillip? “

“A whole lot of it.”

“Bullshit on this whole lot.”

“You’re saying all of it?” questioned Phillip.

“You’re catching this pretty quickly. What’s another word for all?”

“One hundred percent.” Phillip answered.

“You were right the first time when you guessed all of it. By accident you got the right answer. We’re rushing this, so please bear with me. It is important for you to notice that all of your life comes from this particular dynamic. I’m not saying that was the case before you gave up steaks. We’re talking about right now. When everything you do comes from memory, how hard is it to break a habit?”

“I would guess it would be impossible,” Phillip said.

“Just about. Everything you do is reinforcement of the habit.

“Here let me show you an illustration on this whiteboard. Here are two circles. One is labeled now and the other is labeled memory. Here is an arrow connecting memory to now, while another arrow comes back to connect now to memory.

“It looks like your whole life is in a box. In order to get out of the box, you think you have to use your memory. Where’s your memory taking you?”

Phillip replied, “In circles.”

“If I were to erase this illustration and just draw circles, what would I be drawing? Your whole life is generated from your memory. I’m showing you how your mind works; go along with me on this.”
Phillip started to protest, “It’s when you say my whole life . . .”

“I know, I know. This is the same place everybody has a problem. Guess what? Nobody wants it to be 100 percent. Like a rat they want a place to escape. Their whole life is like that.”

**Back in the Circle**

“I’ll give you a break, Phillip. What happens if something new does show up?”

“In the vast majority of cases I will interpret it from memory,” Phillip replied.

“And where will you put that interpretation?”

Phillip responded, “In my memory.”

“Yes. Then it gets caught up in the same thing. This is 100 percent serious. This is how your mind works. Even when something new comes along, about every 10 years or so, you will immediately chew up that *new* and spit it right into your memory. Every time after that when you encounter the same thing, what will happen?”

“I’ll encounter the memory,” Phillip said. “I’ve experienced what you’re talking about.”

“So we’ve finally got you. Can you finally see that 100 percent of you is that way?”

“No!” replied Phillip emphatically.

“I’m including the one percent of the time you encounter something that is really new.”

“No,” Phillip said again.

“Why can’t you?”

Phillip answered, “There are times when I am creating something, and I’m just not there. Things just flow from me. I’m not aware of that being memory. I’m creating something new!”

“When that stops, where are you?”

“Ah, well, then I’m back in the circle.”

“So did you ever get out, or did you just suspend the circle?”
Phillip added, “Okay, that answers my objection.”

“It’s like when you’re sleepwalking and you wake up. You seem to have been away, but you haven’t gone anywhere.”

Phillip finally conceded, “With that explanation I can agree.”

“So you’re willing to accept the 100 percent figure?”

“Yes. I am stuck — just as you described it.”

“There are indeed instances of insight. An insight is a momentary seeing of something which then goes away. Now that I’ve pulled your teeth fifteen damn times, you’ve discovered that you’re inside this box. How many people are in there with you?”

“Everybody?” Phillip wondered.

“Yes, everybody. There are over six billion robots on this planet. Got it?”

Phillip added, “You’re not in that box.”

“How do you know?”

“I’m assuming, but we also just assumed that the entire planet is in that box,” Phillip retorted.

“Yes, that’s true. I’m there, too, because I can’t speak with you from anywhere else but there. How would I get out? It’s pretty simple because the directions are here. Where are they?”

“On the outside,” Marilyn said, already knowing the answer.

“Yes, on the outside. Like in my example with the two circles, the directions for getting out of the box are outside of the box somewhere. People look for them by going to gurus or churches or whatever. All those people are inside that box repeating what they’ve heard somebody else say. They don’t have an unadulterated messenger. You speculated that I might be outside of this box. Where would I be if that was the case?”

Phillip said, “For all I know, Edward, you could be in the same cycle of thinking. But I don’t really know.”

“You were darn close. I will have to say that, Phillip.”
Out of the Box

“In the life of a real, alive human being, there would be something besides this box. Wouldn’t you say that’s so? Inside this box, what new can come along? And, if anything new does come along, the probability is that it gets bounced away. If it does impregnate, whatever is new is immediately put into the memory. Then it’s recycled, put in the grinder.

“So what are you going to do? Your whole life depends on not being in that box, and the directions to get out of the box are outside of the box. What are you going to do? You could tell me a thousand things. None of them are going to be right—maybe.”

Phillip asked, “Then why are you asking me?”

“I’m asking you for a specific reason. What are you going to do?”

Phillip continued, “In general, interrupt the cycle.”

“What are you going to do to accomplish that? There’s a huge thing you could do that would be great for you. You’re going to discover something. What are you going to do?”

“I don’t understand your question!” Phillip stated with frustration.

“I understand that. We’re struggling here. This is a sword fight. I just happen to be Sir Lancelot, and you’re Sir Dummy.”

“I don’t know,” Phillip finally responded.

“We poked, prodded and did everything we could do. Dona even told you I don’t know. You didn’t even catch it. I asked you how you’re going to get out. You kept trying to figure out a way. Did you know how to get out of here?”

“No.”

“What did you not say?”

“I didn’t say, ‘I don’t know.’”

“Yes, you didn’t. Phillip is a smart guy. He’s really cool. He’s got a big brain. Nobody wants to hear him say, ‘I don’t know.’ Figuring it out and not stopping to say, ‘I don’t know,’ means memory is
memorying you. In other words, you are being directed by your memory.

“Just the statement I don’t know could cause a break in the action, so to speak. If you say, ‘I don’t know,’ what could it create? The answer was in the question. It could create I don’t know or the unknown. So what would happen if a person creates his or her own life? When you create your life yourself, where does it start?”

Phillip wagered a guess, “At the beginning, I suppose.”

“In nothing or creation. Then it goes where? Into the experience of now, obviously. Get it? When you create it, what’s the next action? It’s the action of the creation.

I’m carrying you, Phillip. Right now I’m looking behind me and seeing one set of footprints. I’m force-feeding you. If you start it, and it’s new; and you begin it, where does it start from? “

“From me,” Phillip answered.

“So, it’s not your mother. It’s not your father. It’s not thousands of years of activity. It’s you.”

“Of course,” Phillip agreed.

“Alright. In a real live human being, your life is created, begun and started, or whatever word you want to use, from you. Therefore, it’s a new action. It’s not an action based on I don’t eat steak or I’m a vegetarian or any of that. It’s an action of newness. Then it goes to the experience of now. It experiences itself completely because it’s you who created it. What happens when it gets to the memory?

“It stays unadulterated. It goes to the memory, where it dies—not the experience, but the attachment to the experience. There’s no attachment because you’ve experienced it completely. There’s no that was happy or that was sad or that was mean or I was right. So when this experience comes into the now and it’s completely experienced, then it comes over into the memory as a pure, unadulterated, pristine happening.”

Marilyn asked, “Are you saying the creation is before the now?”

“Yes, Marilyn, before the action. What does saying I don’t know create? It creates the unknown. You don’t know. You can’t know.
Chapter 7 — The Workshop — Second Half

When you bring your life forth from *I don’t know*, you’re not bringing it forth from *I don’t eat meat because it hurts cows* or whatever else is in your memory.”

Phillip responded, “So why don’t you eat dirt? If I put a plate of dirt in front of you, would you eat it?”

Brian commented, “There’s an intelligence that doesn’t require knowledge,” Phillip.

“Exactly, Brian. Are you going to pick up your own waste, start eating it and say, ‘Pass the pepper’?”

“In that case,” Phillip added, “there’s a distinction here we can explore. I tried to explain earlier that I did not one day decide to stop eating meat. It just stopped, and I only noticed it later.”

“You became a vegetarian by being part of this over and over. You drew conclusions. All of that involved memory. You’ve been trained and conditioned for food to keep you alive. It’s easy to deny yourself things so you can save a cow. What’s difficult is to be the exact thing you have been trained and conditioned to be—the violent person. You do the cow no good with what you’re doing. You’ll make eating cows last for the next million years. What I’m doing will end the cow-eating. I don’t want to go any further with this topic because it will give you another opportunity to use your intellect. I’ll do anything I can do to prevent that because you’re dumb!”

Dona laughed, “We’re not laughing at you, Phillip. We’ve all been there. It’s a test to see how big your ego is.”

*From Creation to Truth*

Phillip appeared confused, “Edward, I see what’s being said, but whenever you use that word *create*, I draw a blank.”

“That’s why I also use the word *unknown*, or *I don’t know*. When you bring something forth from *the nothing*, you are creating. When we bring something forth from what we know, that is invention.”

Phillip asked, “Is it fair to say that when I create, it comes from what you call intelligence?”

“Yes. As natural human beings, we create. The intelligence is the holder, the locker that it’s kept in until truth delivers it. Creation
Chapter 7 — The Workshop — Second Half

gives intelligence the information, so to speak. Intelligence passes it to truth, and truth delivers it to you.

“The real problem comes in here: If in the delivery the guru repeats the master’s words, it becomes an adulterated delivery. A truth repeated is a lie. People send me videos of different teachers. I watch ten or fifteen words then stop. I don’t care to have this message intertwined with what others are saying.”

Marilyn commented, “Everything I’ve experienced has gone into memory. I’ve added it to my memory bank.”

“Yes, Marilyn. That’s what happens if you study Krishnamurti or Christianity or transformation. You’re setting up your filters. People get stuck in their understanding, and that’s not the answer. If you can get to the place of understanding, jump! That’s when understanding disappears. Then you are in the unknown.

“It’s like jumping off a diving board without checking to see if any water is there. If you check that there’s water, then you know what you’re doing. People tell me they’d be glad to join me in the unknown if I tell them what’s there. See? That’s understanding.

“If you say, ‘I don’t know,’ what does it actually mean? It means that you actually do not know. It means you’re not just saying those words.

“When we discuss these matters, you sometimes tell me you’re baffled. That is not the same as saying I don’t know. What is baffled? It’s the action of trying to figure it out. I don’t know simply means you don’t know.

“People just play with I don’t know. Nobody cares to have anybody think that they don’t know what they’re talking about. That puzzled look on your face, Phillip—erase it! It’s okay to not know.

Communication

Phillip commented, “That’s not what my puzzled look is about! You’re trying to explain something to me. I want the communication to be there.”

“Where is the communication? It is here? Where is it not happening?”
“You’re asking me for the location of something that doesn’t exist?” Phillip queried.

“If there’s no communication happening, where is it not happening? In you or in me? Which is it?”

“Between us,” Phillip insisted.

“So who’s responsible for it?”

“Both of us,” Phillip insisted again.

“How much are you responsible for? By the way, if you think you can get around me, you can’t.”

“Why do you think that’s what I’m thinking?” Phillip responded

“Because you are. How much are you responsible for?”

“For me? One hundred percent,” Phillip answered.

‘So the whole thing we just did, what does it mean?”

“I don’t know,” Phillip replied.

“And what do you know about life?”


“Nothing. Argument’s over, ain’t it?”

“Was that an argument?” Phillip questioned.

“Are you thinking I’m accusing you of something, Phillip? You’re backing up in a corner getting ready to defend. “

Phillip quickly retorted, “I’m not interpreting this as an attack. I see this as you and me trying to shift an enormous boulder, but neither of us can see where it is,“

“What’s the only thing you can be sure of?”


“Is the boulder shifting? You’re including both you and me. What’s the only thing you can be sure about this boulder? You can only be sure that you cannot see it.”

“Right!” replied Phillip, “Now that’s communication!”
Chapter 7 — The Workshop — Second Half

“We are communicating. But I’m communicating with a rock— or a boulder in this case.”

“He does this to everyone,” commented Dona. “It’s ego bruising; ego cracking.”

“The process can be frustrating,” added Brian.

“Yes, it is frustrating. You know why it’s frustrating, Phillip? Because you know everything. That’s all. You think that if you can’t figure it out, there’s something wrong with you. You’re prepared to keep working on it until you figure it out. If there is something wrong with it, guess who it is?”

“You’re giving away the answer, Edward. I’m obviously supposed to say, ‘me.’ Are you asking me to believe you?”

“No, I want you to see that it’s you.”

“Then don’t telegraph the answer!” stated Phillip.

“Oh, my mistake. That’s my mistake. I didn’t baby you in the right way.”

Old and New Intelligence

Marilyn asked Phillip, “What are we if we don’t know anything?”

Phillip hazarded a guess: “A new born baby?”

“If a solution will be applied to this world, what would it need to be applied by? You’ve already answered this, Phillip. Newborns. There’s a special distinction about this newborn. In this particular instance, until things change, it’s important that all of us get trained and conditioned. Why is that?”

“So we don’t walk off cliffs?” asked Phillip.

“Yes. There’s a certain part of the training and conditioning that has survival value. The problem is that we got stuck in it. Now, who can solve the problems of this planet? It’s the newborns who have lived their mistakes and have seen their training and conditioning. They can’t be caught in the same trap.

“The fear is that people will think we’re stupid. However, if something is going to save this world, it stands to reason that it can’t
be the thing that caused those problems. If you born yourself new, will it be the old intelligence? We don’t need to go back and pick that up. We need a new intelligence, not the so-called intelligence that has been here all along.

“When I say new, meaning not having been before, it includes the intelligence. Let’s say Jesus came back to earth. That would be 2000-year-old intelligence. What would we do with that? Two thousand years from now we’d be back where we are today.

“I have to point all this out in a thousand different ways because each person has a different way of looking at what I say.”

Marilyn suggested, “Perhaps Phillip was thinking you meant something which has always existed.”

“Perhaps he was. Even if there was a stream of intelligence that has been forever; if you born yourself new in it, where are you?”

“In the now,” Marilyn responded.

“In the now, yes. So what would the old intelligence be?”

“Dead?” Marilyn asked.

“Yes. And what if you got it from a guru or a messiah? Then it would be the old intelligence, and you would bring it all into today. That’s what the guru does. That’s what the priest does. That’s what religion does. New means never having been before. That means being the source of it. If you’re not the source of it, that means it has been before, and you’re just parroting it.

“Of course, if you tell this to a hard-core Christian or one of the latest guru fans around here, you would have to get your sword out.”

**Removable Feelings**

“I’ve discovered that when people speak, they do not hear what they themselves are saying. When I realized that, I created my glossary of words. Anybody who takes the time to read the glossary would know what I am saying. Even before that, though, the glossary helps me know what I am saying.”

Phillip mentioned, “When I read the definition for hate in the glossary, it said, a feeling. Removable.”
Chapter 7 — The Workshop — Second Half

“That speaks volumes, Phillip. People can go to college and never be taught that feelings are removable. If you can remove them, they’re not real.”

Phillip asked, “That’s all you wanted to convey?”

“Yes. If the wife is standing in front of you screaming with all the feeling she has, what do you know? You know she is not the person you thought she was. When she’s doing that, what is it? If she’s angry, what is that? It’s not her; it’s not real. It’s removable.”

Phillip commented, “I’m trying to recall the last time I screamed. I can’t remember.”

Recalling an earlier wasp incident, Brian said, “You just do it differently, Phillip. You wanted Dona to get out of your way so you could capture the wasp. Then it stung you. You didn’t rant and scream, but there was something there. It’s not that it’s any better or worse. It’s the same violence in a different package. The feeling that you got is the same one that blows up buildings.”

“Edward, you talk about a time when there will be no violence on earth. If you are manifesting the new consciousness, is it consistent for you to eat meat?” Phillip asked.

“Not being something you are is violence. If your propensity is to eat meat because you were trained that way; and just to save a pig or a cow you don’t do it, then that’s violence in itself. That will perpetuate the problem. Saving cows, saving pigs, all that stuff is an excuse to be something you are not.”

“So, are you saying that not being something you are is violence? Can you elaborate on that?” Phillip continued.

“You mentioned, Phillip, that for you the eating of meat disappeared on its own. What I was referring to was the situation where someone says, ‘I won’t eat meat because . . .’ and then goes on to draw a conclusion about why it’s not good.”

Phillip added, “I’ve never called myself a vegetarian, but some time ago I went without meat for a few years. When asked for the reason, I said that I did not care for anything to die so that I could live.”
“That kind of excuse, Phillip, covers what is actually a violent action. Giving up that which you crave, giving up that which is a part of you is violent. As the expression goes, it’s what might be called a *goody two-shoes’* reason. In that particular instance, not eating the cow is a bigger detriment to the cow than eating it. Do you see? We need to eat the cow until we see that eating the cow is killing, at which time killing to eat will drop away as a natural evolutionary process.”

**Breakthroughs**

“Phillip, have you found the workshop experience worthwhile?”

“Yes. I’m glad you were all here.”

“Where in my question did I ask if you were glad we were here? What was your assessment, your flavor, your experience of the workshop?”

“Um, a bit disappointing, to be honest,” Phillip assessed.

“You know what liars say all the time? ‘To be honest.’ I’m not saying you’re lying now. So what was disappointing?”

Phillip continued, “I’d hoped to get more into the cycle of thinking. You weren’t allowing me to back up and explain the misconception under which you were operating.”

“Oh, my mistake.”

“Once you said that I was *being* a vegetarian, we were back on track. Before that, though, I had the feeling you were force-feeding me.”

“Well, I was.”

Phillip responded, “That felt at odds with your usual request that we shouldn’t believe you.”

“In a normal workshop that process would have taken about three-quarters of a day, waiting for each person to finally see they’re in that box. I forced you through a long and arduous process quickly.”

Dona stated, “In my experience, sometimes, things come days later.”
Phillip commented, “I expect that will be the case for me. Right now my cup is full. I do not mean to say this was a failure, though. Coming into this I thought it possible that . . .”

“Boom?”

“Yes. I thought maybe—boom! I’d make a huge breakthrough. That didn’t happen.”

“Marilyn has encountered this. At times she tried to force it, as you have. Why do you suppose the big pop didn’t happen? Because you fought so hard, trying to figure it out. If you have sex and you don’t have an orgasm, whose mistake is it?”

“Mine?” Phillip wondered.

“If the female doesn’t have an orgasm, whose mistake is it? “


“In a workshop, if your mind doesn’t pop and open and discover something huge, whose mistake is it?”

“Mine,” Phillip concluded.

“Okay. Good night.”
Chapter 8 — Perspective

Hear What is Being Said

People say that the subject we discuss here is a difficult one. Some folks have attended my online seminars for a few years. Only then do they say they’re beginning to hear what I am talking about. It seems that people can’t hear while they still know everything.

I am not saying that none of them heard me. I can look back in my memory bank. I can recall every person whose ego dropped away which left them standing there psychologically naked.

I’ve done workshops in Florida, France, Washington DC, Ohio, Indiana, Michigan . . . all over, with different people. None of those people go online to visit the discussion room, although, I’ve done online workshops with some of the people who do come in.

I’m guessing it is the simplicity with which I speak that causes people not to hear what I’m saying. I speak in a less-than-kindergarten manner. I speak as a tiny little baby. People listen from their PhD’s., their Masters degrees; their college educations. Do you hear the distinction? They’re hearing me from a place where they know everything.

As for those people who were left psychologically naked, they lived their lives with an opening and seeing a greater part of what the world is. That is similar to what some people experience with a near death experience.

People are shocked when they find out there’s something they didn’t know. In particular, they are surprised to discover that they do not know. Can you imagine how shocking that is for them? That happened for at least one person, Kay Hardy, who came to a seminar all the way from New Zealand. She discovered that she did not know that she did not know.

Unless the people come forward and announce there has been a breakthrough, I don’t say their names. But over the past nine years there have been people for whom that happened in the discussions I hold online.
Intelligence Ignored

While a person’s head is engaged in nutheaded thinking, intelligence is ignored. It is drowned out by the thinking. It’s drowned out by all the things we are doing while we are not paying attention to the intelligence that is speaking.

Sometimes when I’m driving, I’ll see a big truck with a notice on the back: Our goal is safety. They’re not worried about being safe. Someday, though, they want to get to the place where they will be safe. That is their goal. In the meantime, they’re going to be damned unsafe, for sure.

When we are driving along on that road worrying about being safe, we’re not listening to the truck that’s bearing down upon us at 100 miles per hour.

Around here the garbage trucks have a sign: Satisfaction guaranteed, or double your garbage back. They don’t really, but it sounds good, doesn’t it?

I am indeed a liar. And I am a thief and a cheat. I do them all effectively. I lie, steal and cheat.

I admit to being a liar, a thief and a cheat because I am. I was trained and conditioned to be that way. You cannot live on this planet without being one. There are 6.7 billion of us that way. We are what the world is. The world is what we are.

Stealing

I haven’t stolen anything recently. I know that’s so because nobody has stolen anything from me for a while. If anybody ever steals anything from me, I instantly look around in my history and my immediate background to see what I have stolen from someone else. The only way people would steal from me is if I have stolen something from someone else.

If anybody has stolen anything from any of you, it means that you have stolen something from someone else. You’re getting your come-uppance or karma or whatever it might be called. It’s not really karma, though. I had to look to see where that principle came into effect.
You don’t have to look very far if you’re in business for yourself. You have to charge rather exorbitant prices just to make up for all the nonsense that occurs on this planet. That’s an excuse for saying that sometimes I overcharge people. That, obviously, would be stealing.

There’s another perspective for the saying what goes around, comes around which might be easier to see. I’ll come up to a stop sign in my car, and then, without realizing that I don’t have enough time, I’ll pull out in front of someone. I won’t go a block or two before somebody pulls out in from of me. It’s almost like clockwork.

In another example, someone once told me that when he was a consultant, people often wasted his time with non-serious inquiries, and he had to raise his prices so his family wouldn’t starve. He said that some people used up his time while other people would end up paying for it.

The ones we overcharge are the ones we are stealing from. We make excuses. I’ve done it many times myself. I’ll quote a price and complete the job early. Then I’ll quote the same price to another customer, and it will take longer than expected. It balances itself out, but I’m still stealing from the first customer.

If someone were to stop stealing, then nobody would steal from the person who stopped—if the person stopped stealing completely. However, stealing will keep getting smaller and smaller. More specifically, the content inside of the context of stealing will keep getting smaller. What people consider stealing might be taking a dollar, something that’s obvious. If they attempt to stop stealing, they’ll begin to see smaller and smaller renditions of stealing. They’ll find out just how far they’ve got to go in order to not steal anything from anybody.

I am saying that in our modern age our lives have become so complicated that it is no longer obvious what stealing means. And the same goes for lies. Lying, stealing and cheating are our ways of life. It is not always obvious when one of these rears its ugly head. These things are now considered natural, the norm—our way of being. The preachers do it, popes do it, presidents do it, mothers and fathers do it. It’s the conspiracy of ineffectiveness.
For example, when we lie to someone, in any fashion, we are stealing their time. We could also say we’re stealing their space.

Let’s say someone lives from a space of integrity. If you are in that space with them; and you do not speak what you need to speak, then you have stolen part of that space.

All of what I say has to do with integrity, honesty and speaking the truth. If you want to use words like good and evil, then what I am talking about could be called the manifestation of good over evil. Of course, when we speak in terms of good and evil, we open a large can of worms.

In other words, we can assess the message in terms of good and evil but doing so introduces a lot of unwanted connotations. It’s like opening Pandora’s Box. Once you open it, you bring in the whole life long conversation related to those words. In our case, that would mostly relate to the Christian vernacular about what is good or evil or the fight between those two.

When it comes down to it at the end of the day, will we live from the context of integrity, of honesty; or will we continue to lie, steal and cheat for the rest of our days?

Many people hear me and think my language is harsh. Yet there isn’t any threat behind what is spoken. I do that sort of thing for effect. If there weren’t a listening, perhaps that would create one.

The other day a woman said to me, “Edward, I used to come here and you’d call me something really horrible.” At first she didn’t remember what I’d said. Then she said, “Now I remember. You called me stupid. But it always sounded so nice coming from you.”

There has to be no malice from the person who is speaking it. It’s up to the person speaking to discover for themselves whether they’re cutting someone down or speaking the truth.

**Gods and Enlightenment**

I speak of creation, intelligence, and truth. Some people might slap the label God on those actions but not if they’re aware and alive. They wouldn’t even touch the word God or spirituality or any of that nonsense. They’d stay away from those words because those words been massacred.
The same goes for *good* and *evil*. Those words imply a duality, and along with that come *good* and *bad*, *up* and *down*, *right* and *wrong*. There’s no such thing. If there were, we could then phrase our discussion in terms of good triumphing over its opposite. But if we talk like that, we open a whole conversation that we don’t particularly care to get into.

Some people engage in certain everyday actions saying they rely on faith. They are in some sense employing creation and intelligence, but they attribute them to God.

I speak of taking a quantum leap, and some people will say faith is necessary to do that. There’s a problem, though. If you leap in quantum from faith, you’re going to land in faith. You see?

This stuff is tiny. The distinctions are tiny. You need to be at the level of the happening to see the happening.

I say that enlightenment is half the journey to transformation. Transformation is the culmination, or completion, of what the sages and gurus point toward.

Enlightenment, as I see it, would be that which is standing at the edge of death with a clear view of what’s on the other side. Transformation is the experience of that death, experiencing it and speaking from the other side.

It is possible that some people who have attained enlightenment went on to transformation, yet there’s no way of knowing. If they get stuck in the place of enlightenment, or if they begin to believe that they’ve gone as far as they can go, then probably not.

Belief can trick you very easily, but there’s a way to recognize it as belief. If you seem to be at the end of the road, it’s belief. Consider, for example, the saying *there is no real self*. If that’s the endpoint, then it has to be a lie.

Life is born, manifests itself and then dies. Then it’s born new, experiences itself and dies again. There is no *what is, is*.

If you had to come up with a slogan, you could say that *transformation is transforming*. That’s the very definition of life everlasting. The only way life can be everlasting is for it to be born, experience itself completely and perfectly, die and then be born new.
That’s the natural order of things, and it includes us. The problem with us is that we get stuck in belief. We repeat, and then after we’re done repeating, we repeat again.

People have life put together the way they think it works. It’s difficult to move them out of that because what they’re doing is part of the collective action of robots repeating. To step out of that would mean there’s an individual who is born. You would actually birth yourself out of the stream of consciousness that is now this planet.

I came across the term life everlasting some time ago. I became interested in what it could refer to. It seemed to me that whoever spoke of it, and whoever repeated it, had to have missed something. Life can’t literally be a constant stream. If it doesn’t die and birth itself new, then it’s not real; it’s not alive. If the perfection that we are doesn’t have a flaw in it, then it can’t die. Anything that can’t die and birth itself new is not real. It’s an illusion; it’s a belief.

The now is born, it experiences itself, and it dies in that instance of the now. Everything from there forward has that same life force. Anything else is not life force. It’s repeat force.

That distinction is key between what living is and what merely exists. I’m guessing that few people ever draw that distinction.

Borrowed Living

The people who are repeating are in the stream of this old consciousness. They are in the conspiracy of ineffectiveness. They have joined the crowd. They are following the leader, just like sheep.

If you step outside of the stream of consciousness, outside of time and belief, you’re viewed as something rather strange. You might be called an insane idiot or a guru. I used to say that it was like watching people walking up to a cliff. I’d say, “You’ll go over the edge if you follow that guy in front of you.”

They’d answer, “You’re a crazy son-of-a-gun, Edward.” Then they’d fall off the cliff.

If a person tells me that some sage is transformed or enlightened or something like that, I tend not to listen to that sage. There’s a certain risk that I might end up borrowing some of his words or incorporating what sages say into what I say. It could violate my
virginity, you see. If they’re speaking the truth, they’re doing so from the portal they came through.

The other day a discussion room hosted a visit by someone claiming transformation. I attended and listened for a while. He came through a portal of alcoholism and addiction, so he speaks his words from that place, that context, that domain of activity. On the other hand, a person who comes from a religion will tend to speak from that place even though they say they’ve left religion.

Either way, I don’t care to borrow words from others. Probably the only person I listened to, to any extent, was Jiddu Krishnamurti. I first discovered him in 1982, after I’d been speaking about transformation for three years. People had been telling me I sounded like I was speaking in a foreign language. Then I saw what Krishnamurti had to say. It was the same thing I was saying although he was smoother, smarter and more suave. Even with different words, though, the pointing was the same.

**Vocabularies**

If people source transformation themselves, they can use essentially the same vocabulary as someone who has discovered for himself. The words themselves will have the energy. When something is merely repeated, though, the energy from the original truth is dissipated.

I use the words *creation, intelligence, truth* and *love*; yet, perhaps, not in the way the old consciousness uses them. Except for using these words which were already in usage, the explanation is something I created. It was a personal discovery. Obviously, though, I didn’t create the overall action I’m describing.

Some people mimic the way I use words. It might be appropriate in the beginning to use the same manner of description that I use. Doing that could interrupt their own word usage patterns. At some point, if they see it for themselves, they could transform it into their own words.

On the other hand, if they don’t see it, and all they’re going to do is repeat what I say, then they might as well use my words. If they do that, I suggest they say, “This is what Edward says.” That is preferable to pretending that it’s their way of saying it.
In any case, those people are pretty good at figuring things out and then inventing an understanding; thereby, grasping things before they see it for themselves.

The way we express depends on where we were born, where we went to school or who ran the school system. Our manner of description emerges from our entire upbringing. Someone who once came to discuss things with me said that he didn’t care for the way I spoke. He needed to find out for himself how to speak it. Anything else is just repetition. Repeating another is like someone who recites the Bible and then says, “This is what I say.”

I hear that time and time again. If people merely understand and repeat, that is actually detrimental to any message which might be conveyed. What’s more, those who listen might simply learn some knowledge. Their body won’t shake because of the experience; they won’t be knocked over. Instead of an Aha! moment, they’ll get Oh yeah! I understand that.

In several Zen stories about enlightenment, the monk exclaims, “My teachers have not deceived me.” I interpret that saying to mean all the people from before did not trap the monk with their words. He saw the truth anyway. So if a guru studies at the other guru’s feet for thirty years, has he seen it for himself, or has he merely understood?

Sometimes I hear people playing games with the language I use. They’ll say, “I consider,” to avoid saying, “I think.”

They’ll say, “I’d care to” to avoid saying, “I’d like to.” Perhaps it interrupts their pattern of conversation. That can be a positive thing, if you’ll allow me to use the dualistic word positive. Using different words might confuse them long enough for them to see the actual words they need to use. Incidentally, I can sometimes spot a person who has studied books by Jiddu Krishnamurti. They tend to use the word one instead of I when referring to themselves.

In any case, using my words is not a function of showing off. Anyone who does that can hardly be doing that to brag since I’m not generally considered to be the sharpest pencil in the box.

If that manner of speaking interrupts their thinking, then it’s a useful tool. However, if they continue with the tool, obviously they’ve
been trapped by it. This is indeed what has happened to all of us with language.

Some people do attempt to emulate me. I recall one person who corrected other people when they would say, “I think.” Yet sometimes thinking is actually what happens when you are working out how to give somebody directions to your home.

Some people just parrot my words. It might sound like they are just running a program. In some cases there is genuineness. They’re worth listening to despite the repetition. Mind you, there are only so many ways to expound upon things like transformation or truth. Much of the time, people who emulate me are following the course of least resistance. Some of those who listen to me, after months or years of following the course of least resistance, find their own way to express what they see.

For example, I say that when you speak a lie, the truth comes with it; and Brian now calls that an echo. Both statements sound different, but both refer to the same experience. When he first spoke of that echo, it took me a minute to catch on. I say that when you tell a lie and then see that it is indeed a lie, that’s the truth, right there. The seeing of the truth follows like an echo.

Brian had an example of that echo: “You come inside and say, ‘there must be a million birds chirping outside.’ Then all of a sudden you think, Well, I heard a few birds out there.”

The echo is the wait a minute, you’re lying.
Chapter 9 – California

Some people say I don’t know what I’m talking about. They say I’m just a pompous ass. I am that, for sure. The things that I say would indicate a huge ego, too. So it’s up to the listener to decide if what I say is pompous or egotistical or if it is a truth spoken.

Consider a guru who is repeating words that somebody spoke two thousand years ago. One person might say, “What a nuthead. He’s just repeating old stuff.”

Somebody else might say, “If you can’t say something nice about that person, don’t say anything.”

What’s the distinction between speaking the truth about somebody and cutting them down? It’s not cutting them down if you speak the truth.

The saying if you can’t say something nice, don’t say anything is like a veil under which someone can hide for centuries. Nobody is willing to pull off that veil. If you pull off their veil, you have to pull yours off, too. When I speak of that veil, I’m referring to the ego, the mind, thought.

The difference between what I talk about and what others talk about is that I am the source of all that I say. That’s the greatest distinction right there. It’s not from one of the sages or a master. It’s not from anything that’s been before.

I am the source of the new consciousness for me. It was born within me. I created it for myself, and now it’s on the planet. You, too, can create it; and then you would be the source of it for you.

As far as I can determine, I am the first to do this. That’s why I’ve been saying for thirty years that I’m talking about something new. New means not having been before.

It’s not the coming of Jesus. It’s not the Buddha. It’s not Krishnamurti. It’s not Sri Somebody or the other. It is new, entirely.
Now, some of the words I use sound the same. Those folks were pointing towards what it is I am. They were pointing at the possibility of a happening that I happen to be the happening of. I am speaking from the happening. I am not pointing towards the happening.

My death is what caused me to be the first, as far as I know. Those who came before and held the door open allowed me to go through.

I was left to die at birth. I had several near-death experiences, and at age 36 I actually died. If you consider all those things happening to one person in one short life, you’ll find that the probability is microscopically small.

Nobody is going to believe that. They don’t have to believe it. Somebody can say all day long, “I don’t believe you; it’s bullshit.”

I’ll say, “Yes!” Don’t believe it. I don’t believe it. Believing it would be as crazy as believing Jesus Christ was hung to die on a cross. If he was, he was. That doesn’t change if you believe it or not.

The Bible also says Jesus rose from the dead. If you read those passages carefully, you’ll discover that he rose from the dead in spirit. He was seen only as an effigy. He did not return in his physical body, the skin-bag. That’s the story, in any case.

In my case, skin-bag and all came through. That occurrence was the result of my complete death and birth in the blink of an eye. Seeing the failure and speaking the truth of the failure of the old consciousness allowed the old consciousness to die, leaving a space for a new consciousness to be born. It was the death of the old world and the conception of a new world.

Because that happened to me, I can instantly recognize the old consciousness by virtue of its failure. That is what allows for perfection. Perfection is created each time the failure is seen. Perfection is in the now, with no thought, given failure dies when seen.

When someone says to me, “How are you, Edward?” I say, “Perfect.”

Then I say, “Thank you,” because that person gave me the opportunity to be a new perfect by asking how I am.
Chapter 9 – California

This new perfect is created every time I say, “I am perfect,” in answer to the question.

Transformation occurs at the moment I say, “I am perfect.” You could call that a new transformation each time.

First, though, there needs to be the initial experience of transformation. That is a huge thing because it is the ending of the old within the entity, within the human being. It could be called the big-bang. It’s an explosion that starts life anew.

Self-transformation is the beginning. It is the Alpha and the Omega, the ending of the old and the beginning of the new. In this case, self-transformation is the beginning of what humankind has been praying for, so to speak. They’ve been looking for it, hoping for it. We could use phrases like that. If it happens with you, you will say the same things.

My second birth occurred when I was self-born, not of male; not of female. That’s a huge statement because in the union of male and female lives the virus called violence. If you are born of male-female, you are born violent. If you are born of yourself, you are born outside of, or minus, violence. There will be a void where violence would have been. That’s the pure energy, so to speak, of being self-born. No fornication was involved. Truth gave birth to itself.

Our Future

The future is being born now. Will it manifest before history kills itself? Right now we’re living our history. Right now we’re killing, maiming and destroying. Right now murders and wars are growing. This country is currently at war.

There has never been a period when humanity has not been at war in some manner. So can we each be the experience of the disappearance of war? It has to first disappear within the self. Then it will disappear from relationship with another. Even a raised voice would not happen. Between you and another there will be peace, eventually bringing forth world peace. But if I argue with you, what will there be? There will be World War III.
The war starts when I disagree with you or when I put you down or malign you or even if I agree with you. Agree or disagree, they are both a function of thought.

Let’s say two self-transformed individuals come together, and they give birth to an individual who is transformed. That would start the future of the new consciousness naturally. The child would not have to go through the hell that we’ve all been through.

Mind you, however, those two transformed individuals would not bring forth a child onto this violent planet. They would wait until the planet was prepared for the child.

Just look at our children. The moment they get up in the morning, they expect to have breakfast ready with the television on, the computer booted up, the music player singing and the cell phone ringing.

But if somehow they did bring forth a child, they would not do what we do to our children. We beat our children into submission. They are killed by religions and beliefs and schools and popes and presidents and so on.

We are now moving into what all of the sages and religions speak about. We are moving into what all the songs sing about. We’re moving into The Age of Aquarius. We’re moving into the place where’s there’s eternal peace. First, though, long before there’s peace on Earth, there has to be peace of self.

Once it’s settled between the two of us, it can happen between our children and the rest of us and then outwards from there. You get the picture.

**Getting to California**

The first people who move into this new consciousness are going to have a difficult time. They will struggle to blaze a trail into new territory, all the time saying, “Here’s a new consciousness with no violence in it,” and people are figuratively shooting and killing them.

It’s like the settlers who headed west looking for something new. The natives were shooting at them, but people went ahead anyway. Everything hit them, and they still made it all the way to California.
Chapter 9 – California

So as to avoid any confusion, let’s put it this way: I’m already in California, and I’m saying, “Come on through.”

People respond by saying, “I can’t see through that little hole.”

I reply, “I got through it.”

I died to get to the other side. There is another side. It happens after you die. That’s the confusing part, I guess. In other words, everyone has to die to the invented self to get to California. The only manner in which you can die is to realize that everything you are now is a lie, a failure, all of which you invented.

Once you realize that, the realization itself kills you. When you finally see that your entire life is a lie, that all of life is a lie, the relief and the openness is so huge that all the energy of the universe hits you at one time. You can’t even imagine that, but if all that energy did hit you, what would probably happen?

It would kill you on the spot. However, if you had a tiny seed of truth within you, and the electrical shock hit that truth, what might happen? This analogy is ethereal, but let’s continue with it. It might explode that seed open, so it can grow. It’s like burying a seed in the ground and then letting the soil and water do their jobs.

No Path

I don’t know that everyone has to go through this death experience in the same manner that I did. That’s something I’ve been looking at for a long time. Over the past thirty years, the people to whom I’ve spoken about transformation have been having some major experiences. I look at those carefully to discover the level of each happening for them. So I have no answer. I’m still walking along looking at this issue.

The level of difficulty for transformation is comparatively the same difficulty as squeezing through a tiny pinhole which is located somewhere in the universe. Of course, before you can do that, what must you do first? Find the pinhole! That’s the difficulty. It was especially difficult for the first person who came through.

If the first pioneer to leave the New York and reach California had coast-to-coast telephone service back then and he called back to his friends, imagine the phone call he might have made:
“Okay, I’m in California. There really is a California. Come on out!”

The guy on the phone in New York asks, “How do I get there?”

The first pioneer replies, “Head west.”

“Where west?”

“Well, I don’t know. A thunderstorm hit me in one spot, an ice storm hit me in another, and then there was a snow storm which covered some of my footprints. I couldn’t make a complete map because I never knew exactly where I was. The maps and footprints I did leave behind got blown away by the wind. All I know is that it’s possible to leave New York and end up in California.”

Each and every person is responsible for doing it his or her way. Each of us needs to do it for ourselves, whatever way that is. There’s no path to it.

Let’s say you’re a real dumb-ass like me, and you leave New York and head east instead of west. You keep thinking, “Where’s California?”

All of a sudden you run into the Atlantic Ocean. You look around, and you see a guy. You ask him, “There’s all that water, and I can’t go any farther. Where’s California?”

He says, “The other way, dummy.”

So, you turn around and go the other way. Can you still get to California?

Which way did you head first? You had to go the way you went until you found out it was a mistake. Then you turned and went the other way. So no matter which way you go—north, south or whatever— sooner or later you can get to California.

Led by the Dead

When we say, “Going to get there,” we’re expressing a kind of expectation. It’s still the rat race. It’s still an unknown. Will we blow ourselves off the planet, or will we discover ourselves? We humans have landed on the moon, but we have not yet discovered ourselves.
There’s an even greater level of difficulty beyond discovering ourselves. Can a male fuse with a female so that World War III doesn’t happen? World wars happen because the male and the female cannot get along. The only thing that keeps them together is the anaconda. The anaconda sure likes getting into that cave. Without that, the males on this planet would say to the females, “I’m not going to mess with you.”

This experiment we’re involved in on this planet is a failure—100 percent failure. Thought is leading us. We are not walking along in the wilderness alone. We are being led down a path. We are being led by the dead, the dead people who came before us.

Thought is always dead, yet it is leading us, and it’s always out ahead of us. We take our history and we put it into our future. In our now, we take a look at where we are going, which is looking at our history, and we’re heading right toward our history all the time. We’re going around in circles. Around and around we go!

Here’s the key to it: Every time we make that circle, we reinforce it. We make it even more right. We’re right, and then we’re right, and then we’re right again. The circle keeps getting larger. The larger it gets, the greater the difficulty in breaking free of it. The core keeps getting further from the break-through point.

So while we’re following thought, we are not living. We merely exist. When you’re living, you create your next step. It’s always new, and it gives you the energy for the next step.

When you just exist, you’re always repeating the step you just took. You’re always standing in the same place thinking you’re moving forward.

Rid of Thought

Thought is our only problem. It’s the only problem we have on this planet.

What would it be that’s getting rid of thought if you attempted to get rid of thought? Wouldn’t it be thought that’s getting rid of thought? That’s been attempted for thousands of years. So how is thought to be gotten rid of?
It’s up to each one of us. I am saying to leave New York and go to California. But I’m going to give you a little hint. You can’t get there carrying everything you own. You can only get there naked as a jaybird. You have to drop all of it.

In this analogy, California represents the new, something that has not been before, and the only way we can get there is to drop everything old. We need to realize that all of it, all that we have done so far on this earth is a failure, and that’s discovering ourselves. In dropping everything, we even have to learn how to walk before we can start off. Even the way we walk is directed by our thoughts, directed by our egos.

The gurus, the religious people, the governments and the whole world are saying, “Do it this way to get where you’re going.” If we listen to them, we will indeed get where we’re going; but when we get there, we’ll find out we’ve arrived at destruction and extinction. We’re moving in the wrong direction. Everything we do is moving us closer to our own demise.

Here’s a rule of thumb: Whatever direction the world tells us to go, know one thing for sure. Don’t go that way. When I look at how smoking and drinking are criticized, I wonder if that is not the way to go. I’m not saying I would do that, but I examine the probabilities.

If you’re in doubt, ask everybody which way to go. Then go the opposite way.

**The Opposite Way**

Marilyn, my partner, told me that is what she should have done with the financial advice her brothers gave her. She should have done the opposite. They got their money from their dad, so what did they know about getting money? It seems to me they knew nothing. Once they had the money, though, they were looked upon as if they were smart. The only smart thing they did was being born to an industrious dad. If it wasn’t for that, they wouldn’t have the various enterprises they now own. Their own father predicted they’d run it all into the ground. I’m guessing that sooner or later they will. You cannot leave money to your children without leaving the same failure that’s included in money.
Chapter 9 – California

If you leave New York with everything gone but your shoulder pads, then in the shoulder pads is the whole failure. You need to leave them behind, too.

If at the end of your life, without any fault of your own, you happen to write a check; and after it clears you still have a dollar left, and that dollar happens to go to your children, then that’s an entirely different domain of activity than saving it or placing it in endowments and trust funds for your children. That’s trying to save their lives after you die, but the money carries with it all of the failure of the past.

I’ll describe the perfect way to die. You send the crematorium the last check you ever write. It bounces because the funds are gone. Or maybe you have one dollar left over. One dollar! You can give that to the crematorium as a tip to make sure that neither your son nor your daughter gets it. It’s not that you hate your son or daughter, though. You don’t want to send the failure of your life to them.

Some people give their fortunes away to charity, yet they’re doing it for the wrong reason. I don’t care if you’re a multi-millionaire and you die with those millions, for when you die, your life has failed. Everything on this planet is failing.

A lot of people have listened to me and said, “Yeah, I agree with you, mostly. This part is right; that is right, but . . .”

No! Throw it all out. Contrary to the expression, in this case you do have to throw the baby out with the bath water. Then you can look around and say, “I probably ought to go get that baby.”

Once you throw out the baby, the bath water and everything, what is left for you? You’re left with nothing. From nothing you can begin new. From that nothing, if you realize that the baby is your responsibility, what can you do with the baby? You go pick it up.

Now, right beside the baby is a ten-million-dollar bill that you could have. What can you do with that? You might say to pick it up and go pay your debts, but no. Leave it there. That’s money. Money has no responsibility at all with it. That’s the greatest mistake we make when it comes to money. It has no integrity. Money is the dirt off our feet that we exchange with other people. We don’t need to make a place for it in the new consciousness.
You might say, “Money is necessary.”

Yes, and for now it is. What do you suppose is going to disappear since we even kill each other over money?

The bottom line of everything in marriages, in parents and with children—what’s always the bottom line in the relationship? In one form or another, there’s always money involved, and it’s always dirty. The children might be waiting for you to die because you have a bunch of money to leave them, or they’re afraid you’ll die because you don’t have anything, and they’ll have to pay for your funeral.

Can you imagine them thinking that when you die they’ll be rich, and then you die and they have to pay for your funeral? That’s cultural shock. That would be enough to put them where they need to be.

Look at our ex-President George W. Bush. He was born into an extremely wealthy family. All he knew was spending money. So when he got in as President, he spent money like a drunken sailor, except when a drunken sailor runs out of money, he has to stop spending.

Our current President, Barack Obama, is spending money trying to make up for all that. Can you borrow your way out of debt? All you’ll do is get deeper in debt. You’d think that we might have learned something, but we didn’t. We’re spending money that won’t be earned until a hundred years from now, and we still don’t have enough.

**Global Transformation**

In every truth there’s a tiny lie. In every lie, at the end of it, there’s a truth.

When we look at everything we have brought forth, we see that part of it works. Look at our government. It builds roads; it brings water to us. It has a certain level of effectiveness. Now consider civil defense and wars and politicians riding around in limousines and living like kings. The people paying for all that are living like peons. It doesn’t work.

What would happen if you put transformed people in that organization? They would transform that organization. Wars would end. Limousines and other free rides would end. Basic services such
as water and sewage would continue, but that’s all. Waste in government would disappear.

What about a transformed educational system? It would need to teach what we call the three R’s—reading, ‘riting and ‘rithmetic. It would also need to teach language skills. Students in the United States would be well served if they learned English and could also learn Chinese, Spanish, French or many other languages on the planet. We do not need to teach religion or football or international business. We do not need to teach competitiveness.

There’s a danger in talking about this stuff. It’s tempting to leap forth and imagine and then ask questions from that imagining. The danger is not responding to what is happening immediately—in the now. In responding in the now when that now arrives, everything becomes obvious.
Chapter 10 – The Source

I discourage lazy questions. A question that begins with how seeks a road map. It’s like saying, “What do I do first, then second and then third?” Such people appear to want something like the Muslim religion which lays everything out for them, so all they need to do is follow directions like a recipe.

A sharp mind cares to know what as in what is it that can be done first to begin the action. That’s all people need to know because they will follow through on the action after that. When people break through for themselves, the action is of their own volition. It’s happening in them and through them.

A lazy mind asks a how question. By the way, a lazy mind also shortens people’s names. If somebody shortens your name or mine or somebody else’s, there’s a huge probability that, let’s say 95 percent or even 98 percent, they have a lazy mind.

I’m saying I can’t lay out a road map for someone who asks a how question. That first step needs to be a 100 percent action by the person asking. That action unveils the next step needed. No map can be drawn because that first step needs to be taken. Each step you take is the first step because each step is new.

Many people ask me, “What is needed for me to transform?”

I say to speak the truth of you impeccably with yourself. I use the word impeccably because that’s one notch less than perfectly. That speaking sets up the dynamic of truth. I don’t know how it works. It just works because it’s truth. It sets up the energy of itself. The energy of truth brings forth the energy of truth.

Experimenting With Truth

The dynamic of speaking truth is what led to my death and transformation. I spoke the truth to every person in my life. It was something like having my entire life flash before my eyes, and it took six months for that to happen because I had to travel around to people who had been part of my life. I explained my failure as a son
to my parents, as a brother to my siblings, as a father to my son, as a husband to my wife and as a boyfriend to any of my past girlfriends. In other words, I found every person in my circle of relationship and admitted my failure to each of them.

As the saying goes, it was the final straw that broke the camel’s back. It broke the 12-foot-thick steel wall between me and reality.

At the onset, I found that I did not care about anything or anybody. I’d tell people that if there was an *I Don’t Give a Damn* committee and they gathered potential members from around the planet, I would end up as chairperson of that committee. I was the head honcho of *I Don’t Give a Damn*, and I didn’t give a damn that I was.

It was a strange happening, for that was that was the birth of care in me. I actually discovered what care was and became the actual, 100 percent opposite of what I had set myself up to be. I went from the *I don’t care* chairperson to the person who, perhaps, cared the most about myself and this entire planet.

That seemed to set up the next six months of telling everybody in my life the failure that I was to them. But I only did that because it was true. I was indeed a failure. I was a failure as a businessman, as a husband, as all of those things.

If you ever do care to experiment with speaking the truth of your failures, you can go to you siblings or your parents or anybody in your life and say, “I have failed you in our relationship.” Almost all of them, though, will try to talk you out of it. If you are a failure to them, then obviously they are a failure to you. They just don’t care to speak the truth. You end up doing what I call *clearing your dance card*. You eliminate people you had previously considered your friends. They disappear. They *get gone* as they say in the South.

I was asking them to step out of the conspiracy of ineffectiveness. That’s the place where I say we all are. We are all conspiring, meaning we’re all breathing together to remain ineffective. If one person steps out of that conspiracy, there’s a possibility, or even a strong probability, of destroying that conspiracy. If one person begins speaking the truth with others, it would imply or call for the same action to be done in reverse.
Chapter 10 – The Source

In some cases, my speaking to others of being a failure not only caused a denial that I had failed but, also, some anger that I would even suggest that such a thing could be possible. I was 100 percent sincere in my failure. I knew as a fact that I had failed at every aspect of life on planet Earth, all of it.

A person would see an immediate indication that speaking truth is effective; it would be an almost instantaneous action. You could call it reaction, but I call it action. The action might be delayed, though, because a person just starting out with this doesn’t even have an idea, or even a guess, what the truth actually is. People have been lying, stealing and cheating for so long that it’s their way of being. They have difficulty creating a distinction between when they’re lying and when they’re speaking the truth.

Once they can draw that distinction and they’re actually speaking the truth, the results are immediate. Also, the dance card erasure begins as well. People will distance themselves from you. In a certain way, the last thing people want to hear is the truth.

If people wish to explore this matter of speaking truth, they will probably find that it takes one to six months of speaking truth with themselves before they clear themselves enough to see themselves from above, so to speak. Speaking the truth deflates the ego; and the greater the deflation, the more clearly you can see yourself. What you see will not be pretty. When you finally do see yourself clearly, you will see through everybody on the planet.

Dangers

Alcoholics Anonymous also suggests admitting your failures to all the people who were affected by your drunkenness. However, they further recommend that you avoid speaking these truths if doing so would bring harm to others. That is what I call dancing around the ego. Mind you, it can be dangerous to your health to not take such advice into consideration. And, as the saying goes, sometimes discretion is the better part of valor.

There are other forms of harm more serious than merely wounding someone’s ego. Let’s say I robbed a bank with another fellow. If I speak the truth of that, he might be sent to jail.
Some might ask if it really is up to me to make that decision on behalf of another person. I say it is as long as I also tell them I robbed the bank with that person. I guess the other person wouldn’t want me to tell these people that he and I robbed a bank, though.

You see, if I didn’t speak the truth, it would probably result in him robbing another bank. Don’t you see that we’re actually looking at the reason our world has the ability to keep going on as it is? That other person keeps the secret, and I don’t tell, so he remains free and robs five more banks.

This is what has been happening on this planet for thousands of years. We live in a conspiracy of ineffectiveness. I don’t tell on him, so he gets to keep on getting away with it. Now, the question is if you and I merely planned to rob a bank, are we still bank robbers?

At the time we planned the operation, we formed the intent. So we were bank robbers through and through. Even in the Bible it says, “As a man thinketh, so he is.” In planning to rob the bank, we were already bank robbers even if we did not actually rob the bank.

Someone once said to me, “Edward, I’ve noticed that when I drive and get road-rage, even if I’m not physically causing an accident, I am putting violent thought onto the road. Now that I’m seeing that for the first time, I’m taking responsibility for all the accidents and close calls I’ve caused.”

It means that the person who had the road rage is responsible for the rage. The only thing to do is accept responsibility, apologize for the action and carry on. You don’t need to attach anything to it. It’s not a function of being sad or glad or any of those things. The attachment is not the important thing. The completion of it occurs when the person sees that he or she was the responsible party, accepts the responsibility and apologizes.

Now let me talk about a related dynamic, one that happens when a truth is spoken. The more people who observe you speaking the truth, the greater the level of energy returned to you. If you scream it from the mountaintops so that millions hear it, you get in return that level of energy. If you whisper it to one or two people, that’s the level of energy you get returned to you. A truth spoken is amplified by the reception, and it is amplified by the speaking of that truth anew by others.
Chapter 10 – The Source

Each person has his or her own level of energy. When you speak truth into a vehicle of energy, that energy is returned to you by each of those vehicles. If you increase the vehicle count (that sounds strange, doesn’t it), you will increase the level of energy you experience.

Some people would call that karma or say, “What goes around comes around.”

I find my own way of speaking about these things so that I don’t sound like a nuthead. Then I end up sounding like a nuthead anyway.

Taking the Step

The first and last step some people might take is to speak the truth of themselves impeccably with themselves. The first thing they will discover is they have been lying to themselves their entire lives and that their whole life is a lie. They will then begin to discover what that means. They’ll see the lies, followed by more lies and then still more lies.

Incidentally, I used the word impeccably because, obviously, the process will not be perfect. A few things will be missed.

Some people say they are always speaking the truth to themselves. They may be referring to their continual internal dialog of self-criticism. That’s thought critiquing thought, and obviously that’s not what we are talking about here. When speaking truth begins, thought ends its never-ending journey of analyzing itself.

If people speak the truth of the fact that they do lie, that will probably be the first truth they have ever spoken to themselves. The statement I am a liar is the statement of a person who is actually telling the truth. That statement alone will open the door so that you can begin to see your lies. It is simple to do, but yet hard to do.

Liar

If people begin to experiment with speaking the truth, they need to stick with it. They need to continue doing that, and where they can, speak truth with others. I realize that the latter is nearly impossible, but they can indeed find a way to do it.
I have said that transformation is positive energy coming into contact with negative energy. People confuse that with duality. They consider the negative to be bad and the positive good.

In my life story, I spoke of the negative meeting the positive, causing the birth of a new human being. I meant life meeting death—life being the positive and death being the negative. Life and death are the actual negative and positive of our universe.

Then we have negative and positive mental attitudes. Consider all the things psychiatrists do to get their patients to build up their self-esteem. How insane is that? If we talk about positive and negative mental attitudes, we introduce a duality. They’re both the same. Both are committing the same error of thinking. In that respect, there’s no difference between a positive and a negative mental attitude. That thinking is a projection of your mind, like good and bad or right and wrong.

When someone says, “I am a liar,” that is actually neutral, not a good or a bad thing. It is just the simple truth.

However, when someone says, “I’m such a liar,” that’s the opposite of the truth in the person’s mind who spoke it. If it has an opposite, obviously that’s duality, a lie. Do you see? There’s no reality behind it.

It’s like someone saying, “I’m a bitch,” and then smiling. That person is not actually seeing the connotation of what she is saying.

The duality is there for the thought-invented individual who says, “I’m such a liar.” The word such is the dead give-away.

It’s also similar to people who say, “Thank you very much.” When the very much comes in, you know there’s no sincerity in the thank-you.

I usually respond, “You’re welcome in the same amount.” That allows them to take a look to find out just how much very much is.

There is another aspect of criticism which applies to speaking the truth. For example, if I say to someone, “You’re being a bitch.” That’s telling the person the truth.

On the other hand, if I said, “You’re such a bitch.” that would be a negative connotation. That’s the negative action of someone trying to
make the other person feel bad. In the domain of illusion where duality exists, there is positive and negative attitude.

If you think someone has called you a name, you need to look closely and consider what was spoken in order to discover the fact of the statement. You could ask, “Is someone calling me a name, or is that actually what I am manifesting?” Was that an accurate description or a judgment? There’s a huge difference between the two. You could say that one is your greatest friend while the other is your greatest enemy.

**Encouraging the Truth**

What can you do to begin a life of truthful living? I say live your life in the exact way you have been living your life. Every time you have an opportunity to speak the truth, take that opportunity instead of lying immediately. If you catch yourself telling a lie, speak the truth of that in your internal dialog. Soon, you will begin to see every lie you tell, even the little white one you don’t really consider to be lying. When you do discover you’ve lied to someone, then, if it’s possible, correct it right there with that person.

I’m going to suggest a powerful self-teaching method. When you’re with someone and you discover you’re lying, stop right there, look that person in the eye and say, “Oh, wait a minute. I just lied.” Then tell the person the truth. That will deter lying greatly.

The most effective way of quieting the internal dialog is in speaking the truth. The only reason you have a backlog of internal dialog is that you’ve spent your whole life lying. When you do not say what you need to say, those words get buried inside of you. They remain there until you give them the opportunity to escape. The only way they can do that is to speak them. If you do not speak what you need to speak, words stay in your body and disease you. They’ll give you stress or cancer. Most of the illnesses humankind endures are brought about by unreleased words. Thoughts you do not speak are unreleased words.

If you admit your failings to a psychiatrist or confess your wrongs at an AA meeting, you get a temporary release of the pressure. What I am suggesting is continuous releasing so that the pressure never
builds up. The mind quiets itself when truth is spoken. Of course, the pressure can build up again, so the process needs to be continuous.

**More Barriers**

When some people can’t force the internal dialog to shut up, they may turn to repetitive phrases or chants. For example, a person might repeatedly say, “God’s will be done,” or “my psychiatrist tells me to drop the negative and be positive.”

Those things might be called mantras. If you continuously say you’re giving your life to God, then you’ll be left with nothing but an empty shell. That could put you in a state of bliss, like saying, “I am nobody,” or “I am nothing,” or “there’s nothing to do.” If you repeat those phrases often enough, you become a dead entity with nothing inside but the bliss. You merely exist. If you do nothing but wait for God to save you, the lights are on but nobody’s home. That’s the insanity of repetition. Repetition is not anywhere near what I talk about.

We have been surrounding the conversation with what is called **ego** this whole time. I say that the smaller you can make your ego, the more clearly you can see yourself and the world. Your level of humbleness is reflected in the size of your ego. The greater the humility, the smaller the ego and the clearer view you can have of yourself. One thing the ego cannot tolerate is the truth, for the ego itself is a lie. It is the compilation of our lies, our illusions.

*Want* can only bring forth more want. I’ve heard many gurus say that a huge barrier to some kind of transformation is the wanting transformation itself.

That’s the same trap the religious people have fallen into. As a result, they have formulated a system or process or program of belief. They invent beliefs about heaven and hell, God, Jesus, the spirit—all of those things.

If there were such a thing as God and he showed up to a group of people who believed it, none of them would recognize him. He wouldn’t have on the right shirt or the right pants. He wouldn’t stay long enough to suit them. He wouldn’t do what people wanted him to do. He’d probably be a little bit too bossy. He’d show up and speak, and they’d dismiss him for saying stupid things like *do not*
Chapter 10 – The Source

kill. He’d be booed for issuing too many commandments. He’d end up leaving. They’d never even know that he, or she, had been there. Obviously, I’m joking, given there is no particular God, but I’m pointing at what belief does. It gets in the way of reality.

Recognizing Truth

I was asked if there is a manner in which we could distinguish truth from yet many of tricks of the mind and if there could there be a feeling for them.

I don’t know if you can elicit what you might call a feeling for the difference, but there is a sense of energy in speaking the truth—a huge reception of energy when speaking truth.

Two things are present which cause that sense of energy. First, when you speak a truth, the egotistical self is deflated. It shrinks, and the more you speak truth, the greater the shrinkage.

Second, when you speak truth, it creates energy. There’s an energy received as opposed to when you lie, which takes energy away. It takes a great deal of energy to lie because you have to keep all the lies in order. You have to keep track of them to avoid getting caught.

There’s also a manner in which you can hear your own voice. The voice has a certain level of energy. There can be a power to the voice, a delight that was not there before. You can hear it when people describe what they are doing since their breakthroughs. There’s lightness in their voices and a certain delight because they’ve never done this before. There’s some fear, too, because they may be facing repercussions.

As I’ve said before, we take certain chances when we begin speaking truth in a world of lying, cheating and thieving people. Your dance card tends to get erased quite quickly. Those people who used to line up to dance with you, well, they no longer line up. In many cases, they even start shooting arrows at you.

The energy we get from speaking truth could also be called life force. It’s something you might discover by looking at the person who speaks truth. If you ever catch it, you’ll need to catch it for yourself. If you catch it, it will be one of those huge Aha! moments.
You do have to see it for yourself, though. Consider speaking truth with someone close, like your spouse or friend. They might listen to you and then seem to alter their way of behaving because of what you said. But that’s not an actual alteration of their way of being.

You might tell people something they need to see for themselves, and their action might then be a false shifting to what you pointed. They might never get to the actual shift because you have told them.

**Locating the Source**

The source is who I am. I am the source. There is no other source for me. There’s no fifth or seventh dimension in this. There’s only that which is me, and that is the source.

You will say the same if you are your source, but you cannot be the source as long there is belief and the repetition of belief in your life. You could say the same for 6.7 billion people if they were their own source, but not long as there is belief in their lives.

Transformation is the simplest thing people could ever address for themselves. The simplicity of it is so simple that our already complex minds cannot get it. We can’t wrap our heads around it. Do you see?

Our minds have become so confused, so full of belief and nonsense that when something simple is presented, it escapes us. We make fun of it or say it is not possible.

Our brains and minds have not evolved at all. We are still the same savagery we were at our inception. We still kill, maim and murder, but now we do so in larger numbers. However, that three million years, or miles, can be traversed in quantum, meaning outside of time.

The opportunity for transformation is right here, right now. It’s in front of you. It’s in front of everybody.
The author of this book, Edward Jones, encourages you to please contact him with any comments you have about this book or about self transformation (or a new consciousness) in general.

You can contact him at: ewjones@cox.net

Or visit his website: www.newconsciousnesscoach.com
Your Self Transformation Will Bring Forth

A NEW YOU
Speaking truth to the world thereby completing each action. Each action completed will end the fragmented separation and duality in the individual.

A NEW INTELLIGENCE
The new you will discover a new intelligence, allowing the movement from now forward without the old guiding the action.

A NEW LIFE
Based on what you create. You will no longer be at the effect of the old way. In your new life you will create relationships that work.

A NEW WORLD
Brought about by critical mass of the individuals—a movement together. The end of fragmentation within the individual will end the fragmentation of our world which is the source of human suffering.

A NEW CONSCIOUSNESS
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