

# Spiritual Integrity

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Spiritual Integrity  
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**This book is dedicated to Matthew Moser**

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## 1. Introduction

What does it mean to live with integrity? Eventually, each of us comes to the same, essential answer: ‘Be true to yourself.’ Initially there may be many differing virtues and moral rules, but in the end there is only one virtue, one rule: ‘Be true to yourself.’ Eventually every heart resonates to these words. There is a profound reason why this is so: essentially you are a Soul, a Spiritual Being, with a unique destiny to fulfil, and it is through being true to yourself that you honour yourself as a Divine Soul and fulfil your unique destiny. True integrity is to give expression to the Soul that you are, and in doing so, fulfil your unique destiny—this is Soulful or Spiritual integrity. But what is the nature of the Soul, of oneself, and what does it mean to give expression to oneself as the Soul? The nature of the Soul is inherently complex. Furthermore, different Spiritual traditions and teachings from both the West and East provide varied and at times conflicting accounts of the Soul. The nature of the Soul and what it means to express oneself as a Soul is not always easy to understand. Fundamentally, this short work is dedicated to providing an essential understanding of oneself as the Soul, and what it means to live with Soulful or Spiritual integrity. This work may serve another purpose: to inspire. To live with integrity is not always easy, and yet it is the *most* essential way of being. If you find something more of the beauty, power, wisdom, reality, peace, love, joy, value and necessity of living with integrity in my words, I will be overjoyed.

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## 2. The Spiritual Context of Integrity: The Individual Soul and the Spiritual Universe

True integrity is to give expression to the Soul that you are. Therefore, to understand the true nature of integrity we must understand the nature of the Soul. In turn, to understand the nature of the Soul we must understand the nature of the Spiritual universe with which the Soul shares an intimate relationship. Let us begin our exploration of integrity then by considering the Soul and Its relationship, our relationship, to the Spiritual universe. In the light of this widest possible context, we can then begin to consider the true nature of Spiritual or Soulful integrity.

We have inverted the truth. The popular opinion is or seems to be that awareness or consciousness is a product of matter, specifically the brain. Likewise, the prevailing scientific view at present, is that awareness is an epiphenomenon or by-product of the brain. However, the truth is that *all* finite or limited experiences, including those we wish to designate as matter, are a manifestation and expression of awareness or consciousness.<sup>1</sup> We exist as awareness—for take this away and where would we be—and within this awareness the world and our lives appear *as* a succession of finite or limited experiences. Awareness is the unassailable fact and truth of the nature of our existence and our lives. Let us not pass over this truth lightly because it may conflict with our preconceived views regarding the nature of reality. Instead, let us deeply ponder this truth that *all* is awareness or

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<sup>1</sup> In this work, the terms ‘awareness’ and ‘consciousness’ are synonyms. When describing our experiences, the words ‘finite’, ‘limited’ or ‘particular’ are all synonyms. They mean that an experience has more or less defined and measurable characteristics.

consciousness, for it one of the great keys which unlocks the door to the mysteries of ourselves and of our lives.

Our world and lives manifest in awareness or consciousness. Our so-called physical world is actually a realm or plane of awareness or consciousness which is a small part of a much larger existence, the Spiritual universe. Although some qualification is required, the Spiritual universe can be described as a series of planes or levels of awareness or consciousness which have unfolded from the source of all existence, that which we may call The Spirit. Let us consider this unfolding.<sup>2</sup>

Spirit, not matter, is the source and ground of *all* that exists. Essentially and ultimately the whole universe is an expression and manifestation of The Spirit. Essentially and ultimately all that exists arises from, is sustained by, and returns to The Spirit. The Spirit Itself is beyond all finite or limited dimensions, and therefore, cannot be that which is thought or imagined. Even where thought accurately describes the nature of The Spirit, this is a description only, and not the actual experience of The Spirit. In short, all existence is ultimately an expression of The Spirit and is completely Spiritual.<sup>3</sup>

Proceeding from The Spirit, the first plane of universal existence is the Archetypes. Speaking somewhat loosely, but in a way which gives us some comprehension, the Archetypes may be regarded as Beings of Awareness. Each Archetype is, and “embodies”, a particular Idea which serves as a foundation for, or a principle of, manifestation for all experiences of that kind in the universe.<sup>4</sup> For example, there exists the Archetype or Idea of Love, and all the manifest experiences of love in the whole universe are more or less limited expressions of this Archetype. The Archetypes form the fundamental pattern for the rest of the universe, and each plane of the Spiritual universe that follows is a less unified and refined expression and reflection of the Archetypes. Also proceeding from The Spirit, and present with the Archetypes, is the initial phase of the Soul, what may be called the Absolute Soul. Essentially, the Absolute Soul exists as dimensionless or pure or formless Awareness. It will be the Soul, specifically *individual* Souls, which will serve as the medium through which the Archetypes will manifest the universe as finite or limited experiences.<sup>5</sup>

From the Absolute Soul residing with the Archetypes, come forth or emanate individual Souls, including you and I.<sup>6</sup> These individual Souls form the

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<sup>2</sup> In part, the following overview of the individual Soul and Its relation to the Spiritual universe synthesizes and adapts several accounts found in the literature, in particular, those found in the works of: I. K. Taimni whose focus is upon a synthesis of Vedanta and Theosophy; the *Enneads* of Plotinus; the works of Anthony Damiani whose approach is deeply grounded in the works of Plotinus and Paul Brunton; and the works of the contemporary Spiritual teacher and founder of the Diamond Approach, A. H. Almaas. For the following overview I am indebted to these and other teachings.

<sup>3</sup> When terms such as ‘Awareness’, ‘Soul’, ‘Spirit’ and ‘Reality’ are given capitals, this is to show that they denote a reality which has, to some extent, no finite or limited dimensions.

<sup>4</sup> Whenever a word appears in double quotation marks, it means that it is being used in a non-literal manner. For example, an Archetype does not have a body as the term is normally understood.

<sup>5</sup> When describing Awareness, the adjectives ‘dimensionless’, ‘formless’ or ‘pure’ are synonyms.

<sup>6</sup> An individual Soul is any Soul that has a knowing of being an individual. Such an individual Soul may be associated with a human being, or, a part of nature, a group of animals, a planet, a star or sun, a solar system, or even the entire manifested universe. This profound and awe-inspiring hierarchy of individual Souls is described and discussed in various Spiritual works such as *The Enneads* by

next plane of universal existence (following the Absolute Soul and Archetypes). When an individual Soul comes forth from the Absolute Soul, It does so as pure or formless or dimensionless Awareness. As such, the individual Soul shares the *same* nature as the Absolute Soul, also formless, and as such the individual Soul *cannot yet* be regarded as an individual—It is really, actually an “extension” of the Absolute Soul. Here, in this condition, the Soul knows Itself as formless Awareness simply by being that Awareness—knowing-by-being—but, the Soul is *without* the existence or experience of individuality. Next, “within” the Soul as formless Awareness a knowing of Itself as an Individual spontaneously arises. Individuality may be regarded as the first expression or manifestation from and “within” the Soul as formless Awareness. Individuality may be described as the formless Awareness which is the Soul but now formed or qualified, and knowing Itself as, an Individual. Further, just as the Soul as formless Awareness Knows Itself by Being Itself, so too the Soul as Individualised Awareness Knows Itself by Being Itself. To be clear, the Soul now has two *simultaneous* levels of Being and Knowing: as formless Awareness and, as this same Awareness now qualified and knowing Itself as an Individual. These two levels of Being are so closely united that the Soul *simultaneously apprehends* that It is both formless and Individualised Awareness. The Individuality, at this deep level of the Soul, is eternal, unchanging.<sup>7</sup>

Essentially then, each individual Soul which has come forth from the Absolute Soul is twofold in nature: It exists as pure or formless Awareness and, simultaneously, this same Awareness but qualified and knowing Itself as an Individual. There is one more level of complexity to this first phase of the individual Soul: manifesting “within” each individual Soul is Its own unique and changeless Vision of the Archetypes. It is this unique Vision which is the blueprint of each individual Soul’s *unique* destiny which it will gradually unfold and evolve in the lower planes of the universe. To be clear, upon this plane (following the Archetypes and Absolute Soul) the individual Soul exists and knows Itself as formless Awareness and, simultaneously, as an Individual Awareness “in” which a unique Vision of the Archetypes manifests. This first phase of the individual Soul, with Its triple nature of formless Awareness, Individualness and Vision, may be called the Higher Soul.

Before leaving the Higher Soul, I would like to digress slightly and discuss Its Qualities, for we shall see in due course that these Qualities are intrinsic to Spiritual or Soulful integrity. The Qualities of the Soul include but are not restricted to: Reality, Truth, Immortality, Individuality, Value, Love, Joy, Peace, Power and Beauty. The Qualities of the Soul are of two kinds: they are inherent to the nature of the Soul as formless Awareness; or, they are implicit in the Soul as formless Awareness and come forth as the *initial* expressions or manifestations of

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Plotinus, *Astronoesis* by Anthony Damiani, *Man, God and the Universe* by I. K. Taimni, and the series of works on the inner bodies by the Theosophist A. E. Powell.

<sup>7</sup> The Individual or Individualised Soul is recognised in a number of Spiritual teachings and traditions. In Vedanta and more broadly Hinduism it is called the *Atma* or *Asmita*, in the Western tradition Plotinus calls it the Intelligible Soul—although this position needs some qualification—whereas A. H. Almaas calls it The Point or Essential Self. (Of course, terminology can be “slippery” and we must always be careful in comparing terms from different traditions.) In particular, this description of the Individual Soul draws upon the writings of A.H. Almaas, while making no claim to *accurately* represent his teachings.

this Soul. Some Qualities have both aspects. From one perspective the latter category, the *expressed* Qualities of the Soul, can be regarded as explicit manifestations of Its formerly hidden or implicit potentials. From another perspective these expressed Qualities are reflections of some of the Archetypes manifesting “within” the Soul, and where these Qualities form *part* of the Higher Soul’s unique Vision of the Archetypes. Both perspectives are correct. We have already discussed the first Quality which manifests “within” the Soul—Its Individuality or Individualness. This Individualness is part of the Higher Soul’s Vision of the Archetypes and serves as the “container” or nucleus for the rest of that Vision. Each of the expressed Qualities of the Soul shares a very intimate relationship with the formless Awareness from which they arise and “in” which they appear. The nature of this relationship is *precisely* like that between the Soul and Its Quality of Individualness described above. Such is the closeness between the Soul as formless Awareness and Its Qualities, it *may* be said, paradoxically, that the Soul as formless Awareness *is* Its Qualities, or that the Soul as the Qualities *is* formless Awareness—each Quality may be considered to *be* the Soul as dimensionless Awareness.<sup>8</sup>

We have seen the basic manner in which individual Souls have emanated from the Absolute Soul to form a new plane of universal existence. This may be described as the beginning of the “descent” of the individual Soul into the universe. The individual Soul “descends” or “enters” into the universe to express Its infinite potential and to fulfill Its unique destiny. I would like to make the *fundamental* nature of the Soul’s “descent” more explicit. For the Soul to “enter” or “descend” into the universe means that finite or limited experiences have manifested “within” the formless Awareness that the Soul essentially is. It is the nature of the experiences which manifest which will determine on which universal plane(s) the individual Soul is situated. Fundamentally, a level of universal existence is nothing more, or less, than finite experiences manifesting within the formless Awareness of individual Souls. The first descent of the individual Soul has just been described: it is when the Soul as formless Awareness becomes aware of Itself also as an Individual Awareness in which a unique Vision of the Archetypes, the blueprint of Its unique destiny, manifests. To fulfill this destiny the individual Soul “descends” twice more so that it will have three *simultaneously* existing phases: the Higher Soul, the Higher Self, and the lower self or human being.

The second descent of the individual Soul then is when It becomes aware of those finite or limited experiences which constitute the world and life of what may be referred to as the Higher Self. Fundamentally, what is occurring here is that the individual Soul is giving “part” of the formless Awareness which It essentially is, to the finite experiences which constitute the life and world of the Higher Self.<sup>9</sup> The Higher Self resides, at the least, on that universal plane which is sometimes called the causal plane or higher mental plane. The Higher Self is the intermediary between the Higher Soul “above” and the human being “below” in the so-called physical world. Like Its human counterpart, the Higher Self has an ego or

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<sup>8</sup> In this work, when the term ‘Qualities’ appears with a capital, it refers to the Qualities as they exist with or as the Higher Soul. As we shall see later, the Higher *Self* and we, as the human being, can be more or less receptive to, and experience, these Qualities.

<sup>9</sup> Again, whenever a word appears in double quotation marks, it means that it is being used in a non-literal manner. For example, as formless Awareness the Soul cannot have spatial parts.

personality and a body by which it participates in Its life on the causal plane of the universe. Immediately, it must be added that the body and personality of the Higher Self are vastly more refined and differently evolved in nature than those of the human being. Again like the human being, the Higher Self is in the process of developing, and each Higher Self is more or less developed or evolved. The Higher Self develops by receiving from the Higher Soul above, the human being below, and through interaction on Its own plane of existence. The more developed It is, the more the Higher Self will receive from and be guided by the Higher Soul. The Higher Self is the *immediate* cause and creator of the human being. The manner in which It does this may be described in different degrees of detail, but essentially the Higher Self is giving “part” of the formless Awareness which It essentially is, to be aware of a constellation of experiences comprising a human life. Each Higher Self creates many, many human lives *in succession*—what is normally called reincarnation. It does so as part of the fulfillment of the unique destiny of the individual Soul (the blueprint of which is the Vision of the Archetypes contemplated by the Higher Soul). During each human life or incarnation, and after each life, the Higher Self distills and stores the essences, the essential learning and experiences, of that life. In this way the Higher Self adds to Its development. During our lives, you and I receive guidance, wisdom, and other forms of grace from the Higher Self, including from Its stored repository of experiences and lessons.

Following in succession from the causal plane or higher mental plane where the Higher Self is situated, we have what may be called the lower mental plane, next the astral plane, and finally the physical plane with which we are familiar. Here, we have reached the outermost extent of the Spiritual universe. Let us end our overview of the individual Soul in the context of the Spiritual universe by taking a closer look at the third and final phase of the individual Soul—the human being or what might be called the lower self.

Essentially, for the individual Soul to become, or to be born as, a human being means that the Soul has given part of the formless Awareness which It essentially is to become aware of the experiences which constitute life “in” the physical world. Essentially then, you and I are formless Awareness, and in this Awareness the so-called physical world manifests as finite or limited experiences. In particular, it does so as a series or succession of experiences that we call sense perceptions. More widely, our life in this “physical” world is constituted of a succession of sense perceptions, thoughts, emotions, needs, desires, aspirations, memories and imaginings. From this flow of experiences in Awareness we construct, in the imagination, and for the most part unconsciously, our *assumed* external, permanent, self-sufficient and material world, including the body. But, our *actual* experience is always of a succession of experiences appearing within Awareness. Also included within this flow of experiences is that which we may call the ego. Basically, the ego is a personality structure—as a set of characteristics or capacities such as being loving, angry, intelligent, bad, strong, stubborn, virtuous, humorous, courageous, kind, compassionate, and so on—associated with a self-image which corresponds to the personality structure, and where all of this is constellated around a sense or knowing of ‘I’ or ‘I’-ness. Further, we believe that as the ego we have, to some extent at least, a permanent or unchanging existence—in some way, one is always oneself. Normally and mistakenly we *identify* with, and

attach or cling to, the ego. But actually and essentially, each of us is a Soul, as formless Awareness, which is aware of the ego, body and world as nothing more than a succession of experiences. Soul or formless Awareness is our Essence; the ego and body are part of our Self- or Soul-*expression* while “in” this world. Fundamentally, a human being is formless Awareness, the Soul, devoting “part” of Itself (and Its attention) to the finite or limited experiences which constitute the ego and body, and more generally, this world and its life.

Before moving on, I would like to make the fundamental nature of the individual Soul crystal clear. You are *one* Soul, one dimensionless or formless Awareness, one Spiritual Being, but with four *simultaneous* foci of attention: the Soul knows Itself as formless Awareness—Its first focus—and, simultaneously, as Individual Awareness which has Its Vision of the Archetypes—Its second focus—where together, these two aspects are the Higher Soul; further, this formless Awareness is devoting “part” of Itself to the experiences which form the nature and world of the Higher Self—Its third focus; and finally, this same formless Awareness is devoting “part” of Itself to the experiences of this so-called physical world including the ego and body—Its final focus. Each of us is one, indivisible and formless Awareness but with four simultaneous foci.

Let us resume the thread of our previous discussion. The question naturally arises, ‘Why is it that we have come to be *identified* with the ego?’ As discussed, for the individual Soul to be born as a human being into this world means, fundamentally, that the Soul has given “part” of the formless Awareness which It essentially is, to become aware of the experiences which constitute life “in” the physical world. Essentially, you and I are formless Awareness, and in this Awareness the so-called physical world appears or manifests as finite or limited experiences. In particular, it does so as a succession of experiences that we call sense perceptions. More widely, our life in this “physical” world is constituted of a succession of sense perceptions, thoughts, emotions, needs, desires, aspirations, memories and imaginings. As we develop from infants, from this flow of experiences in Awareness we will gradually construct in the mind and imagination, and for the most part unconsciously, our *assumed* external, permanent, self-sufficient and material world, including the body. We will also construct and identify with our ego. But how does this occur?

When we are first born into this world we are *more or less* aware of ourselves as the Soul as pure or formless Awareness, and also, as some of the Qualities of the Soul including the Quality of Individuality—that is, we are more or less aware of our deeper Spiritual nature—but, we lack the cognitive capacity or knowing power to recognise ourselves as such. This is to say, that we have not yet developed the capacity of abstract thinking to be self-reflective. For example, as infants we experience the Quality of Love but without recognizing, through abstract reflection, that it is Love or that we *are* Love inseparable from the Soul. However, as we grow or develop we lose awareness of our true nature as the Soul and Its Qualities. This occurs for everyone because, basically, in the absence of sufficient cognitive or knowing capacity, our natural way of relating to our experiences as a growing child is to shun our painful experiences and attach or “cling” to our pleasurable experiences. The more we attach to our finite or limited experiences, the more we shut out or exclude the awareness of our true nature as the Soul. This is a fundamental Spiritual principle or law: it is our attachments to

finite or limited experiences which exclude our full awareness and realisation of the Soul; whereas the release or surrender of our attachments allows our greater awareness and realisation of the Soul. Gradually then, as we develop, we lose awareness of ourselves as the Soul and Its Qualities. Instead, we are now *only* aware of the finite experiences of the world and our lives. We have now lost touch with our Soul, with our Depth as formless Awareness, and with the Qualities of the Soul, and are now only aware of the surface of existence—the finite and limited experiences of this world and life. From here we will build and identify with the ego.

Coinciding with this progressive loss of experiencing the Soul and Its Qualities, and being reduced to awareness of finite or limited experiences, there is the *increasing* knowing of oneself as an individual through self-reflection. There are actually two factors at play here. First, in childhood we have a feeling or sense of ‘I-ness’ or individualness which is actually the *now muted reflection* of the Quality of Individualness. As stated, as infants we are born with some awareness of ourselves as the Soul as formless Awareness and Its Qualities, including that of Individuality. As we mature, due to our attachments, we progressively lose direct awareness of ourselves as such. However, we continue to experience the Quality of Individuality in a *reflected and muted* way as our *normal* sense or knowing of ‘I’ or ‘I’-ness. Second, due to our increasing capacity for abstract thought as we mature into adults, we develop the increasing capacity to be self-reflective. However, by the time we can self-reflectively recognise ourselves as an individual, due to our attachments we have *lost* the direct experience of being the Soul and Its Qualities, including that of Individuality. Consequently, we naturally take ourselves to be what is left, the normal sense of ‘I’ or ‘I’-ness—which, as stated, is a muted reflection of the Quality of Individualness—and what naturally becomes associated with and mixed up with the ‘I’, namely, the personality structure, its corresponding self-image, and the body. This composite is the ego. Most of us, most of the time take the ego to be one’s true self. But this is a delusion and an illusion.<sup>10</sup>

Most of us most of the time, if not consciously then subconsciously, are identified with or take ourselves to be the ego. This is to say that you or I take ourselves to be a personality structure—as a set of characteristics or capacities such as being loving, angry, intelligent, bad, strong, stubborn, virtuous, humorous, courageous, kind, compassionate, and so on—associated with a self-image which corresponds to the personality, and where all of this is constellated around a sense or knowing of ‘I’ or ‘I’-ness. Further, we believe that as the ego we have, to some extent at least, a permanent or unchanging existence—in some way, one is always oneself. However, again, our starting point must be that *at the level of finite or limited experiences* there is only an ever-changing flow or succession of thoughts, beliefs, emotions, aspirations, desires, needs, sense perceptions, memories and imaginings. Here, at the level of our finite experiences, there is nothing permanent or unchanging. When we look for the permanent or unchanging ego, instead, we find only a flux of experiences. Even the sense or knowing of being an ‘I’, of ‘I’-ness, which is the core of the ego, is found, upon close observation to be intermittent—sometimes present in awareness but often not. Therefore, if we are in

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<sup>10</sup> I am indebted to the writings of A. H. Almaas, in particular his work *The Point of Existence: Transformations of Narcissism in Self-Realization*, for some of the key points in the last two paragraphs. Again, I make no claim to *accurately* represent his positions.

some way always the same, unchanged, we cannot be the ego. Further, when we take ourselves to be the ego we are saying that we are some of our experiences—those of the ‘I’, the personality, and the self-image—but not others. In short, we are saying that we are a *selection* of some of our experiences. However, we are always present to *all* of our experiences, even those experiences which do not constitute the ego. For example, we will be present to a physical pain or a sense perception or to a passage of music which temporarily and *fully* occupies our awareness. These conscious states are *not* regarded as aspects of the ego, and therefore, when these states *fully* occupy our awareness the ego is *not* present. However, in some way we are indeed *fully* present during these and similar non-ego experiences—which occur quite often. We are present but the ego is not, again therefore, we are not the ego. Even more acutely: the ‘I’ thought, the sense or knowing of ‘I’-ness, which is the *core* of the ego, is often not present in awareness, but we are. Again, we are not the ego. Rather, the ego is part of our Self- or Soul-expression.

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### **3. The Spiritual Context of Integrity: Universal Evolution and Spiritual-Realisation**

We have seen something of the unfolding of the Spiritual universe, and of the origin, descent and nature of the individual Souls which is intimately related to this universal unfolding. As previously stated, this will give us the widest possible context to consider the true nature of Spiritual or Soulful integrity. Seeing this unfolding of the Spiritual universe and of the individual Soul, the question arises, ‘Is there a purpose or direction to this universal unfolding and, in particular, for the individual Souls such as you and I which are part of this universe?’ Such a question is intimately related to that of integrity, for if there is a purpose or direction to the unfolding of the Spiritual universe, then an essential part of integrity, perhaps the very essence of integrity, would be the individual Soul’s harmonization or alignment—our harmonization or alignment—with this purpose or direction. Let us consider then the related questions of whether the unfolding of the Spiritual universe has a purpose or direction, whether individual Souls such as you or I have a particular purpose or direction as part of this wider universal movement, and, the nature of Spiritual integrity within this context.<sup>11</sup>

The source of the Spiritual universe, the totality of existence, is The Spirit. Essentially (or fundamentally) and ultimately the whole universe is an expression and manifestation of The Spirit. Essentially and ultimately all that exists arises from, is sustained by, and returns to The Spirit. But, The Spirit Itself is beyond all finite or limited dimensions. From such an Origin, it is evident that the Spiritual universe is *not deliberately* planned and created, for such deliberate planning and creating would involve finite or limited forms and processes such as thinking, time and development. We cannot even say that The Spirit *causally* creates the Spiritual

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<sup>11</sup> In part, the following account of the unfolding or evolution of the Spiritual universe, and the individual Soul’s role in this unfolding through the fulfilment of Its destiny, draws upon ideas found in the *Enneads* of Plotinus, and the works of Anthony Damiani which are deeply grounded in the *Enneads*. This is especially so for my references to the Archetypes and Self-Knowledge of the Soul.

universe, for the concept of causation, as we understand it, means one finite form acting upon or interacting with another to determine its nature. Again, such finite forms and processes do not belong to The Spirit. Instead, all that we can say is that it is *inherent* to the nature of The Spirit to manifest the universe, and that the Spiritual universe arises *spontaneously* from The Spirit.

Likewise, when we consider those primal Beings, the Archetypes, which we may somewhat loosely describe as Beings of Awareness or Consciousness, and the Absolute Soul which resides with the Archetypes, we do not find either purpose or causation. Like the individual Soul as formless Awareness, the Absolute Soul and the Archetypes know Themselves simply by being Themselves—Knowing-by-Being. In doing so, They have Truth as the absolutely accurate, certain, unchanging and complete knowing of Themselves. The Knowing and Being of the Absolute Soul and Archetypes is timeless or eternal. As such, the Absolute Soul and the Archetypes do not think and plan, nor is there causation here where one “thing” acts on another over time. Therefore, the Absolute Soul does not purposefully create the individual Souls which come forth from It. Instead, individual Souls such as you and I *spontaneously* come forth or emanate from the Absolute Soul. Similarly, the Archetypes do not purposefully create the unique Vision which manifests to each individual Soul—this too is a spontaneous manifestation.

The essence of the individual Soul, our essence, is formless or dimensionless Awareness. Apart from knowing Itself by Being Itself—Knowing-by-Being—the individual Soul, as formless Awareness, is beyond all finite or limited dimensions. Again, from such an origin it is evident that this Soul does not deliberately plan and create, for such deliberate planning and creating would involve finite or limited forms and processes such as thinking, time and development. We cannot even say that the Soul as such causally creates, for the concept of causation, as we understand it, means one finite form acting upon or interacting with another to determine it. Again, such finite forms and processes do not belong to the Soul. Instead, all that we can say is that it is *inherent* to the nature of the Soul to *spontaneously* manifest Its Qualities such as Individualness and, more generally, Its Vision of the Archetypes.

Here then, we have arrived at the Higher Soul with Its triple nature of formless Awareness, Individualness and Vision. As mentioned earlier, it is the Higher Soul’s unique Vision of the Archetypes which forms the blueprint of Its unique destiny which It will gradually evolve through the two lower phases of Itself, namely the Higher Self and the lower self or human being. This Vision has not been purposefully created by the formless Awareness which is the essence of the Higher Soul. Instead, as a reflection of the Archetypes, this Vision has spontaneously manifested in the formless Awareness which is the essence of the Higher Soul. We see here, that ultimately the destiny of the individual Soul—contained in Its unique Vision of the Archetypes—is not planned or created: it is a spontaneous outpouring from the formless Awareness which is the essence of the individual Soul and, in turn, from the Absolute Soul and Archetypes and, in turn, from the ultimate source of all existence, The Spirit. It will be the work of the two lower phases of the individual Soul, the Higher Self and the human being, to manifest or actualize or to give expression to this unique Vision of the Archetypes. This will be the fulfillment of the individual Soul’s destiny as part of the wider creation and unfolding of the universe as finite or limited forms or experiences

expressed through individual Souls. Further, this unfolding of the universe is characterised by *evolution* where, overall, the finite forms of the universe come to ever more fully express, reflect and approximate the Archetypes—the fundamental pattern of the universe. Thus, while there is no ultimate purpose to the unfolding of the Spiritual universe, nonetheless it *does have an evolutionary direction*. Likewise, there is also no *ultimate* purpose to the unfolding of our own lives as part of the wider unfolding of the Spiritual universe, nevertheless, we can say that there is *immediate* purpose: to align ourselves with the universal unfolding and evolution of the Spiritual universe to thereby fulfill our respective and unique destinies or parts within this wider universal unfolding. Is this not grand enough?

What does it mean, exactly, for the Vision of the Higher Soul to be increasingly manifested or actualized or expressed through its two lower phases of the Higher Self and the lower self or human being? Basically, this actualization involves three related processes which together constitute what may be alternatively called Self-Realisation, Soul-Realisation or Spiritual-Realisation.<sup>12</sup> First, it means that the Higher *Self* and lower self, such as you or I, increasingly experience and realise themselves to be, essentially, pure or formless Awareness. Second, it means that the Higher Self and lower self increasingly experience, and realise themselves to be, the Higher Soul's Archetypal Vision. In particular, this means that the Higher Self and lower self increasingly experience, and experience themselves as being, the Higher Soul's Qualities of Reality, Truth, Immortality, Individuality, Value, Love, Joy, Peace, Power and Beauty. Finally, it means that the Higher Self and lower self create finite or limited experiences which are, increasingly, expressions or reflections or embodiments of the Higher Soul, as formless Awareness, and of Its unique Archetypal Vision. To be clear, Spiritual-Realisation for you and I, here and now, means that we increasingly realise ourselves as pure Awareness, that we increasingly realise ourselves as the Higher Soul's Archetypal Vision, in particular, the Qualities of the Soul, and also, that we create and live a life which is increasingly an expression or reflection of the Higher Soul as pure Awareness, and of Its Archetypal Vision.

How, exactly, do we accomplish these three interrelated tasks which, in essence, is to become increasingly receptive to and expressive of the Soul or Spiritual? This is the same as asking, 'How do we accomplish the process of Spiritual-Realisation?' This is the same as asking, 'How do we live a Spiritual life or follow a Spiritual path?' This brings us full circle to the question of Soulful or Spiritual integrity. The question of how one is to follow the Spiritual path permits of many answers of more or less detail or nuance, sophistication or complexity, and depth or profundity. However, the essence of a true and real, and therefore, effective Spiritual way, is to follow the *guidance* of the Higher Soul—our Spiritual Depth—or the Higher Self as the delegate of the Higher Soul. *The arising of the guiding voice of the Higher Soul within us, and our expression of that voice, is the essence of Spiritual or Soulful integrity.* By following the voice of the Higher Soul, or the Higher Self in Its service, we harmonize ourselves with these deeper phases (or dimensions) of ourselves and, in the most direct, effective, painless and fulfilling way, accomplish Spiritual-Realisation. Here then is the purpose of our lives: to live with Spiritual integrity which is, from different perspectives: to align

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<sup>12</sup> Henceforth, I will simply use the term Spiritual-Realisation.

ourselves with and give expression to the Higher Soul; to align ourselves with and contribute to the wider unfolding of the Spiritual universe; to realise our unique destiny, the blueprint of which is the Archetypal Vision of the Higher Soul; and to accomplish our Spiritual-Realisation. This we do, not simply because this process is, overall, irrepressible, ineluctable and inevitable, but also *for the intrinsic fulfillment involved*. There is no ultimate purpose to the creation and unfolding of the Spiritual universe, nor of our lives as part of this universe, but nonetheless, our lives have deep and immediate purpose, meaning and value: to live with integrity and in doing so to realise, and to assist others to realise, the fullness of, and to give expression to, our *intrinsically* valuable Spiritual nature.

I will close this account of the Spiritual context of integrity by looking a little more closely at *how* we are guided by the Higher Soul toward Spiritual-Realisation or the realisation of our unique destiny. The Higher Soul Knows Itself as formless Awareness simply by Being that Awareness, and the Higher Soul Knows Its unique and changeless Vision of the Archetypes simply by Being that Vision. Through Knowing-By-Being the Higher Soul has the Truth of Itself, of the Reality which It is, as an absolutely accurate, certain, unchanging and complete knowing. Here then Knowing or Truth and Being or Reality are one and the same. We have seen that the Higher Soul as formless Awareness and Its changeless Vision of the Archetypes is the blueprint for our unique destiny or Spiritual-Realisation. The Higher Soul is able to compare or relate *our* present or proposed states of being and self-expression—in this so-called physical world—to the Truth and Reality of Itself and Its Vision. In this way, It can know how, and to what degree, these present and proposed states and expressions are in accord with Itself and Its Vision, and therefore, to what degree they are an actualisation of our unique destiny or Spiritual-Realisation (of which the Higher Soul and Its Vision is the blueprint). Likewise, *in a less direct way*, the Higher *Self* can compare or relate *our* present or proposed states of being and self-expression to the Higher Soul and Its Vision to know how, and to what degree, they are an actualisation of, and in accord with, our unique destiny or Spiritual-Realisation. In the light of this knowledge, this truth, the Higher Soul or Its deputy the Higher Self can provide us with Spiritual or Soulful guidance. The *true* conscience is the voice of the Higher Soul or Its deputy the Higher Self within us, and which is guiding us so that our states of being and our self-expression become ever greater actualisations of our unique destiny or Spiritual-Realisation. To live according to this guiding voice is to live with Soulful or Spiritual integrity.

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#### **4. Orientation to the Passages on Integrity**

The following passages discuss Spiritual or Soulful integrity from various perspectives. While they are organised into discrete sections, there is necessarily a great deal of overlap between many of these sections, for life and the living of life is an organic whole which cannot be neatly dissected into isolated parts. While each passage is a more or less self-contained thought, as stated earlier, the foregoing section of this book provides the wider context for, and to best understand, these passages or thoughts. Because of the complex nature of the Soul,

in particular Its three interrelated phases of the Higher Soul, the Higher Self and the lower self or human being, where all three phases have the same pure or formless Awareness as their essence, the use of the word 'Soul' and the discussion of the Soul can easily become unclear. In this regard, I would like to make three key points to assist your understanding. As a human being we can both speak of ourselves as a Soul, for we are a phase of the Soul, and, we can speak of receiving from and being guided by the Soul, that is from and by the Higher Soul or Higher Self. Secondly, when passages refer to us in some way receiving from the Soul, I generally do not distinguish whether this is from the Higher Soul or Higher Self or both, for such a distinction is either not possible or not that important. Next, when I refer to the ego being involved in thinking, expressing, doing and so on, I simply mean *our* thinking, expressing, doing and so on when we are *identified* with the ego. Finally, there is some repetition in the following passages. Partly this is due to my aphoristic style, but also, the ways of the Soul and ego, our ways, are often subtle and complex, and so some repetition and nuance is often beneficial.

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## 5. Integrity and the Spiritual Path

Is the path of integrity also the path of wisdom, or are these different? No. Is the path of wisdom and integrity also the path of peace, or are these different? No. Is the path of peace, wisdom and integrity also the path of happiness, or are these different? Is the path of happiness, peace, wisdom and integrity also the path of love, or are these different? Is the path of love, happiness, peace, wisdom and integrity also the path of healing and well-being, or are these different? Is the path of healing, well-being, love, happiness, peace, wisdom and integrity also the path of (and to) the Soul, or are these different? There is but one path. From different perspectives it may be called different things, but it is one essential, integral path. In any *true* path all the others are implicit; in any expression of true integrity or true wisdom or true love or true happiness or true peace or true healing or true well-being or true Soulfulness, all the others are implicit.

There is an essential, integral and organic way of being which is the expression of, or inseparable from, truth, reality (what actually is), love, joy, acceptance, peace, non-attachment, humility, surrender, forgiveness, healing, well-being, freedom, beauty, value, quality and goodness. As we mature, more and more we come to recognise this essential, integral, organic and ultimately inescapable way of being, and come to abide in it.

Soul *is* awareness, not the content of awareness but pure or formless Awareness—this is what you essentially are. The awareness that you are *is* a Divine Soul, so, there is absolutely nothing you can think, imagine, feel, say or do to *become* a Soul. Rather, in all things at all times, affirm that you already are a Soul, perfect and complete, and give expression to yourself as a Soul by obeying your conscience or heart, neither clinging to nor rejecting any experience but allowing all things to be. In this way of integrity, non-attachment and acceptance you will ever more deeply experience or realise yourself as the Soul that you are, firstly, as

deepening and expanding experiences of truth, virtue, value, love, beauty, joy, peace and power, and later, as eternal, infinite and Divine Awareness which both unifies and transcends these limited experiences. In essence, this is the Soulful path and all the rest is commentary.

The essence of the Spiritual path is simply to be. This is to be without binding yourself to anyone or anything, including the body and ego—in short, to any experience. Simply being is to listen to and obey your conscience—the voice from the depth of the Soul that you are. By nature, the conscience guides and shapes your actions and reactions without binding you to the experiences that you create or encounter. Through simply being grace is received, and Enlightenment, complete Self- or Soul-Awareness, is realised.

From moment to moment being true to yourself, complete integrity, and at peace with all that is—this is the Spiritual path. Nothing more can be done, nothing more is needed...and nothing less.

Fundamentally, Spiritual practice or living is the discarding of what is false and illusory, and the practice or living of what is true and real or, at least, of what is more true and more real. How shall we do this if not by living with integrity, that way which we most deeply believe, feel and experience to be true and real?

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## **6. Learning the Art and Craft of Integrity**

We have no choice but to make choices. Life is a series of decisions. Also, slightly less obvious, we have no choice but to learn to make right choices, for if we choose wrongly we shall suffer and cause those around us to suffer. Right choices require wisdom. Also then, we have no choice but to deepen in wisdom.

We are always faced with a choice between this path or that path in life, and there is within us a voice from the depth of ourselves, a depth which may be called the Soul, which is asking us to tread one path and not another. For it is this path and not the others which will most quickly and painlessly bring about the deepening (or increasing revelation) of our wisdom, peace, power, value, reality, love, joy and other Spiritual or Soulful Qualities—a deepening which ends in the revelation or experience of our essential Divine nature as pure Awareness. If we neglect the Soul and choose other paths, other ways of being, our lives atrophy and we suffer unnecessarily. So eventually, each of us must learn how to recognise and follow the voice of the Soul within.

Our interest in integrity and living with integrity deepens along with two essential insights: first, that to live with integrity is the *only* path to our deepening fulfilment and eventually, our complete fulfilment; and second, that to live without integrity necessarily incurs suffering—the eventual outcome of which is for us to resume the path of integrity.

Each of us is in the process of learning the art and craft of integrity—there are no exceptions. Eventually, each of us will *fully* learn this art and craft—again, there are no exceptions.

Eventually, to live with integrity, and *only* with integrity, becomes the most important way of self-expression or living.

Everyone responds in some way to the admonishment ‘Be true to yourself.’, but what does it mean, precisely, in terms of one’s beliefs, emotions, motivations and actions? In Their own way, the Soul and Life are continually asking this question of us, and for the clarification of its answer.

The Soul and Life are teaching us, everyone, always, the way of integrity.

From a Spiritual perspective, what more can we possibly do than harmonise with the voice of the Soul within, which will also bring us into harmony with life without? How important then is it to learn this art? Is there anything more important?

Does the Soul want us to learn to clearly recognise Its voice and to give that voice expression as the *indispensable foundation* of a Spiritual life? Should we not devote ourselves to this request?

If you were *completely certain* of what the voice of your conscience was saying, and, that it *was* the voice of the Divine speaking to you, what great peace, joy, strength and energy would flow into you. Should you not devote yourself to this endeavour?

*Nothing* is more important than deepening the connection to, and the reception, realisation and expression of, one’s Soul—the Source of all life.

You may have the powerful intuition that all that is required in this life is to be true to yourself, to be absolutely faithful to your intuitive voice—yet it may take a lifetime to learn to honour yourself, to honour this calling.

The principles of Soulful self-expression are the same for all, always, but the self-expressions themselves, the particulars, vary from person to person and for the same person in different situations. For example, the principle of expressing oneself with love is the same for all, always, but the specific or particular expressions of love for different people in different situations will vary—for one person at one time it may take the form of a kiss, for another a hug, or perhaps constructive criticism, or even disciplinary action. Part of our task is to discern the universal principles of Soulful expression and, whether our particular self-expressions are in accord with these principles. Others can teach us something about the former, but the latter is mainly our own responsibility.

Each situation in life is unique, and so too the Soul’s responses (that is, our responses when we are inspired by and aligned with the Soul). By contrast, the

*reactions* of the ego tend to be conditioned, mechanical and repetitive. Although the Soul's responses are always unique in their particulars, through reflection we discern that they are also characterised by, and share, some universal qualities and principles. Through the discernment of these qualities and principles we now have some means, some reference, to determine if our intended self-expressions are coming from and are aligned with the Soul, or from the ego (that is, from us when we are identified with the ego).

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## 7. The Way of the Soul and the Way of the Ego

Regarding the manner of our self-expression we have a natural and intuitive sense, or knowing *and* feeling, of what is good or right, where this sense of what is good is self-validating, that is, self-evidently true. We may call this natural and intuitive sense integrity or the voice of the Soul.

We should never forget or neglect that our sense of integrity is experienced as both a knowing and a *feeling* of what is right or good—both are equally important.

Undeniably, most of us feel deeply that we must be true to ourselves. 'Trust thyself: every heart vibrates to that iron string.' said Emerson. Why is it so difficult to follow our conscience or sense of integrity? In part, it may be that we are uncertain as to whether the voice to which we are listening is the voice of integrity—perhaps it is some other motivation. How then shall we define and recognise this voice? Is it not that voice within which is imbued with the *deepest* feeling of rightness? Is it not that voice which is associated with a degree of love or appreciation for what is being expressed, for oneself, and for others when they are involved? Is it not that voice whose expression gives us the *deepest* sense of peace and happiness? Is it not that voice which is humble in that it is not the result of identification with, and attachment to, a self-image? Is it not that voice whose expression, in and of itself, is *inherently* satisfying, and therefore non-attached or surrendered? Is it not that voice which is *not* the motivations of fear, anger, hate or sadness? If we define the voice of integrity in this way, is this not the voice of the Soul within us—can there be another?

We can define Spiritual integrity in a *narrow* manner as meaning the sense or knowing of rightness or goodness regarding our self-expression where this sense or knowing is given to us by the Soul; or we can define Spiritual integrity in a *wider* manner as this sense or knowing of rightness or goodness *plus* all of the qualities and characteristics which are inherently part of or associated with this knowing and its expression, including love, joy, peace, power, non-attachment, humility and intrinsic satisfaction.

We have defined the Soul's voice, but what of the ego's voice? The ego's voice is that voice within us: which presumes that we are the ego; which demands that we *attach* or "cling" to finite or limited experiences, including a self-image, to maintain ourselves as a particular personality or ego; which demands of us that we

*attach* to finite experiences to meet our needs; which, being the voice of attachment, is *not* self-sufficient in its expression but dependent upon the acquisition of those experiences that it seeks; which, when denied, gives rise to anger, fear and sadness; which is often allied with and supported by the emotions of attachment, namely fear, anger and sadness in their various degrees; whose satisfaction brings only a relatively superficial and passing peace and happiness, but also, if one is aware, a deep conflict due to the denial of the Soul; and which is devoid of real love or appreciation (as opposed to desire or attachment masquerading as such).<sup>13</sup>

Essentially there are two ways of being. The first way is that of the Soul, or what we may call Spiritual integrity. This is to follow the voice of wisdom or truth from the Higher Soul, your Spiritual Depth. As the voice of truth, it is imbued with the deepest conviction of rightness—that this is the right way for you to express yourself—and gives the deepest feelings of peace and joy when it is honoured. The way of the Soul is also the way of love for what you are expressing, for yourself, and for others. Indeed, *all* the Qualities of the Soul are implicit and more or less explicit in this way. Being the experience and expression of the Qualities of the Soul, the way of the Soul is intrinsically valuable and self-satisfying. This path is for its own sake and, as such, it is the path of non-attachment where there is no striving to possess or acquire particular experiences. When you are non-attached or surrendered, holding life lightly, you are naturally open to deeper experiences of the Soul and Its Qualities. The way of the Soul then is the way of fulfillment and of deepening fulfillment. The second way of being is that of the ego. This is to follow the voice of the ego, that voice which arises when we are mistakenly identified with and attached to the ego, particularly as a self-image. Attachments shut out our experiences of the Soul and Its Qualities, and so, when we are attached to the ego and what supports it we feel empty. In the attempt to fill this emptiness we seek to get hold of particular experiences such as people, personas, places and possessions. This attempt more or less manifests as the rejection of what is, while desiring some future experience. Naturally, this path is attended by much fear, anger and sadness as the experiences which we desire, or to which we are attached, are denied, threatened or lost. These then are the two essential ways of being: the way of rejection and attachment in the attempt to fill our inner emptiness, where this attempt is fraught with anxiety, anger and sadness; or, the way of expressing the fullness of the Soul leading to yet deeper fullness.

There are two fundamental ways of being: that of rejecting what is while grasping for what is not—the way of the ego; or the way of appreciating what is while expressing that which is inherently satisfying, needing nothing outside of itself—the way of the Soul.

There are two types of motivation and movement: the egoistic which comes from emptiness and seeks to get hold of someone or something to fill that emptiness, while rejecting what is; and the Soulful which is valuable and fulfilling in itself. Similarly, there are two types of goal-oriented movement: the egoistic which seeks

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<sup>13</sup> In this work, the terms ‘attachment’ and ‘desire’ are synonyms.

to get hold of the goal and where the journey is but a means to this end; and the Soulful which aspires toward a goal but where the journey to the goal is valuable and fulfilling in itself.

Within us, there are two basic motivational structures. First, there is the motivation of the ego, that is, of us when we are identified with the ego. The more identified with and attached to the ego we are, the more empty we feel. This is because attachments shut out our experiences of the Soul and Its Qualities—the true source of our fulfilment. In an attempt to fill this inner emptiness the ego seeks to acquire particular experiences—people, places, possessions, personas, praise, and so on. This manifests as the inseparable motivations of attachment to some experiences and the rejection, through anger and hate, of others. This is a motivational structure grounded in ignorance, for it is through ignorance that we identify with and attach to the ego, and it is through ignorance that we vainly attempt to fill our emptiness by attaching to some experiences and rejecting others. Second, there is the motivation of the Soul, that is, of us when we are identified with, or inspired by the Soul. The motivations of the Soul are love, and the conviction or sense of what is the right (or good) way to express yourself (which guides that love). These motivations are an expression of fullness, not emptiness, therefore, they are inherently satisfying. As such, they are self-sufficient and non-attached (to what is other). Being non-attached, these motivations allow deeper experiences of the Soul and Its Qualities to emerge into our awareness. This is a motivational structure grounded in wisdom, for it embodies the truth that we are the Soul and, that by giving expression to the Soul we will experience ever-increasing fulfilment.

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## **8. Integrity, Emotions and the Body**

Emotion or feeling is inherent to integrity, and so the cultivation of emotion or feeling, and of emotional discernment, is inherent to the development of integrity.

Good decisions require that a person is in touch with his or her feelings.

Integrity, or our true conscience, involves both a discernment of what is right or good and a *feeling* of rightness or goodness. It also involves the experience of love, joy and peace. These higher feelings first manifest in the body in the region of the heart.

*Every* expression of true integrity is accompanied by an experience of expansion and lightness—mentally, emotionally and physically. The reverse also applies. This is not to say that negative emotions and physical tensions may not accompany some expressions of integrity, for at times there will be aspects of our nature which oppose our integrity, but at a deeper and more important level there will be this experience of expansion and lightness.

Deepening truth, and the living of that truth, is experienced as increased lightness and expansion in the emotions and the body. The more we know and live the truth, the lighter and more expansive we feel. Follow the sense of lightness.

The negative emotions of fear, anger and sadness are characterised by contraction and heaviness; whereas the positive emotions of love, joy and peace are characterised by expansion and lightness.

Sometimes our emotions are more honest and accurate than our thoughts. Sometimes we may *think* to ourselves that something is right, that the way we are living is right, or that a proposed course of action is right, yet, we feel anxious, upset or in some other way emotionally uncomfortable. Further, there may be a heaviness and lethargy of the body. Here, it is advisable to reappraise our view.

If a proposed course of conduct causes you to feel somewhat anxious, angered or sad, and causes a heaviness and lethargy of your body, then you can be fairly sure that it is not the right path for you. If a proposed course of conduct causes you to feel calmness, joy and love, and it is accompanied by increased lightness and energy in your body, then you can be fairly sure that it is the right path for you.

Sometimes we have to feel, rather than think, our way forward. There are times when we cannot see a reason, a justification, for why we should take a path, but nonetheless it feels right and is accompanied by a depth of peace, joy and love, and more generally, by a lightness of being.

Morality is being real. What we are seeking to do is to be real; to touch and express a depth of ourselves which has intrinsic value, which is most important, and which gives life and living true substance.

The path of the Heart has an inherent vitality.

Devotion to one's true path is vitalising.

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## **9. Integrity and the Qualities of the Soul**

As formless Awareness, the Soul is the *transcendent* unity of Its many Qualities. When the Soul *expresses* Itself, these Qualities flower as spatial and temporal forms or experiences. When the Soul expresses itself as a human life, then these Qualities are recognised as the most noble qualities of a human being—indeed, they really define what it is to be human. Perhaps the most recognised and revered of these Qualities are Truth, Reality, Love, Goodness, Value, Power, Joy, Beauty and Peace. We deepen into the Qualities of the Soul by giving them expression. In this regard, the voice of integrity is our guide. Whenever we express the voice of the Higher Soul and live with true integrity, then all of these Qualities are inherent in that expression; one or more Qualities will be more dominant and evident, but all of the others will be to some degree present and colour that expression.

In each and *every* expression or act of true integrity, *all* of the Qualities of the Soul—Truth, Reality, Value, Goodness, Love, Joy, Peace, Power and Beauty—are implicit and more or less explicit.

An integrous act is an *integral* act of the Soul, an act in which *all* the Soul's Qualities are implicit and more or less explicit.

The Soul as formless Awareness is the transcendent unity of Reality-Truth-Goodness-Value-Power-Beauty-Love-Joy-Peace, and whenever one of these Qualities breaks through into the field of time and space then all the others are present with it. For example, whenever we express ourselves with integrity, which is an expression of Truth, if we attend closely, we see and feel that it is simultaneously an expression of reality, power, value, goodness, beauty, love, joy and peace. Ask then: 'Is this act of mine one of integrity, *and also*, one of reality, power, beauty, goodness, value, love, joy and peace?' If all these qualities are in some way known or intuited or felt to be present within an act or self-expression, then we can have great assurance that it is a Divinely inspired act of integrity.

The Wholeness of the Soul is preserved in any of its singular expressions.

Each act of integrity is like a multi-faceted diamond which, when viewed from different angles, reveals within it all the Qualities of the Soul.

Aligned with the will of the Higher Soul, we naturally embody and express Its inherent characteristics of wisdom, love, reality, power, beauty, joy, peace, value and goodness.

There is *no* other way to give expression to, and to deepen our realisation of, the Soul and Its Qualities except through living with integrity.

Following your conscience—this deepest sense of duty, this primary sense of virtue or goodness—is the key which opens you to deepening truth (wisdom), virtue, love, beauty and power, in short, opens you further to the reception of your Soul. Abide within your sense of rightness and these qualities will develop naturally and organically. Anything else is contrived, artificial.

Initially we experience something of the Qualities of the Soul through our outer experiences—such as personas, personalities, people, places and possessions—where these experiences to some degree embody, reflect or are transparent to the Qualities of the Soul, thereby evoking Them within us. But as we develop Spiritually we increasingly find these Qualities within ourselves, ultimately, *as* Ourselves, as our own True Nature, independent of outer circumstances or experiences.

If a person embodies and expresses, lives, a Divine Quality deeply enough—a Quality such as Beauty, Love, Truth or Goodness—he or she will eventually come

to believe in the existence of the Divine, for as the experience of a Divine Quality deepens, Its *Divine* nature becomes increasingly obvious.

Progressively embodying and expressing a Divine Quality will mean progressively sacrificing our attachments to, and identity with, the ego. With this will eventually come the intuitive and experiential knowing of the Divine.

A true commitment to the full realisation of any Divine Quality, be it love, compassion, peace, power or truth, will automatically evoke from the subconscious into the light of consciousness, the psychological deficiencies and distortions which have hitherto blocked the full realisation of that Quality.

What may be called the Qualities of the Soul are either inherent to or implicit in Its nature as formless Awareness. These Qualities include Truth, Reality, Immortality, Value, Goodness, Love, Joy, Peace, Power and Beauty. From this Divine origin, from the Soul as formless Awareness, the Qualities are expressed and manifest as more or less limited or particular experiences. The Qualities first manifest as part of the Higher Soul's Vision of the Archetypes. From here They are reflected down to be experienced, albeit in a less unified, pure and profound way, by the Higher Self. We too, in this life, have our experiences of the Qualities of the Soul, albeit in an even more diminished form. However, through Spiritual living we may progressively deepen our experiences of the Qualities of the Soul, or what is the same, have increasingly deeper revelations of these Qualities. This deepening may continue to the point where we unite with the Higher Self and, in turn, the Higher Soul, and finally, with the pure Awareness from which the Qualities originate. For example, the experience of joy or love or power may so deepen that we eventually "return" to, and have the realisation of, the Soul as pure Awareness.

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## **10. Nurturing Integrity**

The more we obey the voice of the conscience, the clearer, stronger and deeper it becomes.

Integrity deepens through integrity—there is no other way.

As we mature, the Soul's direction becomes increasingly explicit. But in our immaturity this direction is more or less blocked and obscured by our strong attachments to the ego (and to all that supports it) grounded in delusion.

Identity with and attachment to a self-image will block the *reception* of the voice of the Soul, the voice of integrity, but also, at many points, attempting to hold onto, protect, and enhance the self-image will conflict with the *expression* of that voice (once it has been received). We must progressively let go of the self-image so that we may live with greater integrity—something which involves a *profound* shift in our understanding of who and what we are.

If we are identified with the ego, and therefore, fearful of rejection, being attacked, damaged, diminished or destroyed in some way, we will often reactively restrict our self-expression, including the expression of our Soul and Its Qualities.

The more we are restricted to the ego, identification with and attachment to it, the more we restrict the experience, recognition and expression of our inherent Divinity.

If we are identified with the ego, and therefore, fearful of rejection, being attacked, damaged or destroyed, we will often reactively restrict our self-expression, including the expression of our Divine Qualities.

Fundamentally, it is our attachments *alone* which make it difficult to hear the voice of integrity, of the Soul or the Heart; and yet, it is by following this voice that our attachments are dissolved and grace is received, including our hearing of the voice of integrity itself. This may appear to be an unsolvable impasse: unable to hear the voice of the Soul due to our attachments, but only being able to dissolve our attachments by following the voice of the Soul. Yet this is not really so, for something of the Soul's voice—even if it is only a faint inner resonance to some external teaching, advice or direction—is frequently breaking through into our awareness. This is our starting point: to follow these small, faint promptings. As we do so, the voice of the Soul or the Heart grows stronger.

We must develop more trust and confidence in what it is to experience and to give expression to the Soul. This is an *ongoing* lesson, for on the one hand, new situations bring to the surface previously hidden obstructions—fears, frustrations, desires, mistaken ideas, and so on—which block or confuse this experience and expression, and on the other hand, the quality, diversity, strength, and depth of this experience and expression change over time as our connection with the Soul deepens. In particular, new situations may evoke a hitherto relatively unknown Quality of the Soul, such as power or peacefulness, which then needs to be recognised, valued, nurtured and integrated into one's personality and life.

True authenticity, independence or integrity may prove elusive. So then, it is a good practice to occasionally take note of what is occurring mentally, emotionally and physically when you *are* being integrous, and in doing so, to cultivate a “feel” for it, so to speak.

If our direction is unclear, why can't we wait for awhile, trusting that it will become apparent? Maybe the need to develop trust *itself* is the reason for this lack of direction, for having to wait?

We do not deliberately create our *true* inner direction, at least not in its broader outlines, we *receive* it from the Higher Soul and Higher Self. Trust, peacefulness, and attentiveness facilitate this reception.

Often it is not that we do not have a clear awareness of our integrity or inner voice but simply that we do not for some reason choose to follow it. Sometimes it asks us

to confront our fears, sometimes its requests are just too mundane or “trivial” for our egoism, and at other times we are just too plain lazy.

Now that he sees the conscience is the voice of his Soul within, each moment has become a choice between obeying and expressing the Divine or turning away from It. Now that he is aware of this choice, there is no turning back, no possibility of evading this responsibility.

Integrity is the real test of what you believe yourself to be: do you act as if you are the little ego, or do you express yourself as being a Divine Soul?

In each moment look for, recognise, and give being or expression to the highest (or deepest) within you—that is “all”.

The swiftest path to God is the path laid out by God which arises from moment to moment in the heart when it is open and free.

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## **11. Integrity, Self-Sufficiency and Independence**

Increasing personal and Spiritual maturity requires increasing independence as the growing capacity to become aware of, and to give expression to, your Soul.

Each Soul is destined to develop a number of capacities or powers each of which have an *inherent* element of independence—including integrity, reason, intuition and creativity.

True independence, which is to realise oneself as the Soul and to give expression to oneself as the Soul, is the destiny of *everyone*.

From one perspective life is a movement toward greater and ultimately complete independence—a movement away from dependence upon all passing and finite experiences to the perfection, completeness and self-sufficiency of our inherent Divinity—That which is the source and depth of all of our finite experiences.

True independence is to give expression to the voice of the Soul—specifically, the Higher Soul and Higher Self—and in doing so, to deepen into the inherently fulfilling and self-sufficient experience of being the Soul, pure Awareness, and Its Qualities.

To live with integrity *is* to experience and to give expression to the Soul and Its Qualities—to that degree which it is *presently* possible for one to do so. The Soul and Its Qualities are intrinsically satisfying and self-sufficient. And so, to live with integrity is an intrinsically satisfying and self-sufficient way of being.

Living from the Heart is profoundly fulfilling, needing nothing other.

Integrity is for its own sake.

Fundamentally there are only two types of self-expression: the effort to get something while rejecting its opposite; or, expressing that which is intrinsically satisfying.

Although they appear in various forms and present many faces, there are only two fundamental motivations: the egoistic and the Soulful. The first is characterised by trying to get, based on a belief in and experience of emptiness and insufficiency; while Soulful expression is for itself, based on the knowledge and experience of fullness and self-sufficiency.

We can be driven by lack (or need) which seeks to fill itself through getting hold of particular people, things and experiences, or, we can experience our fullness within—the love, power, joy, truth, value, creativity and so on that we are capable of experiencing—and then give expression to that fullness for its own sake—something which naturally leads to its deepening.

Spiritual being and expression is to be and to give expression to the Soul and Its Qualities. The Soul and Its Qualities are fundamentally and intrinsically valuable—in so far as they are realised we are fulfilled. When we embody and give expression to the Soul and Its Qualities we do so for the intrinsic fulfilment of doing so—we are not trying to get hold of someone or something to fill a sense of lack or deficiency, instead, the being and the expressing is enough. This is to *truly give* to others, for we are giving the best of ourselves and asking for nothing in return. But we are also truly giving to ourselves, by living the most fulfilling life we can in each moment and living in the *only* way which can lead to our deepening fulfilment.

Only the person who is self-sufficient, in communion with the Soul, can give abundantly, can give without the need for reciprocation, without conditions, and without the fear, anger or sadness associated with issues of non-reciprocation or rejection. Thus, the more Self- or Soul-sufficient we are, the more rich, fulfilling and harmonious are our relationships with others.

Inwardly full, we may give abundantly.

It is *only* the person who is self-sufficient—who is not “giving” to simultaneously get something from you, and who is not consciously or unconsciously imposing conditions upon you—who is actually giving freely, with a *pure* heart.

As we come to embody the Qualities of the Soul, they are now present as an ongoing and as a great gift to others, for above all, we are here in this world for this embodiment.

The person in communion with his or her Soul is a blessing upon others—not that this is always appreciated or recognised—not that that matters any more.

The greatest gift to yourself, and to others, is to be true to yourself.

The more you follow your own authentic or Soulful path, the more you will naturally be giving to others, and so, the more you will experience the joy of giving.

Being true to ourselves, we give the most to others.

True abundance and true giving are the deepening experience and expression of the Soul.

Do our actions, does our self-expression, come from an attempt to fill our inner emptiness, from a state of deficiency, or, from a condition of fullness, from giving expression to the Soul in so far as it is found present within us? By living from fullness, Soulfully, we nurture fullness, but what will come from living from a state of emptiness or deficiency?

Cut off from the experience of the Soul, the ego is chronically empty, chronically in need.

Most people, most of the time, have an outward orientation, looking to the world for fulfilment, and do not even seriously consider that there is an alternative.

The normal orientation is to seek fulfilment of our needs through dependence upon what is outside of us. Obviously, this is chronic condition of more or less emptiness, anxiety, frustration and sadness.

When we *clearly* see that the world, life, is actually only ephemeral mental states, we *can* no longer make it our *foundation*.

Self-sufficiency cannot belong to the ego which, after all, is only an ephemeral set of experiences and a self-image based upon them. True self-sufficiency is Soul-sufficiency: the deepening realisation and expression of the Awareness that you are which is inherently perfect and complete.

Expressing lack attracts lack; expressing fullness attracts fullness, both from within and through what is outside.

In living from fullness we deepen in fullness...there is no other way.

Obeying the Soul, your conscience, you are ever more deeply and lastingly fulfilled—fulfillment ends in the realisation and experience that you *are* a Soul.

Your conscience is from your Soul, and draws you back to your Soul.

Our True Nature is full, completely full; our work, our quest, our passion, is to uncover, embody and express that Fullness.

We engage in activities either to acquire value, or, to express the value which we already possess.

It is not that any particular expression *gives* you value, but instead, it is that any particular expression may embody and reflect something of your *inherent* and perfect value.

At some point we must ask and honestly answer, ‘What gives me value *independent* of anything I may think, feel, say or do?’

The issue of self-value is really about recognising and giving expression to our intrinsic Divinity or Spirituality.

There is an intimate relationship between self-value and integrity: the more you value yourself, in particular, your Divinity, the more you will respect and follow your inner voice.

We don’t need to do anything to be valuable, we are perfectly valuable—life is an opportunity to realise and to express this truth and this value.

Our value is not conditional, not dependent on conditions being present or met—it is inherent.

It is axiomatic that our self-value depends on that which we are. As most people do not know what they actually are, they are mistaken and confused about their self-value.

Confusing ourselves with the ego or body, we believe our value is to be equated with their value—but what are these, really, except changing images in Awareness?

How easy it is to misapprehend oneself or another by being unable to see past the body!

It is actually very rare to be appreciated by someone, for to be appreciated you first need to be *seen*, and most people, much of the time, do not, cannot, really see the person before them.

Why make your self-value dependent upon another’s opinion when that person does not even know who or what you really are, does not even know who or what he or she really is, does not even know what life is in any fundamental way?

The praise of fools is nothing more than noise.

Living as we must, the praise of others is a *little* bonus.

Not yet convinced of, not fully experiencing, our infinite value, we seek scraps of it through the “validation” of others.

*If* you see your value as conditional, dependent upon this or that, you will also, really, see others in the same way—valuable in so far as they fulfill certain criteria but not otherwise.

If you believe that the value of others is dependent on what they think, feel, say or do, then you will value yourself in the same, conditional, way. If you believe that your value is dependent on what you think, feel, say or do, then you will treat others in the same, conditional, way. This is all related to identification with and valuing of self-images or personalities, and the failure to discern the intrinsic value of oneself and others.

Why are we upset when others devalue or disrespect us? Is it not in part because we have made our value dependent upon them? Have we not done this because we, ourselves, do not fully believe in our value? Where then lies the real solution to our problem?

The opinions of others have no *real* bearing on your value which is complete, perfect and inviolable.

Truly knowing That which we are, *only then* are we completely assured of our infinite self-value.

Self-love can only be constant if it has a constant foundation.

No-one is more valuable than me, and I am no more valuable than anyone else—how can it be otherwise when we are both ultimately one and the same Divine Awareness?

To relate to yourself and to others as being infinitely valuable is to live *truthfully*—to relate otherwise is to live in delusion.

You're a Divine Soul—your self-value is intrinsic, eternal, infinite, perfect, complete and immortal.

When we are divorced from the experience of being the Soul, we yearn for It. This yearning manifests as our needs for truth, reality, love, joy, peace, beauty, goodness, power and *self-value*—all of which are Qualities of the Soul.

You're It: *You* are the fulfilment of all of your longings.

'You are what you need.' We will turn away from, and come back to, this truth many times before we fully and really understand it, believe it, and experience it.

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## **12. Integrity and Love**

When we act with integrity, we are doing or expressing that which we love (or value or appreciate) and moving in a direction which we love.

The Higher Soul can be said to *be* Love, and so integrity, which is to follow the guiding voice of the Higher Soul, is also an expression of love.

Integrity, doing what we most deeply believe and feel to be right, is also an expression of love of some degree—love for what one is expressing, love for oneself, and love for those involved. True integrity is *always* accompanied by love, for they are two aspects of *one essential* impulse from the Soul (although, generally one aspect is more or less evident than the other). And so, we cannot be integrous without being loving, nor can we cultivate integrity without love.

True integrity is always associated with some degree of love or appreciation. One reason for this is that true integrity is non-attached, and in this condition of lightness and freeness we are open to receiving from the Soul, including love.

We do not choose love, love chooses us. It is a magic which flows into us, and outward to people and what surrounds us, where we can neither force nor choose its arrival nor control to whom or to what it reaches out to. Yet, love is non-directional in this sense: though your love may flow out to a person, an animal, an insect, whatever, love in itself contains *no* direction as to *how* it should be given expression. Do you for instance silently love a person without even a smile gracing your lips? Do you throw your arms around her? Do you encourage or reprimand? In this sense, in not giving you the *manner* of expression, love is a non-directional power. This direction should come from your conscience. In this way the expression of your love brings forth the greatest love, happiness and peace for yourself and others.

Always be motivated by love guided by your conscience.

What is the greatest act of love? Living with integrity, and assisting others to live with integrity—for such an impulse is never divorced from love, and everything good for oneself and others flows from this essential way of being.

When we love doing something, it is its own satisfaction and fulfillment; it is done for itself, and not to get away from anything nor to attain anything; it does not reject nor attach, it is simply satisfied with itself.

Learning the difference between love and possessiveness or attachment, and learning to free love of possessiveness or attachment, are two of the great lessons of life.

Love is self-sufficient and non-possessive.

All love is only the knowing of Divinity, wrapped in feeling.

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### **13. Integrity, Creation and Beauty**

Listen to your conscience, the voice of your Soul: it will tell you how to express yourself—what sort of inner and outer world to create. Listening to and obeying your Soul will naturally lead to the creation of the most loving, joyful, peaceful, beautiful, virtuous and wise inner and outer world which you are capable of bringing into being at each moment. As you express yourself in this way, neither attach nor bind yourself to what is created, nor reject what is created (because you are attached to its opposite). Rather, simply appreciate what is created, or if you cannot appreciate, then accept. In this way you remain inwardly free, while the emotions of anger, fear and sadness are not created. We can say that the mind remains spacious and pure. And in this state of mind, you are in the best position to continue to hear, and to give expression to, your Soul.

In following your heart, from moment to moment you will be continuously creating a new inner and outer life. But, what is most essential here is not the forms of the creation, but the motivation which brings these forms into existence. If the motivation is pure—straight from the heart, from the core of your Being—then the creation will take care of itself, that is, it will naturally be the most beautiful thing which you are capable of producing. The more pure the motivation, the more perfect the creation.

We seek to create an ever more beautiful life, one which is an expression of the Soul which we are, and which reflects back the Soul's Beauty to us. In this way, that "part" of the Soul (or formless Awareness) caught in this world nourishes Itself: It gains increasing reassurance of Its inherent Beauty, and gains greater inspiration to fully realise this Beauty. So, we build a beautiful life as a bridge back to Divine Beauty.

Integrity has its own beauty—it is a form of beauty.

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### **14. Integrity and Happiness**

Who does not choose a path which he or she believes will lead to joy? No path will endure for long if it is not joyful. No "spiritual path" will endure unless it is joyful. Is there a *true* Spiritual path where there is no real joy and which is not experienced as a deepening of joy?

To experience deep joy, we need to be true to ourselves—authentic. Being true to oneself is the path of joy, and the path to joy; its culmination is in the Bliss of Being.

If you are going where you shouldn't be going, you won't be happy. If you choose contrary to your integrity, then you won't be happy. 'All is offence when a man has forsaken his true nature and is doing what does not befit him.'—Sophocles.

No matter how hard you try, you will never find peace and joy in doing or expressing that which is a denial of your integrity. Only a fool tries to be happy while denying his or her integrity.

The only *real* emotional high is that which comes through knowing and living the truth.

As much as the Philosopher emphasises truth, he or she knows that truth is also the path of, and to, happiness.

To revere joy almost as much as truth, is quite a wise thing to do.

Journey in joy, for if you journey without joy, your joy will not deepen, and there will be no ending in joy.

A path which is not joyful will not lead to joy.

As you walk along a path *without* a heart the joy gradually drains from your life. If you go far enough along this way, you will enter into the realm of the living dead—what is known in mythology as the wasteland. Eventually, as a matter of suffering necessity you may choose another direction, even if there are fears or doubts. If not, Life may force the change.

When we are doing that which is the Soul's work, both the destination and the journey are a joy.

Authentic self-expression is experienced as necessary but joyful—a necessary joy.

If your path is one of joy then, to some degree at least, it is self-fulfilling, self-sufficient and self-validating.

When you are doing something for the love and joy of it, you don't need to be anywhere else, nonetheless, you are simultaneously moving forward, progressing, developing and evolving.

Enjoying the process, we are unconcerned about what we may attain.

The *results* or outcomes of your self-expression are only vitally important *if* your happiness depends upon them. It doesn't. Happiness is your True Nature which is realised and released through integrity and non-attachment, including to results. The results of integrity are secondary.

We are not responsible for the happiness of others; we are responsible for living with integrity, in this way we bring forth the greatest happiness for ourselves and others.

The more you follow your own authentic or Soulful path, the more you will

naturally be giving to others, and so the more you will experience the joy of giving.

Being yourself is the greatest gift you can give to yourself and to others.

The two things which most obstruct love and happiness, and indeed, our other Divine Qualities, are attachment and not living with integrity. Why is it then that we do not always live with integrity, and why is that we attach ourselves to people, places, things, or experiences? Basically, we misunderstand how to nurture love and joy. The normal way is to seek love and happiness outside of ourselves in various people, places, things and experiences, and of course, in the ego or self-image. Why is this? We experience love or joy when we are with another person, or when we are in a particular place, or when we have something, or when we have attained a particular ego-identity. Because we feel love and joy when someone, some place, something, or some experience—including the ego—is present, we believe that that person, place, thing or experience is *necessary* for our love and joy. Consequently, we attach to the loved “object”. Inevitably, the suffering of attachment—*anxiety, anger, hate and sadness*—follows. However, the truth is that love and happiness are *within you*, they are Qualities of your Divine nature. These Qualities—and your Divine Qualities in general—can be *evoked* or “brought to the surface” through having a particular ego or self-image, or by being with another person, or by having something or some experience, but really, these Qualities are coming from within you—from the depth of the Divine Awareness that you are. If we believe that love and happiness lie outside of ourselves in the ego, or in another person, or in something else, then we will attach to these external experiences. However, as soon as we do this, we actually begin to close off the love and happiness coming from within ourselves, and, we generate the negative emotions of attachment. So then, how do we act or live? We must realise that that which we need is actually within us, and not outside, nor is that which we need even *necessarily* dependent on someone or something outside of us; and, realise that we can nurture love, joy and our other Divine Qualities within ourselves through an integrated threefold path: by living with integrity, which is always coupled with love; through non-attachment, where we appreciate but do not cling to people, places, things and experiences; and, by dwelling within and giving expression to our Divine Qualities when they are present.

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### **15. Integrity, Individuality and Authenticity**

To live with integrity is true individuality.

Each Soul has a unique destiny—is destined to be a unique expression of life.

To live with integrity is to be real, authentic, sincere—not fake. ‘This above all: To thine own self be true, And it must follow, as the night the day, Thou canst not then be false to any man.’—Shakespeare.

Authentic expression, being true to oneself, is Spiritual expression.

Morality is being real, or is being inauthentic a moral life?

Being authentic, being real, being true, being oneself, and not being fake or pretentious or artificial, is morality.

What we are seeking to do is to be fully real.

Be real. Be yourself.

When a person is not genuine, authentic...real, then intuitively, mentally, emotionally, energetically, creatively, socially, physically, practically, he or she is reduced and atrophies, simply because a disconnection with the Soul, the source of his or her noble Qualities, has occurred.

If a woman believes that she is not where she is meant to be, you will not see her at her best—his most courageous, determined, moral, creative and noble. For who can give fully to that which is not *her* cause, calling or duty?

If you're going to be real, then you are going to need love—the love needed to soften the blows upon yourself and others which sometimes come, for a while, from hearing and living the truth.

So much do we value authenticity, that even if we see that a person's attempts at it are mainly ego-driven, as long as there is *something real* in it, something trying to get through, we respect his or her attempt.

The contrived and concocted attempts of the ego to be individual and special are a distorted attempt to express something which is real and destined: the expression of the Soul as a *unique* human life.

We are special—but not in the way that the ego believes.

Not a childish independence or individuality such as 'You won't tell me what to do!' or 'I'm going to be different.', but something infinitely deeper: not to be moved from one's sense of integrity because of what it embodies: truth, reality, value and quality.

As we mature, more and more we move away from reacting to initiating.

As we mature, our concern shifts from identity to integrity.

The foundation of her virtue is no longer identification with and attachment to the ego—some personality structure or self image—and the body, and what supports them, but rather, following the voice of her Soul. Thus, what she regards as just or virtuous in her own conduct will often be different from what is considered just or virtuous by the majority of people.

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## 16. Integrity and Non-Attachment

When we are identified with the ego we naturally attach or “cling” to it. It is attachments to our finite or limited experiences which shut out our experience of the Soul and Its Qualities resulting in deep feelings of emptiness. Consequently, our basic motivation when we are identified with the ego is to seek out and to attach to some of our experiences—to people, places, possessions, personas and so on—in the attempt to fill our inner emptiness. This always involves a more or less obvious rejection of the opposite experiences. The reason why we seek out and attach to these experiences is essentially twofold. First, these outer experiences *evoke* within us something of the Soul and Its Qualities, and therefore, they partly fill our emptiness—in the presence of my lover I feel something of the Quality of Love, or in midst of nature I feel something of the Quality of Beauty, and so on. Second, we mistakenly believe that these inner experiences, these evocations, necessarily depend on our outer experiences. The negative emotions of anger, hate, fear and sadness, in all their degrees, occur when those experiences to which we are attached are denied to us or threatened. Anger and fear may then serve as further motivations. This then is the basic way of the ego, of us when we are identified with the ego. By contrast, the way of the Soul is to live with integrity. Integrity is to experience and give expression to the guiding wisdom and truth of the Soul, of the Higher Soul or Its deputy the Higher Self. Implicit, and more or less explicit, in this reception and expression of truth are *all* the Qualities of the Soul (in so far as we can experience Them at that moment). The Qualities of the Soul are inherently fulfilling. Thus, to live with integrity is to experience fullness and to express our fullness. As such, to express ourselves with integrity is an intrinsically satisfying way of being. As such, integrous self-expression is for its own sake, requiring nothing outside of itself. As such, integrity is a non-attached way of being—it does not attach to finite or limited experiences in order to find fulfillment, for it is a condition of fullness. As a non-attached way of being, integrity naturally opens the door to deeper experiences of the Soul and Its Qualities, including deeper and clearer guidance from the Soul (for, basically, it is only our attachments which close us off from the Soul). Attachment and resistance in the ultimately vain attempt to fill our inner emptiness, or, integrous-non-attachment as an expression of our fullness, these are the two fundamental and mutually exclusive ways of being—the first is that of the ego, the latter is the way of the Soul.

Our attachments close us off from the deeper and intrinsically satisfying experiences and realisations of the Soul and Its Qualities. Broken, thwarted or threatened attachments also generate our negative emotions of fear, anger, hate and sadness in all of their various degrees and hues. Ultimately, attachment is based on ignorance, the *core* of which is that through the acquisition or possession of finite or limited experiences we will find fulfillment. Essentially, we release our attachments, and in doing so resolve our negative emotions and open ourselves to the deeper experiences of the Soul and Its Qualities, through the deepening

apprehension and living of wisdom—that wisdom which clearly sees that attaching to particular experiences is contrary to our fulfillment and well-being, while holding our experiences lightly is actually the way of fulfillment and well-being.

Attachment is where we *cling* to the people, places, things and experiences in our lives. To get a better feel for what is meant by ‘attachment’ we can enumerate some of its synonyms: desiring, clinging, craving, grasping, possessiveness, obsessiveness, to be bound, stuck, enchained, trapped, enslaved, imprisoned, infatuated, intoxicated, addicted, compelled and consumed. There is a “stickiness” to attachment. What do we attach to the most? “Ourselves” as an ego, especially as a self-image. Attachment causes the emotions of fear, anger, hate and sadness: we hold on so tight that we are fearful that this person, thing or experience will be taken from us; we are angry at whomever or whatever threatens to take this person, thing or experience away from us; and we are sad when this person, thing or experience finally goes. To be motivated by attachments then, is to live in fear, anger, hate and sadness, and it is also to deepen these experiences, for what we express, grows. By contrast, true conscience or integrity is an *inherently* non-attached motivation: it guides and motivates us to express ourselves in particular ways, and to “walk” along certain paths in life, but not to attach or cling to the people, things or experiences we encounter or create. When we are true to ourselves our primary concern is “simply” to be or express what is right where the outcomes are secondary. When we abide by our conscience or integrity we appreciate whomever or whatever life brings to us but we hold them lightly. When we are non-attached, just appreciating and not clinging, something very special happens, which is one of the great secrets of life: the Qualities inherent in our essential nature, which is Divine, emerge more and more fully. What are these Qualities? They include, Love, Happiness, Peace, Beauty, Goodness, Value, Individualness, Power, Reality, and Truth (including wise guidance).

As our journey progresses, attachment increasingly gives way to integrity as our fundamental motivation.

Integrity is a motivating force and in that sense positive, yet it also negative in that it is non-attached, non-possessive. There is one thing here but with two aspects.

How do we express ourselves in a non-attached way? The expression itself is satisfying enough—regardless of whether or not a particular result or objective is attained.

On the one hand, not to cling to this or that out of desire (or attachment), on the other hand, not to reject this or that out of fear or hate, but to tread the middle path between these opposites—to walk the path of integrity.<sup>14</sup>

Attachment (or desire) and rejection (or hate and fear) are two inseparable aspects of one path. Integrity walks between these two opposites, perfectly balanced.

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<sup>14</sup> Again, in this work, the terms ‘attachment’ and ‘desire’ are synonyms.

The middle way is the way perfectly situated between attachment and aversion. The path is, has always been, and will always be, the path between the opposites of attachment and aversion.

Choice may be on the basis of attachment, where we choose that to which we are attached while simultaneously rejecting its opposite, or, by contrast, our choice may be to “simply” follow the voice of the Soul—what may be called the path of integrity. To abide by the Soul does not involve attachment, instead, one option or way is merely *preferred* over another, where the latter is not rejected as bad or evil, nor hated or even disliked.

If we fail to see that a pair of opposites—any pair—are but two expressions of the One Divine Essence, then we will see one as good and cling to it, and the other as bad and reject it, with all the negativity and suffering which this entails. But if we see that two “opposites” are but two aspects and expressions of the One Divine Essence, where each more or less embodies and reflects that Essence, then we can appreciate both and choose the way which values both, with all the positivity and well-being which this entails.

When we know that everything has the Soul (as formless Awareness) as its essence, that everything is an expression of the Soul, that everything is not separate from the Soul, that everything is to some degree transparent to, or reflective or expressive of, the Soul, and that everything has its valuable purpose in the scheme of things, then our choices for one experience over another have a gentleness to them.

The preferences of the Heart or Soul have a lightness about them.

For the ego, it’s a rejection of this and a craving for that, but for the Soul it’s a choice between what is appreciated and what is appreciated even more.

For the Soul, it’s always a choice between degrees of goodness.

Choosing between bad and good, or, choosing between that which is good and that which is even better—feel the difference.

The unrefined man or woman desires or attaches; the refined man or woman prefers. The crude man or woman desires this and hates that (its opposite); while the refined man or woman loves this, and also appreciates that.

Even while opposing someone or something on the outside, inwardly, the refined man or woman is in a state of appreciation for everyone and everything.

He learns to combine outer resistance with inner acceptance.

The Soul allows: evidently it allows what It chooses, but it also allows those experiences which are the opposite of what It chooses.

The ego is for this and *against* that; whereas the Soul is for this *and* for that, but realises that for the moment, it would be more satisfying to converse with this rather than that.

The Soul has a full appreciation of life: It appreciates that which It chooses, and that which is the opposite of its choice. The Soul appreciates all that is because it realises that all that is has, while it exists, its necessity and value.

Seeing that each experience is, for now, perfect, she accepts each experience even while moving forward to other experiences which, if and when they arrive, will be perfect *at that time*.

Accepting what is does not mean that you will not attempt to change what you are experiencing, indeed, inescapably we are always making choices or preferences resulting in change, instead, it means that you will appreciate whatever is before you while it is there.

Choosing those experiences which give us the highest experiences of the Soul of which we are presently capable, we can be appreciative and satisfied with what is happening. But what of the experiences which we are leaving or will be leaving behind? We can also be appreciative and satisfied with these experiences, *for while they are present* these experiences too are the highest experiences of the Soul of which we are presently capable.

When we experience a need for something, whether it is for beauty or love or power, particularly if it is deep, then we may easily become addicted to the fulfilment of that need, both to the experience of the fulfilment itself and to whomever or whatever appears to bring about that fulfilment. For example, if there is a deep need for love we may become addicted to the experience of love itself, and whoever appears to fulfil that need. But, addiction or attachment produces suffering when the experience of fulfilment, or whomever or whatever gives that fulfilment, is not present or is lost. Is there a better way to fulfil our needs? Yes: to follow the Heart; to live as we believe right, while holding everyone, everything and every experience, even the deeper ones, lightly. In this way our needs, which are essentially our needs for the deeper experiences of the Qualities of the Soul, are fulfilled. Initially, these deeper experiences of the Soul's Qualities are only evoked by people, places, things and events, but increasingly they are found to come from within, *independent* of any outer circumstances.

If we can appreciate and not try to possess the Qualities of the Soul, our highest experiences, when they arise, then they will deepen in their own way and in their own time.

How can I let go of what I so dearly love when this is necessary? Only when I see that the beautiful *essence* of that person, thing or situation also lies within myself, to be experienced there much more deeply, and that my Soul and Life are, with inexorable benevolence, bringing me to this realisation.

The “secret” of non-attachment, of appreciating life but holding it lightly, is to know with deep conviction that all of the love, compassion, wisdom, power, creativity, happiness, beauty and peace that you have ever experienced have actually come from your Soul—the Higher Soul. The finite forms of life may evoke these deeper experiences, but they are expressions of your Soul.

We simply *must* learn to meet each experience of beauty, love, peace, power and joy with the truth that these are but fragrances of our own Divine nature; otherwise we will cling to them or to the people, places, things or experiences which evoke them.

The important thing is not the particulars of what occurs, but our *relationship* to whatever occurs. For our fulfillment does not lie in this or that particular experience or arrangement of experiences, but lies in the deepening realisation of ourselves as being Divine Awareness, where this realisation comes through our right relation to life. What is this relation? To appreciate life and its particular experiences, but not to attach to them.

Appreciation not appropriation.

Realising that you are the Source of all that you really need, you can now relax your grip on life.

So much of life’s difficulty is due to the delusion that we need this or that particular person, thing or experience, when all that we really need for fulfilment is to be true to ourselves: to be and express ourselves in the most fundamentally and intrinsically satisfying way we can discern in each moment. This is fulfilling in itself and leads to ever-deepening fulfilment. There is in fact, *no other way* to deeper and more lasting fulfilment.

If you are in love with the particulars of your life, this person that object this place that condition, etc., you will be continuously tossed about and dissatisfied by life, for particulars come and go. But if you are in love with the *essences* of these particular experiences—love, joy, beauty, peace, power, goodness, value, truth and reality—then, with wisdom, you can find increasing satisfaction and stability, for these essences, which are evoked or reflected by the particulars, are expressions of the Qualities of your Soul. Here, within, they can be increasingly found—perfect, complete, immortal and inalienable.

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## **17. Integrity and Acceptance**

Attachment to something simultaneously entails a more or less obvious rejection of its opposite. Whereas non-attachment simultaneously entails an acceptance or allowing of its opposite. Integrity is an inherently non-attached and therefore accepting way of being.

Attachment may be described as “grasping” or “clinging” onto particular people, things, places, conditions or experiences, which also entails a rejection of or resistance to the opposite conditions or experiences. Emotionally, resistance or rejection is experienced as fear, hate or anger of some degree. Non-attachment may be described as holding life lightly, which also entails a non-rejection or acceptance of life. Emotionally, acceptance is experienced as peace. Spiritual integrity, which is inherently non-attached, is then, also the way of inner acceptance and peace.

Isn't there a contradiction between acceptance and doing? Based on our normal way of viewing life, and our normal way of acting based on that view of life, yes, there is a contradiction between acceptance and doing. The contradiction amounts to this: if I accept what is, this means that there is no motivation to change from what is, and to move forward to some new and better experience; conversely, if there is a motivation to change and move forward to some new experience, then I need to *reject* what is, the present moment. However, this does not need to be the case. When we act or express with integrity, which is also an act or expression of love, then the doing itself is enough—it is inherently satisfying. Here, there is no rejection or non-acceptance of what is, but simply a satisfaction with what one is doing or expressing. Here, we are moving from one experience or moment of satisfaction and acceptance to another experience or moment of satisfaction and acceptance, to another, and so on. If we reach a goal, that is an additional blessing.

If I express or act with integrity, is this not *incompatible* with surrender, for surrender involves an allowing or acceptance of what is, which seems to imply non-movement, whereas integrity is a movement toward new experiences? No. Surrender does not necessarily mean non-movement or remaining with one's current experiences. Essentially, surrender is an *inner* state of acceptance or non-rejection of what is, and a related non-attachment, or of not clinging, to the opposite of what is. The essence of surrender is not non-movement, but acceptance or non-rejection and non-attachment. An expression or act of integrity, which constitutes a movement or change of experiences, is done for itself—it is inherently fulfilling and satisfying because of the rightness, love, joy and peace inherent to it. Thus, integrity does not seek anything outside of itself, it is not attached. Being non-attached, integrity is also not a rejection of anything (namely the opposite to that which one is attached). Instead, there is acceptance. Integrity is a choice, preference and movement which is self-fulfilling, unattached and accepting at each point. We can say that integrity is surrendered movement.

By living with integrity, we are choosing those experiences which are, or give us, the highest experiences of the Divine of which we are presently capable. Consequently, there is deep satisfaction. Though satisfied, nevertheless, through this full engagement in the present moment, our experiences are *naturally* expanding and evolving.

Being absorbed in and satisfied with what you are doing in the moment, transformation, progress and growth naturally take care of themselves.

Paradoxical until it is truly understood and experienced, living with integrity and aspiration, which incorporate both movement and progress, are conditions of complete non-attachment, acceptance and surrender.

Acceptance of life includes acceptance of integrity—the impulse within you to move and live in that way you most deeply intuit to be right or good.

When we exercise free-will and choose one experience in preference to another, can we say that this is a condition of acceptance? Are we not, instead, rejecting one thing for another? Not necessarily: for we can accept our present experience, what is, seeing that *for now* it is the best, and, we can equally accept any future experience which may come through the exercise of our free-will by seeing that it will be the best *for later*. Here, there is a movement from goodness to goodness and from acceptance to acceptance. It is based on the realisation that one experience is the best for now while another is the best for later, or, restated, that the present moment is always the best moment.

Can we accept our present experience even as we are motivated and move towards a future experience or goal? Yes this is possible. It comes from the view or perspective that each experience is, at the moment of its appearance, the best possible experience that can be. I can fully accept the present experience, the one that I am now having, on the basis that *for now* it is the best possible experience for me. But, I can *also move* toward a future experience believing that when it arrives then, *at that time*, it too will also be the best possible experience for me.

Seeing that each experience is, *at the time* of its arrival and for the *time* of its presence, perfect, exactly what is needed, she accepts all of her experiences.

We surrender to what is, the present moment, when we see that based on all that has gone before and for all that is destined to come, this moment is perfect.

By definition we cannot accept that which we are against. Basically, we are against something because we misunderstand it and see it as bad—but this is never *actually* the case. Therefore wisdom is needed, to see things as they actually are, as valuable and good, and therefore, as acceptable.

*Everyone, everything*, comes into your life, and into the Awareness that you are, to *offer* you something needed, so why reject it? Why not accept it, value it, and work with it?

Acceptance is surrender, which allows grace to illuminate awareness.

In the acceptance, peace, and space of our ‘yes’ to what is, we find a deeper, non-attached response and way from the Soul.

In the ‘yes’ to life there is a space and freedom in which your way naturally arises.

What might alternatively be called allowing, accepting, or non-resisting, does not mean that we will not be motivated or inspired to act, in fact, the act of non-resistance may well *enhance* our impulse toward action. But the action which arises from non-resistance is different in *quality* than that which comes from resistance to what is. Expression or action from non-resistance is not a pushing against something to get to something else; expression or action from non-resistance is for itself, it is its own fulfilment. As such it is also non-attached, where any outcomes or possible outcomes are appreciated but held lightly.

Realistically, you can do no more than unfold from your centre, moment to moment expressing the will of your Soul arising within you. For in this way, what you are giving is the most beautiful expression of yourself, and what you are treading is the most direct and beautiful path to all that you are destined to be, including the realisation of your inherent Divinity. Realising this, there is acceptance and peace.

We are here to value life, and to create a greater life, even as we hold it lightly.

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## **18. Integrity and Peace**

*Only* through acceptance of what is, is there true peace.

When following your Heart there will at times be inner obstacles: frustrations, fears, attachments, excessive physical passions, and lack of energy. But at a *deeper* level, *if* it is looked for, there will be the peace and happiness which are *always* present when following one's Heart.

For the man who has done what he can to ascertain what is the right way to conduct himself, and put that into practice, then however things transpire, sooner or later he will find himself at peace.

True integrity is non-attached, as such, there is no rejection involved in integrity, for rejection is only the converse side of attachment. Another word for non-rejection is acceptance. And where there is acceptance there is peace. Integrity is the way of peace.

What is the way of peace? Often we are at war with life. We are against what is, some aspect of life, for we see it as bad, and we are struggling to get to something other which is seen as good. Here, we naturally feel anger, fear and sadness—we are not at peace. As our wisdom deepens and we see the Spiritual nature of life, we come to see that life is good. When we see that life is good we accept it for what it is. When we accept life for what it is we are at peace. Being at peace does not preclude action. When you are at peace you can still act, and act to change what is, however, the nature or quality of your action will be different. No longer will it be characterised by rejection of what is because it is seen as bad while desiring something other which is seen as good—a way which inevitably involves anger,

fear and sadness. This is not the way of peace. Instead, you will “simply” do or express that which is for itself, for its own sake, because it is intrinsically good or valuable. As such, this will not be an act of opposition against what is or an act of desire for, or attachment to, what is other, along with the negative emotions these acts involve. And as such, as intrinsically good or valuable, this action or self-expression will also be found to be acceptable, and there will be peace. That way which is found to be intrinsically good, and most deeply so, is to do or express that which you most deeply feel to be right which, simultaneously, will also be found to be your most truthful, valuable, powerful, loving and joyous expression. This is the way of the Soul, and this is the way of peace.

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### **19. Integrity and Aspiration**

Spiritual integrity is to give expression to the guiding voice of the Higher Soul—or Its deputy the Higher Soul—within us. This voice manifests within us as that way which most deeply feels to us to be right or good. With the voice of integrity comes the motivation, to some degree, to give expression to that voice, to express or act in the way which we believe is best. True integrity is always associated with love. In particular, when we act with integrity, when we express what we most deeply feel to be right (or good), we are also being motivated to express ourselves in a way which we value or appreciate or love (all synonyms). Indeed, all the Qualities of the Soul are implicit, and more or less explicit in any true act of integrity. It is simultaneously an act of truth, reality, love, joy, peace, beauty and power. As such, true integrity is intrinsically valuable, and exists for its own sake. True *aspiration*, which is an impulse of from the Soul, *is* an act of integrity but with an additional element: there is movement toward a *future* goal or attainment. Like integrity, aspiration is intrinsically valuable and for its own sake, even while it moves us toward a future goal or attainment.

Aspiration may be defined as the movement toward a future experience where this movement is due to the guidance, sanction and motivation of our sense of what is right or good, where this sense is received from the Soul.

When the Soul aspires, it is moving with integrity and love toward a future attainment, but like any expression of true integrity and love the expression itself is satisfying and sufficient, whether or not something is attained.

The Soul’s aspiration is experienced as an end in itself, self-fulfilling in each moment, even as it simultaneously results in movement, leads to transformation, and attains what It loves.

To ride the current of aspiration is enough, satisfying in itself, especially because of the integrity, love, joy, peace and power associated with true aspiration.

Attachment is a motivation of the ego—of us when we are identified with the ego. Here, the ego seeks to fill its emptiness through getting hold of particular

experiences and is unsatisfied until it does so. Aspiration is a motivation of the Soul. It is experienced as inherently or intrinsically fulfilling, self-satisfying, even as it carries us along toward a future experience or goal.

The ego goes to get; the Soul goes because the going *itself* is great.

The key to self-expression is to be motivated by—to be inspired by—the Soul and not the ego. The ego is never merely satisfied with what it is expressing and experiencing but either rejects it, or attaches to it while more or less obviously rejecting its opposite. By contrast, the Soul is “simply” satisfied with what it is expressing and experiencing of Its Divine Qualities—the highest of which it is *currently* capable—while simultaneously flowing toward greater possibilities.

Although the Soul’s aspiration will take us toward whomever or whatever it appreciates or loves, first and foremost the aspiration or passion exists for itself—it has its own intrinsic delight and value.

When we love doing something it is its own satisfaction and fulfillment; it is done for itself and not to get away from anything nor to attain anything; it does not reject nor attach, it is simply satisfied with itself.

Aspiration and attachment are two entirely different energies. The Soul’s aspiration is a *love for*, but the ego’s desire or attachment is a *needing of*. One is a state of fullness reaching into fullness, the other is a state of emptiness seeking fullness.

Needing something, where this is a condition of lack, and loving something, where this is a condition of fullness, are two radically different things.

The ego needs this or that—which is a condition of emptiness—and then moves toward it. Whereas the Soul says ‘I love or appreciate this or that.’—which is a condition of fullness—and then moves toward it (where integrity sanctions and guides the movement).

Soulful aspiration is, by definition, a condition of fulfillment, not lack.

Be motivated by desire or attachment based on lack or emptiness, attended by the negative emotions, and more of this is what you will attract from within or without. Here is the way of the ego. Be motivated by integrity and aspiration which is already an expression of fullness, attended by the positive emotions, and more of this is what you will attract from within and without. Here is the way of the Soul.

Lack attracts lack, whereas fullness attracts fullness. Be and express the fullness from the Soul that you already experience.

Fullness expressed for its own sake naturally leads to its deepening.

Do we express from a state of deficiency or fullness? The Spirit or Soul comes from fullness, the ego from deficiency. From fullness comes fullness; from

deficiency comes deficiency. We can always express from fullness, to some degree.

To have your goal? Okay. But to appreciate and enjoy the *process* of attaining it so much that the actual attainment is of no real concern; to be so appreciative of the present moment that it is of no concern if the next moment, including any attainment, should occur, is the key.

All we need do is appreciate, accept, be authentic and aspire.

The ego's desires are attachments, a seeking to acquire and possess; whereas the Soul's "desires" move us to, and through, experiences, without binding us to them.

The wonderful thing about doing what you love, is that it really doesn't matter how things turn out.

There is something within us which wants to be completely free and non-dependent on anyone or anything. While we must honour this, there is also part of us which wants to appreciate and love all that is. We must be careful that when we release our dependencies or attachments that we do not reject and repress our Heartfelt appreciation and love for life. And so, we must learn the art of appreciation and love but free of dependency or attachment. All the time, to some degree, in some way, we are learning this art of appreciation and love while not being dependent or attached.

*Eros* may be defined as Divine desire, which is *love* for certain experiences within this world or beyond it, that is, for the experiences of life or for those which transcend life as it is normally experienced. *Eros* must not be confused with egoistic desire. The first is a *love* for experiences—human and Divine—where the loving itself and its expression are enough; whereas the second is a grasping, a seeking to possess certain experiences.

Learning to distinguish between the ego's desires and the Soul's intentions is one of the great, ongoing lessons of life. Whereas desire is characterised by having to have an experience, Spiritual intention is characterised by appreciation and love for an experience, whether it is attained or not.

Many people would say that it is not possible to love without possessiveness, and yet, the whole progression of life is toward the realisation of this experience.

What does true aspiration, from the Soul, look like? It very much shares the character of love: intrinsically satisfying, non-attached, uplifting, exhilarating.

Flow your love toward your ideal, not your neediness or attachment.

To be motivated, ardent, even passionate toward someone, something, or some experience, but to hold him or her or it lightly, to be non-attached, is the subtle, seemingly paradoxical way of the Soul.

True Spiritual intention or aspiration is, by nature, surrendered—non-attached and non-resistive.

Dissolving our attachments does not mean that we do not aspire, for attachment and aspiration are two fundamentally different motivations. The goal is to dissolve our attachments and retain our non-attached aspirations.

When we give expression to the aspirations of the Soul, under the guidance of integrity, our work is to keep this current free from of any attachments and the negative emotions of attachment—to keep the current pure.

When you throw away your attachments, be careful not to throw away what you love also. Release the attachment, but keep the love. Release the ego's grasp based in ignorance, but keep the Soul's passion grounded in truth.

We want to be ardent for life, but without the attachments.

If we stifle our Heartfelt aspirations we will naturally become empty, and probably saddened and frustrated—retaining our Soulful zest for life while shedding our attachments or desires is the way.

Non-attachment does not mean lack of aspiration, in fact, the Soul's aspirations are experienced more fully as we let go of our attachments, for increasing non-attachment opens us to deeper experiences from the Higher Self and the Soul, including, new or intensified aspirations.

As we surrender, become non-attached, we may experience great passion and drive, but it will be from the Soul, inspiration, and as such it will be a continued state of surrender. Somewhat paradoxically, to be inspired and moved by the Soul is to be in a state of surrender and non-attachment.

The aspirations of the Soul generally arise in *response* to us experiencing something of the Soul's Qualities—such as love, joy, power, truth, beauty, peace, goodness or reality—through our outer experiences. The aspirations of the Soul may then move us towards these outer experiences so that we may again experience these Qualities of the Soul.

The Soul, moving through us as aspirations, is naturally drawn to whomever or whatever gives It a greater experience of Its Qualities. This aspiration or “desire” is inherently non-possessive, and only passes over into attachment in the presence of ignorance or delusion, specifically, if we make the mistake that the person or thing which is desired is necessary, indispensable, if we are to experience a Quality of the Soul. The truth is that the Qualities of the Soul are within us, and are being evoked, “brought to the surface” in the presence of someone or something other. When we are drawn to others, to things, situations or experiences because of the Qualities of the Soul they evoke, let us go, when this going is sanctioned and guided by integrity. However, in the light of the truth that what we are

experiencing are our *own* Qualities, arising from within us, let us hold everyone, all things, situations and experiences lightly. In this way, of aspiration and appreciation without attachment, our experiences of the Qualities of the Soul, of our intrinsic nature, will deepen—ultimately into their Source.

When we believe that an aspiration or passion of the Soul's cannot be fulfilled, we may experience sadness, anger or fear in various forms—negative feeling. This is not because the Soul's aspiration is not attainable, for this aspiration itself is self-sufficient, its own reward regardless of what it may eventually bring. The negative feeling is due to the ego's attachment to that toward which the Soul aspires—a relationship, well-being, love, and so on—and which the ego believes it cannot attain. Here, our work is twofold: to acknowledge and retain the Soul's aspiration but free it of the ego's attachment; and to find a new way forward to what the Soul aspires toward.

When something is fulfilling in itself, and therefore, not trying to get hold of or attain anything, how can there be any negativity in thought or emotion associated with it, related to some future attainment—it is already enough. This is the nature of the Soul's aspiration.

First and foremost, inspiration and inspired works are for themselves, for their intrinsic value.

The Soul is continually providing us with a current of aspirations guided by integrity. Our work is to clear away, through truth, any negative beliefs, thoughts, imaginings and emotions which prevent us from fully affirming and living these aspirations.

When we are aspiring we are non-attached, and so we experience the Qualities of the Soul, such as joy and peace, which naturally emerge into awareness when we are non-attached.

The aspirations of the Soul do not bind us. Instead, they move us forward to a new life which more greatly embodies, reflects and evokes the Soul's Qualities, while leaving us free to move forward, higher or deeper through new aspirations.

The Soul—we identified as the Soul—can be passionate for, but not attached to, people, places, things or experiences, because It knows that the experiences which It finds most valuable in these relationships—the experiences of love, joy, peace, power, truth, reality, goodness and beauty—are coming from, and are ultimately to be found within, Itself. This is not to say that these experiences are not also found within others and what is external, but only to say that what the Soul is experiencing is coming from within Itself, and, that the depth of these experiences must be found, ultimately, within Itself.

Fundamentally, our *aspirations* are noble—we are seeking greater happiness, power, love, peace, beauty and our other Divine Qualities—but the *ways* we go about attempting to fulfil our noble aspirations are often sadly lacking.

Within most if not all attachments there is something, a deeper element, which is pure, namely a longing for the Soul or some Quality of the Soul, but we are going about our fulfilment in the wrong way.

In most of our longings there is something pure—*essentially* we are longing for the experience of the Soul or Divine.

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## **20. Integrity and Destiny**

Ultimately there is no purpose to life, for it has not been planned. It is simply unfolding from, and in accord with, the inherent and eternal nature of The Spirit, the ultimate Source of all existence. Yet, unequivocally, there is a *direction* to life for it is clearly evolving toward greater complexity, greater awareness, greater realisation of intelligence, love, beauty, power...greater perfection. This evolution is the expression of an Intelligence inherent to The Spirit. There is an Intelligent direction to and evolution of life—and this includes our lives. The essential purpose of our lives is to harmonise with and facilitate life's Intelligent evolution through us, for the intrinsic value and deepening fulfilment of doing so. This we do by living with integrity.

Whether we see life as the perfect unfolding from Divine Perfection, or, the evolution towards greater expression of Divine Perfection, our role is to harmonise with this unfolding or evolution—as the ancient Greeks would say, to align with the Logos, the Divine Intelligence, which is ordering creation.

Each Higher Soul has Its own unique Vision of the Archetypal Realm which is the fundamental pattern of the universe. The Soul's Vision is the blueprint or essence of Its unique destiny. The Higher Soul orchestrates the unfolding or expression of this Vision in the manifest universe, and It does through guiding and nurturing the development of Its lower phases—the Higher Self and the human being.

To be in harmony with your conscience is to be in harmony with your Higher Soul; to be in harmony with your Higher Soul is to be in harmony with your Higher Soul's Vision of the Archetypes; to be in harmony with your Soul's Vision of the Archetypes is to be in harmony with with the unfolding of life which is an expression of the Archetypes.

Living with integrity is to be in harmony with the unfolding of the universe.

The voice of the integrity is the voice of the Soul or the Divine within, and it is also the voice of Destiny as the guidance and impulse to fulfil our part in the Divine "plan".

Integrity *is* the path of one's destiny.

To express the Soul's voice is to give expression to, and to deepen into the experience of the Soul and Its Qualities. Simultaneously, it is also the creation of a new life, for oneself and others, in which the Qualities of the Soul are increasingly embodied, reflected and evoked. This expression and creation is the fulfilment of one's destiny—one's part in the Divine Design.

We are always receiving and expressing the current of the Soul, and so, of our destiny, to some degree, with some degree of fullness and clarity. Our work is to more fully and clearly enter into and flow with this current.

There are the attachments of the ego seeking to fill its emptiness, but there are also the aspirations of the Higher Soul as It seeks to fulfil Its destiny through us. To live without desires or attachments is *not* to live without the Soul's aspirations. We let go of the attachments of the ego so that the aspirations of the Soul may be fully revealed, expressed and realised.

Essentially, true aspiration is to be moved and guided by the Soul's love, power and integrity toward a future experience, the attainment of which is part of one's destiny.

Goals are often or usually the result of a deficiency or emptiness, where the achievement of the goal will supposedly fill this hole. But, goals can also come from a condition of fullness, as part of giving expression to the fullness we find within ourselves.

We may make the mistake of neglecting the Soul's aspirations and giving them expression as a new life, and so, we increasingly enter into a state of emptiness—a wasteland.

The more disconnected we are from the Soul, the more dry and dead our lives become; the more connected, the more luxuriant and alive they become.

You *will be most* effective, successful, fulfilled and happy by being and doing that which is your destiny.

For various reasons we may bury our deepest dreams in the darkness of the subconscious—maybe we believe that they are unattainable or that our failure to realise them has been too painful. Yet, as visions of our destiny, our deepest dreams are irrepressible, inescapable, and good. Eventually they will re-emerge out into the light. Let us honour them with more wisdom, strength and love.

When we are ready, our Heart's longings appear or reappear.

Regarding the fulfilment of the Heart's longings, it is not a question of if, but when.

You can't miss out on your destiny, what you truly aspire to, but you can get in the way of it, for a while.

Relax, you can't miss your destiny.

One's destiny is "delayable" not avoidable.

As long as the basic intention, the general orientation, is correct, then do not be too concerned about whether minor deviations and distractions occur from time to time, as they will.

The Higher Soul and Higher Self do not give us aspirations which cannot and should not be fulfilled. The aspirations of the Soul are part of the unfolding and realisation of our destiny.

What the Heart *truly* longs for will be—that is certain.

There is an intimate relationship between destiny, integrity and the law of karma or attraction where like attracts like. The depth of yourself, the Higher Soul, contemplates a unique Vision of the Archetypes. This is the blueprint of your destiny. Inwardly, the Higher Soul guides you to the fulfilment of your destiny through Its voice of conscience or integrity. Integrity, in large measure, is to give expression to the Soul and Its Qualities in so far as you are able. This is an intrinsically valuable and positive expression of fullness. Through the law of attraction or karma, inwardly and outwardly you will attract more of these positive and full experiences, and therefore, your Spiritual direction and path will be reinforced. This is the first fundamental way of being. The second way is basically an expression of the attachments and aversions of the ego, the negative emotions of unfulfilled attachments, and the emptiness which underlies these attachments. Through the law of attraction you will attract more of these experiences which will include much suffering. Eventually, this suffering will result in a re-evaluation and reorientation of your choices, and a greater alignment with the Soul. The more we develop Spiritually, the more we align with the Soul to realise our destiny—the eventual fulfilment of which is fated.

When we are aligned with the Higher Soul through integrity, which is also to be in alignment with our destiny, we express ourselves in a positive way, with increasing truth, reality, goodness, self-value, love, joy, peace, beauty, creativity, individuality and power. Through the law of karma, these positive experiences are then attracted back to us, both inwardly, and outwardly through the circumstances of life. Further, because integrity is a non-attached way of being, deeper experiences of the Soul and Its Qualities from within are allowed. Finally, when we are non-attached, we are also open to the inflow of grace from the Higher Soul. These combined forces serve to reinforce our alignment with the Soul. Conversely, when we are identified with, attached to, and aligned with the ego, and therefore, *misaligned* with our destiny, we express ourselves in a negative way—with attachment (possessiveness), fear, anger, hate, sadness and emptiness. Through the law of karma these negative experiences are attracted back to us, both inwardly, and outwardly through the circumstances of life. Further, because this is an attached way of being, deeper experiences of the Soul and Its Qualities from within are

blocked. And when we are attached, we are also closed to the inflow of grace from the Higher Soul. These negative experiences keep increasing, which is to say, that our suffering keeps increasing, until we are forced to find a better way, that is, one which is more aligned with our Higher Soul and our destiny.

Essentially, the law of karma or law of attraction reinforces and encourages the way of the Soul through reflecting back to us its positive experiences, and weakens and discourages the way of the ego through reflecting back to us its negative experiences.

It is through living with integrity that we most directly, effectively, painlessly and satisfyingly fulfil our destiny.

We can use the law of attraction or karma—where like attracts like—in a *deliberate* way, where we deliberately focus through thought, imagination and emotion upon that which we want to attract into or create in our lives. In this practice you should first discern the direction of your Soul as the voice of integrity or aspiration, and *then* deliberately use the law of attraction to attract and create what is in *accord* with this direction. There are two fundamental reasons why this is important. First, if we do not align ourselves with the Soul, then we align ourselves with the ego. In doing so, we will attract and create the negative states and conditions belonging to the ego. Second, if you attempt to create contrary to your Soul, will anything of greater and lasting value come into being?

We can use the law of attraction in alignment with our Soul's guidance and inspiration, and in doing so, realise our destiny, or we can use it to attempt to meet the desires (or attachments) of the ego. However, to focus on the ego's desires is also to focus upon what is inevitably associated with desire, although perhaps not obviously so: things such as fear, hate, anger, sadness, emptiness, disrespect, ingratitude, and power struggles.

What is the most powerful point of attraction? To experience, express and affirm, as fully, clearly, consistently and powerfully as you are able, the integrity, aspirations and Qualities of the Soul, and to do so free of any contrary and negative beliefs, imaginings, desires and emotions.

We raise our energetic vibration by increasingly dissolving our desires or attachments and their associated negative emotions, and, by increasingly experiencing and expressing the Qualities of the Soul and the Soul Itself.

*Lovingly* keep your ideal in your heart and mind, and it will attract to it whatever is needed for its realisation.

Hold your intention ardently, and resolve any negativity which is blocking its experience and expression through wisdom, either intuitive or rational, or by surrendering that negativity through mindfulness (simply witnessing it) while turning it over to the Divine to take care of.

There are many reasons for expressing oneself with integrity. Among these is the law of karma, namely, that what goes out returns. If we want people to express themselves with integrity toward us, and the benevolence of heart which is always associated with integrity, then we have no choice but to do likewise toward them.

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## 21. Integrity and Simply Being

The essential way, often voiced in Spiritual literature, is to just be or to simply be. But what does this mean, exactly? It is of no use to hear that all that we need to do is to just be, when we have no clear understanding of, or feel for, what this really means or looks like.

Stated in the simplest terms, to simply be is where we appreciate and thus accept what is, while even so, expressing ourselves in a way which is intrinsically satisfying, for itself, and thus, a way which neither rejects through fear or dislike what is, nor desires to possess what is not.

The essential way of being is very simple: on the one hand, an acceptance of what is because its value is appreciated, because of the deeper experiences which acceptance allows, and because to oppose (inwardly) is to suffer; and on the other hand, aligning oneself through integrity with the unfolding of life, for the inherent value of doing so, but also for the more valuable experiences it allows, creates or brings. This is the art of simply being. The difficulty is that when we are identified with the personality or ego we do not find fulfillment in this way of simply being, nor do we believe that it is the path to fulfillment. The ego's way is one of constant rejection and grasping based on the illusion that fulfillment lies in one set of conditions and not another.

Normally, we are not concerned with just being or simply being, instead, we are in some way rejecting or resisting what is, and seeking its opposite. Our preoccupation with rejecting and seeking means that we are more or less missing, neglecting and shutting out what is here, now, always—the Soul, formless Awareness, and Its inherent Qualities. And so, increasingly our practice comes to be that of seeing the many ways in which we are seeking to escape from what is to where we want to be, and to let go of these resistances and attachments—to simply be.

For many lifetimes, countless thousands of years, we have been scrambling, running, rushing, striving, trying, “efforting”, forcing, manipulating, pushing, pursuing, chasing, getting, grabbing, resisting, rejecting and repelling, and so, is it any wonder that the way of *just* being is initially alien, misunderstood, mispracticed and even rejected?

To ‘just be’? Okay, but who knows *how* to ‘just be’, particularly in the midst of action, if he or she has not undergone a long training?

‘The Great Way is not difficult for those not attached to preferences.’ said the third Zen patriarch, Sen-ts’an. However, because it is so far away from our normal way of being, abiding in the Great Way is indeed difficult, and for most, requires much preliminary practice until it becomes natural.

Just being is so far removed from our normal way of being—which is seeking, desiring, acquiring, rejecting, etc.—that initially, our attempts to just be will, in fact, only be more subtle forms of *not* just being.

Just being is a very subtle art that requires much training.

Just being, traditionally called ‘non-action’ or *wu wei* (or *wei wu wei*) in China, is the culminating perfection of a long period of deliberately decreasing our egoistically-driven action.

To say that someone should or can ‘just be’, assumes that the ego, which will *not* just be, is already out of the picture.

Your ego will rebel and fight with all of its resources against just being, for its existence and the way it meets its needs is dependent upon continuous attempts to *not* just to be, but instead, to reject, seek out and appropriate.

Identification with the ego is to be separated, in belief, imagination, and therefore, in experience, from the Soul and Its Qualities. Divorced from Divinity, the ego is in a state of chronic lack and need, and it seeks to fulfill this lack and need through this or that particular experience—by acquiring someone, something or some situation which embodies, evokes, reflects, or gives in some way, some faint experience of the Soul and Its Qualities. Thus, the ego is dependent upon, addicted to, these particular experiences, including its own self-image, structure and existence. This is to say that the ego is chronically striving for this or that particular experience to fulfill its needs; and so, the way of ‘just being’ is both alien to the ego and an anathema for it.

When we can ‘just be’, that is, live a completely surrendered life, then we can put the Spiritual path to one side, indeed, it will have come to its natural conclusion. ‘When’ is the keyword.

We can say that the Spiritual journey is simply finding out where our resistances to just being—as opposed to having to be somewhere else—are, and somehow surrendering them.

Somewhat paradoxically, all of this Spiritual work and effort has only been so that we can finally *relax* into the present moment—whether engaged in action or not—and remain there.

The Spiritual path may be seen as a transition from waiting to being; from waiting for this or that experience to occur, where the waiting is more or less mixed with

frustration, sadness and fear, to, fulfilment in each moment, where peace and joy predominate.

The *mature* ego has learned to wait—of course, within limits or with conditions. The Soul is no longer concerned with waiting, instead, It is content with just being.

Just being is appreciating, and therefore, accepting whatever is, and doing (or expressing) for the intrinsic satisfaction of doing—there is no rejection or seeking in any of it.

If there is no necessary goal for an activity or journey, why would you undertake it? For its own sake.

The fundamental difference between being and doing is that the state or act of being is for itself, self-fulfilling and self-sufficient, whereas the act of doing is not for itself but to get something—a means to an end—and so, is not self-fulfilling or self-sufficient.

More and more, what we express or do is *not* simply a means to an end, but an end in itself. We can still have a goal, but the means to a goal becomes an end in itself—in fact, becomes what is primary.

Goals are natural and fine but what is most important is our *relationship* with our goals, and the *way* we seek to realise those goals. Value the goal but hold it lightly, allowing it to change if that feels right; and move towards your goal through a process which has its own rightness and satisfaction—which is done for its own sake.

To ‘just be’ is to live with integrity and non-attachment, or more accurately, integrous-nonattachment, for these are really two aspects of *one* essential way of being. Both the understanding and execution of this way of being can be very subtle. Overall, it is a gradually acquired art.

The highest practice is “simply” to be, to embody and to express Being and its Qualities, and not to choose what is less; and It is a Divine Quality itself, truth as intuitive guidance, which provides the direction for this way of living.

To be, and to give expression to, Being (or the Soul), as much as possible in each moment, is the way, the only way, to deepen into the full Realisation of Being.

Ultimately, ‘just being’ means that there is a profound appreciation of each moment based on the knowing that each moment is somehow profoundly perfect.

The whole depth and fullness of life is present in every moment, for each moment is essentially Divine and an expression of the Divine. So, let us live according to this truth by always appreciating what is and what we are expressing, where there is no rejection because we want something other, or to be somewhere else.

If we truly appreciated the present or Presence, we would not be too concerned about the future.

In some way, we are always choosing some experiences in preference to others. The essential issue or question then is this: 'What is the *motivation* behind these choices?'

The practice of non-doing or non-action can be easily misunderstood, for example, it can be confused with laziness, fearful withdrawal, passivity, resignation, being weak-willed, with a lack of outer activity, or with a lack of vision, ideals and goals.

Doing, in some way, is an inescapable part of being human. And so, 'doing nothing' or 'non-doing', an approach advocated by some Spiritual teachers, cannot be a complete non-doing. Instead, 'doing nothing' is actually a different, more subtle way of doing (or expressing or being).

We cannot escape doing, for to be living is to be doing in some way, shape or form. And so, it is not a question of whether we do (or express) or not, it is a question of the *way* or manner in which we do, of the motivation informing what is done. Is it to get somewhere or to get something, or, is something done because it is inherently satisfying and self-fulfilling in each moment?

It is not a matter of giving up on activity or engagement or doing or growing or evolving, but of letting go of the selfishness, attachment, possessiveness and obsessiveness involved in this movement—we can say, a freeing of the Spiritual impulse and movement from any egoistic or personal seeking.

There is always some sort of motivation behind what we are experiencing, whether we are aware of it or not, and whether we are consciously choosing that motivation or not. If we are aware of our motivations we have the opportunity to choose which ones will energise our actions; if not, we fall back into our automatic or default positions.

Doing nothing or just being—an approach advocated by some Spiritual teachers, for example, some Neo-Advaita teachers—is, in actuality, for most of us most of the time, to be doing something: *continuing* in the old ways of identification with and attachment to the ego.

Being Divine already, should we abandon the Spiritual path as being unnecessary? Not while our unconscious default position in life is to identify with the ego and to pursue its attachments.

Yes, it is true that there is nowhere to go, nothing to do, and nothing to attain, for we are, already, Divine. But, it is also true that part of our thinking, residing largely in the subconscious, does not believe this at all. Consequently, there is no full Self-Realisation.

Wherever we go, whatever we do, we are the Divine, it is just a question of whether our going and doing deepens this Realisation or keeps us apart from It.

So entrenched is the delusion and illusion of identity with the ego, that for a long time we must consciously and deliberately remind ourselves of the truth that we are Divine Awareness in which, and of which, all else, including the ego, is an expression.

Some people may say that the only way to be is ‘just to be’, and not to direct or manipulate our experiences in any way. How is this possible, for unless we are unaware of our options, we are necessarily making choices? Not to direct or manipulate our experience seems to mean that there are no choices which, in turn, means that we are not aware of our options—something which cannot occur for long. Even if we allow all of our experiences to be as they are, say in meditation, even this is an initial and ongoing choice not to restrict or manipulate our awareness. Choice exists even in this “passive activity”, but even more so when we are active in the world. The essential issue or question then is this: ‘What is the *motivation* behind our unavoidable choices, what is driving them? Is it the ego with its clinging or attachment to present and hoped for experiences, or is it the Soul which is truly appreciative and satisfied with each present moment, while living with integrous-non-attachment?’

Being is for itself, not to get anywhere. Nevertheless, our experience of Being deepens through being.

Simply being deepens into Being.

In the end, it’s very, very simple: you are Divine Awareness, perfect and complete, to which life appears as a succession of forms or experiences, and which are not separate from Awareness, from You; and all that is required is to accept or surrender to all that is appearing, while expressing with integrity and love. In doing so, there is the deepening realisation of your inherent Divinity, and a greater development of your life which is not separate from that Divinity.

There is something deep within us which resonates to simplicity, a true simplicity, a way of being shorn of all the complexity, convolutions, contortions and compulsions of the ego.

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## **22. Integrity and Growth**

At a deep level the Soul knows that It is infinitely valuable and has infinite potential. This knowing manifests in this world as the Soul not being content with mediocrity—not being content with some feeble development of Its powers, and not being content with some limited experience of Itself. Irresistibly, resolutely, the Soul moves toward the complete recognition of what It is, and an ever-expanding experience of what It can do.

As a Soul associated with this world, we are progressive and creative by nature, and when these movements are stifled we often react with frustration and sadness.

What is the most effective way to transform yourself and the world? Deepen into, and give expression to, your Soul.

To live a Spiritual life all that is required is to express your true self, that is, what your heart asks of you. Your heart or conscience will tell you what form your personality and life should take. To allow your personality and life to develop in this manner is for them to grow naturally and organically. To take on a personality and live in some other way is to be, and to live in a contrived, unnatural way.

Growth can be forced by striving or struggling to get somewhere, or, growth can unfold organically where we engage in some experience for its own sake and value, where the engagement itself is enough, and yet, in doing so, the experience naturally unfolds and develops into something new and eventually, something greater.

Each moment of life is both an end in itself, intrinsically valuable, and a step to a greater moment.

There is no particular form your personality should take other than that which takes shape from being open to and giving expression to your Soul. This is for the personality to be a Soulful expression.

Be true to yourself, that is, give expression to the voice of your Soul. In this way your personality will take its true form. Soulful expression is primary; the form the personality takes is secondary.

Although it is a common habit, it is not necessary, indeed harmful, to develop and live up to a self-image; simply to express with integrity is all, everything, that is needed.

It's okay to project a particular self-image provided that the Soul asks for it, that you don't regard it as yourself or attach to it, and that you can dispense with it when it is time to let it go.

Instead of creating, identifying with and living up to a self-image—which is just a fiction—why not simply live with integrity?

The key here is not to trap or fix yourself into any particular way of being but rather, simply to be and to let the particular ways take shape naturally. 'Just being' means being non-attached. Passively, this means accepting what is; actively, this means expressing yourself with integrity.

Not to be concerned with the maintenance, building and refinement of an ego or self-image, but to be calmly receptive of the Soul's grace or gifts and to follow Its

intuitive guidance, in this way the ego or personality takes the best possible form—the most loving, joyful, peaceful, beautiful, creative, wise and virtuous form. In this way, the ego or personality increasingly becomes a Soulful expression.

The Soul that you are does not and cannot grow, but Its expression and powers in the realm of manifestation do.

We should be clear that, strictly speaking there is no such thing as self-growth, rather, there is only transformation and elevation of our self-expression. The true self, the Soul as formless Awareness, is perfect and complete.

Deeply grounded in the conviction that one *is* Divine Awareness, already perfect and complete, all efforts directed at improvement of one's self-expression are accompanied by peace and ease.

By giving expression to your True Nature you are in each act simultaneously, though not always evidently, giving expression to *all* the Qualities implicit in that Nature, and simply through their expression these Qualities will deepen back into their Source.

We cannot force ourselves to more greatly experience the Qualities of the Soul such as love, beauty or power. But, we can resolve to be alert for when these Qualities *spontaneously* arise, and to dwell in them and to give them expression when they do arise. In this way the Qualities of the Soul deepen naturally.

Expressing and experiencing our Divine Qualities in each moment, for themselves, they deepen and expand of themselves, indeed, this is the *only* way that we can assist them to develop—their growth cannot be forced. Can love be forced? Can joy or truth or peace be forced?

We can progress by finding or creating *new* finite forms or experiences which more greatly reflect, express or evoke the Soul and Its Qualities, or, by more deeply realising the Soul and Its Qualities through the *same* or similar forms or experiences. Perhaps the superior way is to increasingly experience the Divine in one's present and familiar experiences, while continuing to find and to create new experiences which are ever more reflective, expressive and evocative of the Divine.

Awareness and Its manifestation, life, are naturally, intelligently and irresistibly moving toward their greater realisation and fulfilment—our work is only to *allow* this natural movement to occur and to *harmonise* with it. But for most of us this is no easy matter, for we are so habituated to attempting to *force* our growth in our own directions, based on our own presumptions of what is best, according to our own timeframes, and purely through our own willed and grasping efforts.

Your potential is unlimited, but it largely unfolds in *its* own way and in its own time—your work is to surrender to and harmonise with its unfolding.

There is a natural or organic expansiveness and evolution of our experience and self-expression which is optimal and most satisfying—our work is to align with it.

Life is progressive by nature—we don't need to force the issue, but only to allow, appreciate and align ourselves with life.

The impulse towards development, growth, evolution, is natural and healthy, but the way we normally go about it is often unhealthy. Normally, we are continually rejecting what is and striving toward something other. Whereas the easiest, most efficient and painless way to grow is to fully appreciate and engage with what Life is bringing us here and now, to allow Life to spontaneously bring to us, from within and without, the new and greater, and to flow with that.<sup>15</sup>

The more we are appreciating what is, the less anxious we are about going anywhere, and yet, progress occurs.

If you are appreciative of each moment or step of your journey, where it is self-satisfying, it is true to say that in one sense there is no journey, and yet each moment transforms and carries you naturally to what is next.

To enjoy the doing, the moving, the transforming, the growing, for the sake of it, and not to get somewhere or to something other—loving the process.

To work at your development with dedication, but not to be too concerned about your progress, is achieved through a deep appreciation of the process, or the moment to moment unfolding of what is, and this can *only* occur when you are following your Heart.

Forcing Life is counterproductive; cooperating with Life is optimal.

When we try to force the pace of Life, we are placing ourselves in opposition to Life, which is an irresistible force.

We cannot force a plant to grow, but only provide the right conditions for its natural growth. Similarly, we cannot force our own growth, but only facilitate our Natural growth.

We may be enthusiastic for some experience, and this experience may indeed be part of our journey, but Life in Its wisdom sees that for the experience to occur, or for it to be fully and properly appreciated and lived, some delusion, illusion, blockage or barrier *first* needs to be removed, or some quality or capacity developed or enhanced.

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<sup>15</sup> The term 'Life', when capitalised, means more than merely our finite or limited experiences. 'Life' means our experiences as an expression of the infinite intelligence, love and power possessed by our Souls, other Souls, the Archetypes, and the Divine laws which, along with our free choices, are the creators of our experiences.

The truth is that you are not the lead player in determining your greater development. The *key* situations, ideas and aspirations which have shaped your course for the better have all been *given* to you.

The swiftest path to the Soul is the path laid out by the Soul, which arises from moment to moment in the heart when it is open and free.

Regarding the particulars of his or her experiences, including self-expression, each person treads his or her own unique path, however, all of these diverse paths unfold according to, and are governed by, universal, fundamental, and ineluctable principles or truths.

Human existence: unique paths unfolding through universal principles.

Overall, our growth is characterised by progressions, and by plateaus of consolidation—we must learn to harmonise with this rhythm.

We stretch out into a new area, and then need to consolidate.

Overall, progress is inevitable—but the path is not always straight or uniform.

Life is ever oscillating: day and night, winter and summer, inspiration and expiration, systole and diastole, activity and rest, solitude and society, quietness and sound, waking and sleeping, birth and death and rebirth—wisdom, including wisdom embodied as integrity, attunes us to these rhythms.

Out of the oscillations between winter and summer comes the evolution of nature. And so it is with us: ever oscillating between the opposites we evolve, inwardly and outwardly.

There is a natural rhythm where life oscillates between the opposites while simultaneously moving upward—the ascending spiral of life.

The path of the Heart is an upward spiral: an oscillation between the opposites, but where the return to each opposite is at higher level than before, enriched by what has occurred at the other extreme.

From a higher perspective, the opposites in life are complementary, not antagonistic.

Each pair of opposites needs to be continually balanced and integrated.

Life is characterised by an oscillation between the opposites, while simultaneously moving upwards. If we are in tune with our Hearts then we move with this upward rhythm, along the path of increasing Spirituality and well-being. However, quite often we attach to some experience and reject its opposite, and in doing so attempt to still this rhythmical and ascending movement of life. Suffering occurs, and eventually we resume our dance with life.

There is a waxing and waning of certain types of experience as we move from them to their opposites and back again. For example, at one time there will be romantic relationships, and at another time one will be by him- or herself, at times there will be significant material wealth while at other times there will be comparatively little, sometimes society sometimes solitude, and so on. This is the inevitable yin and yang of life. Yet, when something is waning or is absent this will not be experienced as a loss or lack *if* you aspire to and appreciate its opposite which is now arriving or is present. This is to say, when we are in harmony with the dynamic interplay of the opposites, we aspire to and appreciate these changing experiences.

The outer experiences or forms of this world, and the inner states *dependent* upon them, are forever waxing and waning—this is the dynamic interplay of yin and yang. Gradually we learn to harmonise and flow with these cycles of relative plenty and poverty, and do so by following the voice of the Soul. Here, we are always satisfied with what Life gives: it is not only sufficient for now, but perfect for now. And as we live in this way of Soulful acceptance and appreciation we find that our Divine Qualities such as love, joy, peace, power, beauty and truth, more and more permeate our experiences. At first, our experiences of these Qualities wax and wane also, for their arising is still somewhat dependent upon and influenced by the presence of particular and outer experiences. But as we develop, our experiences of these Qualities become less and less dependent on outer experiences, ever deeper and more stable, and more and more reflective of, approximating to, and finally culminating in, their infinite and eternal source—the Soul.

There is an inevitable ebb and flow in one's external circumstances or experiences. This is part of the dynamic interplay of the opposites—yin and yang. When we are in harmony with our Soul we are in harmony with this flow: when there is an abundance of something we seek and appreciate that abundance, when there is a scarcity of something we seek and appreciate that scarcity. In the abundance we find growth and fulfilment, in the “scarcity” we also find growth and fulfilment.

While there is a continual ebb and flow of outer circumstances or experiences, we must remember that when something is ebbing away, necessarily, something other, its opposite, is flowing in and growing. *If* we shift our focus from what is ebbing to what is flowing, we are in a continual flow, in continual abundance.

Regarding any type of external circumstance or experience, there is an inevitable ebb and flow of its presence in our lives—sometimes there is much money, at other times relative poverty, sometimes there are many loving relationships, at other times we are alone, sometimes there is popularity and fame, at other times we are unnoticed or unpopular. This is to say that there is an inevitable oscillation between the opposites. Despite this oscillation there is a continual abundance, for when Life is depriving us of one thing, then there is an abundance of its opposite. This abundance is recognised, appreciated and used *if and when* you want what Life is providing. For example, there may be many loving relationships in your life, and in this regard your life may be abundant, or, there may be few or no loving

relationships in your life and so your life is now abundant in solitude, freedom, flexibility, etc. If you are so inclined, you can recognise, appreciate and constructively relate to both forms of abundance.

The wheel is always turning—the oscillation between the opposites, the inevitable ebb and flow, yin and yang. We can develop the capacity to move with these changes, appreciating and working constructively with what each has to offer.

Life is always providing what we truly need, and so, life is always abundant, but, we may not always recognise our true needs, and therefore, life's perpetual abundance.

There are opportunities before us, and there are the opportunities which we *wish* were before us. A wise man uses the opportunities which are before him, which Life in its wisdom is presenting, and therefore, which he most needs.

If Life didn't keep destroying our limited and little plans we would become hopelessly bogged down and lost. As Heraclitus states: 'If men got exactly what they wanted, they would be no better off than they are now.'

Life is, overall, working inexorably toward growth, balance and wholeness.

The different powers and capacities of the psyche are interconnected, and so, a major change in one area will have reverberations throughout.

Purifying and elevating one aspect or area of the psyche, or of our lives, will put the other, comparatively less developed areas under pressure to grow.

All the aspects or elements of your life and psyche are playing off of and influencing each another, and so the development of each aspect is linked to that of the others. Our development and growth must have a balance and wholeness to it.

Holistic and balanced development is needed, for without it, whatever is acquired, through our own efforts or through grace, will not be used wisely, fully and productively.

Everything must be seen in proper perspective, seen in its relation to the whole. In doing so, everything is given its appropriate place and value in the context of the whole, neither overrated nor underrated, neither allowed to overshadow nor to be overshadowed.

Without a combination, and a dynamic and synergistic balance, of Divine Qualities and capacities, her Spiritual path, and more generally the unfolding of her life, will slow or stall. Among the most important of these Qualities are wisdom, power, will, aspiration, love, compassion, joy, goodness, self-value, beauty, individuality, creativity, humility, non-attachment, acceptance, trust, peace, and integrity.

Horizontal development needs to be complemented with the development or realisation of depth, and vice versa.

The Soul is progressive and expansive by nature, but we need to appreciate that this is as much, if not more, about sounding our depths as it is about widening our horizons.

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### **23. Integrity and Vocation**

Your true calling is felt as sacred to you.

A true calling or vocation is a particular work undertaken as part of one's destiny.

Your real calling is experienced as necessary and, as a love and joy—a necessary love and joy. It can be ignored and suppressed from consciousness, but not removed from the Heart, where it exists as part of your destiny.

True work, true living, a true path, is that which is vital to the Heart.

Your life must be vital to yourself first, and *then* it will be vital or vitalising to others.

What matters is to do what matters.

Perhaps it is not really right to equate vocation, which is imbued with a deep sense of love and joy, with work. 'All work is empty save where there is love.' said Jiddhu Krishnamurti.

Even if her vocation is not financially successful, nor very much appreciated, she would still continue, for it is felt to be essential, destined, and a profound joy.

When he finds that what he has to offer is not very much appreciated, at least so far, and yet, he continues and continues to appreciate what he is doing, he learns something deep and beautiful about the nature of a calling: above all, it is its own blessing.

Live with integrity and opportunities, the right opportunities, will appear.

Inspired or integrous work or action is not getting away from what is, to get to what is not yet here, it is doing because of the inherent satisfaction of doing: doing for the joy of doing, doing for the love of doing, doing for the peace of doing, and doing for the authenticity, truth and reality of doing.

The things done for themselves are the most fulfilling.

Your occupation, your life, “should” be inspired by, reflective and expressive of, love and joy, for what is work or a life separated from love and joy?

If there is deep love and joy, you have found your purpose or part of it.

A normal life begins with a feeling of play and turns into a feeling of work, but if there is enough wisdom, ends again with a sense of play.

As we mature, we become playful again.

With sufficient “work”, life becomes playful again.

Your calling: that way where time falls away.

If you are not following your Heart, and therefore, not accomplishing the mission (or destiny) that you are here to perform, then the powers and talents which you actually or potentially possess to perform that mission will not be used or used fully. In fact, there will be a mismatch between yourself and your surroundings which will make things relatively awkward and unproductive.

It takes considerable maturity to transform one’s calling or “passion” into his or her work. Work, being almost inherently connected with survival, security, money, power and prestige, has motivations which can vitiate or even completely subvert the purity of our passion guided by love and integrity. Also, whereas a passion or calling has its own internal pace and rhythm, work, including one’s colleagues, generally impose another pace and rhythm, especially a hurried one, the adoption of which is to effectively abandon the connection with one’s Soul, the source and fount of one’s calling. Finally, by not having a source of work *outside* of one’s passion, that passion may be deprived of a valuable source of ideas, experience, rest, creative incubation, perspective through separation, and appreciation through contrast (with work). For these reasons, it may be prudent or necessary to initially, or at times, separate one’s work from one’s passion or calling.

*Ideally*, work and vocation (calling) are one—the challenge is to bring them together as one.

If your principal love or passion is not socially recognised, sanctioned and supported, then its pursuit is going to be more difficult. There are various ways to nurture such a passion including: to begin small and expand; to begin slowly and increase the pace; to shun the unsympathetic and seek the sympathetic; to begin quietly and raise the volume; to begin privately and become public; to experiment occasionally, to take small risks, and see how Life responds.

The determination of what is one’s calling and faithfulness to it have nothing to do with the approval or applause of others.

It is not a matter of whether your path is difficult or not, at times it will be, but a matter of whether it *is your* path.

Just as with the artist, so too in any vocation, Inspiration requires a repertoire of skills and talents which are developed, solid, automatic, facile, honed and available, and upon which Inspiration can draw when It is ready.

It may not be a single, highly developed or specialised skill or talent that makes you suitable for a job, but a unique combination of talents and qualities which you possess.

For many occupations, talent or skill is not enough—character is equally if not more necessary.

Work, as that which we engage in to earn a livelihood, often forms a major part of our lives, at least in terms of the time and energy it consumes. For this reason alone we cannot leave work outside of our Spiritual approach to life. Further, work generally involves challenges and concerns which are central to the Spiritual path. In general, there is the challenge of insuring that our work is in accord with and an expression of our Spiritual truth, in particular, our integrity. Further, because work is tied to and supports such fundamental things as financial or material security, self-image and self-value, then conflicts between work requirements and one's sense of integrity need to be approached sincerely and seriously. Which will take precedence, to be true to oneself, which is to follow the guidance of the Soul, or work requirements, including the potentially conflicting requirements of others and of society?

Work or employment is normally very much tied up with security, including physical survival. And so threats to our work are often seen as threats to our security. There may be occasions where we need to choose between our integrity and our employment. Essentially, these occasions may be about the choice between integrity and security. Are we able to let go of our employment and our security if they conflict with our integrity? Are we able to trust that Life will support our integrity, and take care of our security? 'But seek ye first the Kingdom of God and His righteousness, and all these things shall be added unto you.'

Ultimately, the most practical course in life is to live Spiritually. Thus, we hear from Christ, 'But seek ye first the Kingdom of God and His Righteousness, and all these things shall be added unto you.'

The most practical course in life is to follow the Soul's guidance.

Concerned about being hired or fired? Despite appearances, God is your employer.

Ultimately, our lives are governed by the Spirit and Spiritual laws, and by our relation and cooperation with Them. Whatever else may *appear* to govern our lives, such as the actions of others, are really only the more or less unconscious agents of the Spirit and Its laws.

Relax: God has the final say about your life.

Your vocation or calling, if it is so, is really the execution of your life's destiny, and as such, will be supported by Life.

We are employed by Life for a while and then go back home.

Your essential path, and all the wonderful and essential experiences which will be created and encountered along that path, are destined, inevitable; and so you can relax about whether or not you will do, or won't do, what needs to be done. You're only concern is to follow your path, to live your life, as best as you are able. Yes, there will be mistakes, some conscious many unconscious, and yes there will be suffering, some avoidable much of it unavoidable, but this is simply the nature of the journey—basically, it is the same for all. Again, you're only concern is to follow your path, to live your life, as best as you are able—it's enough.

There are many potential things to accomplish in life, but if you are convinced that you are Divine Awareness, that This is the experience of perfect fulfilment, that it is possible for you to fully experience and know yourself as this Awareness, indeed, that this is the ultimate destiny of every person, then eventually this will become your primary calling, to which all others will become subordinate.

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## **24. Integrity and Success**

The Spiritual or integrous act is done for its own sake.

To live with integrity *is to be* successful. To live with integrity leads to the greatest success. To live with integrity is the way of success.

Living and working according to truth is naturally successful and therefore encouraging—would we expect it to be otherwise?

In harmony with our integrity we are in harmony with our Soul which is in harmony with the unfolding of the universe. The most productive course through life is that which is in harmony with, and supported by, the whole Universe.

What *is* a successful life? To deepen into the experience and expression of the Soul.

We must learn to recognise and revere the Qualities of the Soul. For if we overlook, neglect or even reject these Qualities, then we have missed, neglected and turned away from our essential potential, promise, path, purpose and perfection. We are here to learn what it is to more deeply experience and express wisdom, truth, love, goodness, self-value, reality, power, joy, beauty, peace and true individuality. This is the *essence* of a *truly* successful life.

All of your worldly successes will be a joke when you realise your Soul.

Can a good end come through a bad means? Good and bad are not determined by the external acts, but by the *motivations* of which those acts are the expressions. All that matters is the motivation. Is the motivation good, that is, one of integrity or rightness and love, or “bad”, that is, one of desire (attachment), fear or anger?

The inexorable outcome of the Soul’s and of Life’s teaching is to see that living with integrity and one’s good are inseparable.

Do what is truly right and things *will eventually* turn out right. Do what is truly right and the consequences will take care of themselves.

The Soul’s expression is naturally self-fulfilling and self-sufficient; it does not need to go anywhere or to attain anything, and yet, both will occur in the best possible way.

Inspired action is not seeking to get anywhere, instead, in each moment it is self-fulfilling, yet in this way it does get somewhere—in the most natural, effortless, efficient, enjoyable and productive way.

The more we are doing that which we love, the less we are concerned about any outcomes, and yet, the more the outcomes are pleasing to us.

Doing what is right is the most direct path to fulfillment.

When you follow your true path, even if things do not work out externally as you may have envisaged and hoped, still, you have had, and continue to have the deep satisfaction of living truly, and for this you can be deeply grateful.

If you are doing the work and living the life that your Soul is asking, then there can be no failures—irrespective of short term results or appearances, a better, more Spiritualised world and self is inevitable. Always there is the deep satisfaction of being true to yourself.

As we mature, we become less concerned about the outcomes of our expression, and more concerned that the expression is integrous—eventually this becomes our only concern.

Quality not quantity, appreciation not acquisition, becomes our way of living.

What does it mean to live with quality? To live with integrity, to live according to one’s truth, to live in a way which is intrinsically valuable.

Quality nurtures quality.

When an activity (or expression) is done from the Heart it is impervious to setbacks and “failures”. Yes, we may modify our approach, but the joy, love, integrity,

peace, power and other Qualities which are naturally involved in such a Heart-inspired activity, naturally keep it moving forward.

There is a fundamental difference between being outwardly unsuccessful because you are on the wrong track, and being outwardly unsuccessful because you are on the right track but the time is not yet right for certain results to appear.

When a situation does not work out as you wished, why see it as a defeat? Maybe this is not quite the right way to fulfil your potential, maybe the time is not yet quite right, maybe a little more preparation is needed, perhaps something greater is awaiting? There are other possible ways to look at this situation.

The Heart does not, cannot, give up on what It loves—It just finds a new way.

He knows that his present position is not the last, not ideal, but as long as he feels that he is moving in the right direction, cultivating the necessary skills, knowledge, and character for what lies ahead, all is okay. ‘Nature does not hurry, yet everything is accomplished.’—Lao Tzu.

That you are moving in the right the direction is what is most important.

Progress, evolution, realisation of one’s destiny, is inevitable.

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## **25. Integrity and External Influences**

It’s not about the approval of or praise from others, but about living with integrity—this is obvious, isn’t it?

For most of us there is a great dependency upon others, upon places, upon beliefs, upon emotions, upon things, upon images, with all the attendant anxieties, sadnesses and fears that this dependence *entails*. And yet, inwardly, we must learn to be dependent upon the Soul alone, the actual source of all that is good: ‘Whosoever loves anything but Me, whoever loves father and mother or many other things is not worthy of Me. I do not come upon earth to bring peace, but a sword, to cut away all things, to part you from sister, brother, mother, child, and friends that are in truth your foes.’ said Christ

Outwardly we must rely on others, things, conditions, but inwardly we must be free. While there will be the semblance of *essential* dependence on people, things and conditions, inwardly we will be dependent only upon the Divine. As we journey through life, adherence to the admonitions of the Soul will bring us into relation with many people, things and conditions, but we are there at the Soul’s request, in service to our Soul, ultimately, relying upon the Soul alone.

Much of our concern with maintaining and projecting a persona is based on our deeper concerns of securing the opinions of others, particularly their approval, and

more generally, securing what we want from the world. Why don't we simply act with integrity—be real and authentic—and meet and fulfill our aspirations in this way? To do so means to renounce the delusions and illusions that underlie the first approach, and to gain something of the truth and wisdom which underpin the second.

If my happiness is dependent upon another then I will always be in a state of anxiety, to some degree, about whether or not this other will fulfil my expectations—and the greater the dependency the greater the degree of anxiety. Do I want to live this way?

It may be asserted that we *cannot* appreciate someone or something, who or which in some way fulfils a need, and yet hold them lightly. Yet, such relationships exist. We should examine those relationships where we appreciate the presence of someone or something and yet gracefully allow them to go when this is right and required. Upon examination we see that we can establish such relationships because we are not under the delusion that this person or thing is the only way our needs can be fulfilled. Conversely, attachment or dependence occurs when we believe that someone or something is necessary, indispensable, to our fulfilment. But attachment, by definition, is grounded in delusion.

It is a common experience to be fearful of or angry at another, or at what he or she is saying or doing. Fundamentally, this is because we believe—often unconsciously—that we are directly or indirectly *dependent* upon this person to be or act in a particular way for our fulfilment, and that he or she is failing or may fail to meet this expectation. But is this really the case, that we are dependent upon another for what we need? When we find ourselves angry at or fearful of another we should ask: 'What *hold* does this person have upon me; what is it that he or she has, and which I believe that I need?' To fundamentally resolve this issue of dependency and the fear and anger it generates, we need to pierce through the delusion that what we need is ultimately dependent upon another, to the truth that all that we need is brought to us from within or from without through living with integrity. Complete fidelity to integrity is, for most of us, a revolutionary act, and it can only occur, completely, when there is the belief that this is the voice of the Divine within us, and that following it will bring or reveal all to us that is needed. 'But seek ye first the Kingdom of God and His righteousness, and all these things shall be added unto you.' said Christ

Should we sacrifice our integrity for the desires of others, for being liked by others, to keep hold of someone or something, or should we "sacrifice" all to integrity? This tends to be an ongoing issue throughout each person's life. The fundamental resolution of it comes through the insight that by living with integrity, and only in this way, do we discover our deepest and lasting fulfilment: 'But seek ye first the Kingdom of God and His righteousness, and all these things shall be added unto you.'

We may come, and eventually must come, to realise that our fortunes are in no way dependent on the actions of others; our fortunes are dependent upon the Divine and

Its laws responding to what we are and what we express. The actions of others are merely one way—or one instrument—through which the Divine and Its laws act upon us.

Most of the people whom you meet are more or less consciously asking you to validate *their* beliefs and values. But if they are not your own beliefs and values then you have a choice to remove yourself from their company, or, to agree with them and in doing so to compromise yourself, or, to be true to yourself and more or less explicitly offer another way. You can't always remove yourself from the company of others, compromise is eventually seen to be damaging, and so you must learn to be true to yourself while in the midst of contrary opinions and values.

This is a difficult task: to live as a Divine Soul when he has been brought up to believe that he is an ego enclosed in, and dependent upon, a body, and when almost all people, most of the time, believe and consciously and unconsciously teach the same dogma.

In general, it's a mistake to look to others to guide, inspire and support your non-attachment to the ego or personality and its world.

An important part of wisdom is to learn to live among foolish people without sharing in their delusions. We need to become wise enough to accommodate, but not acquiesce to, fools.

In the company of others who are living with comparatively little truth, it can be difficult to live according to a deeper truth. One remedy is to clearly see the negative consequences of the way others are living, especially their lack of peace, joy and love.

Others are more or less continuously, more or less consciously, attempting to get us interested in and to agree with their beliefs, values and motivations to thereby meet their own needs and, perhaps, because they believe that this interest will be best for us also. But, the key thing, the crucial thing, always, is what if any wisdom or truth exists in what they are offering.

If one does not constantly bring the fundamental truths of life back into the mind, then backsliding will occur. This is because society is not a neutral environment: consciously or unconsciously it is often hostile to the Spirit, for it lives largely in accord with the values of materialism, atheism, and egoism.

He comes to see that most people much of the time are deeply lost in delusion, illusion, thinly veiled confusion and barely concealed desperation, and so their guidance, approval and disapproval, outside of some practical matters or discrete areas, is often of little value or concern.

Why are you looking to people deeply identified with the ego and its "reality" for approval? Why are you looking to the deluded for approval?

The ego, lost in illusion, looks to others to support its dream.

For how long shall you be a slave to the opinions and approval of others? For so long as you believe that what they have to say or do is *more* important than the voice of your Soul, and your fidelity to that voice.

It is a poor man who waits upon another before he does what is right.

If you were *completely* certain of what the voice of your conscience was saying, and, that it *was* the voice of the Divine speaking to you, how important would the opinions and approvals of others be?

We must develop more trust and confidence in what it is to experience and to give expression to the Soul. This is an ongoing lesson, for on the one hand, new situations bring to the surface previously hidden obstructions from the ego which block or confuse this experience and expression, and on the other hand, the quality, diversity, strength, and depth of this experience and expression change over time as our connection with the Soul deepens. In particular, new situations may evoke a hitherto relatively unknown Quality of the Soul, such as power or peacefulness, which now needs to be recognised, valued, nurtured and integrated into one's personality and life.

Knowing that this is the voice of the Divine within, she must honour It.

Of what value is it to receive the praise of others if a man must sacrifice his Soul? And of what value is the praise of others for the man who is concerned only with honouring his Soul?

If you are doing or expressing what your Soul asks, what is heartfelt and authentic, then there will be an inherent necessity and satisfaction to it which, ultimately, renders the approval of others secondary.

There are compromises *of* integrity and compromises *based on* integrity.

There is no problem, in fact it is needed, to defer to others *if* this is the wise and integrous thing to do.

She will listen to the voices of others, but then she will listen to the Voice within.

Listen to others, and then listen to Yourself.

True wisdom naturally gives itself, not the opinions of others, primacy. True wisdom naturally follows its own counsel.

The challenge is not to compromise oneself in order to associate with others, but to be true to oneself and thereby attract kindred spirits.

Shall you lower yourself down to meet with another, or chance instead that there is a heart waiting for the opportunity to see something more noble and virtuous and raise itself up to meet you?

Truth is not the top priority for many people—other things are seen as more essential—and so they will not understand, or will not be concerned with, or will be critical of, or more or less hostile toward, your dedication to truth.

Many people would prefer a thousand dollars (or less) to a book containing the truths of life.

Of course we do not wish to offend others, hurt their feelings, or cause them suffering, but if they are identified with the ego, attached to it and what supports it, in short, lost in delusion and illusion, then at times these things will inevitably occur as a reaction to our living with integrity. Our essential choice is to pander to their delusions and illusions, the true and ultimate cause of their suffering, or, to dis-empower their delusions and illusions and so, to help free them from suffering. We do the latter by living with integrity which is to live according to the deepest truths we can apprehend at any given time.

Despite any appearances to the contrary, what is truly right for ourselves, integrous, is the most beneficial for us *and* for all others. Or is it the case that life is so designed that to live with integrity will *not* immediately or ultimately be most beneficial for us and others?

Do we teach truth and the living of truth, integrity, by living without truth?

Integrity is the simultaneous expression of all the Qualities of the Soul—Truth, Reality, Value, Individuality, Love, Power, Joy, Peace and Goodness—and we can *only* deepen our realisation of Them through Their expression. Such a way of living is evidently beneficial for ourselves, but what of others? How shall others learn how to live Soulfully if those who can do not?

Others may be upset by your actions, even hurt, but the suffering that comes to others when they are treated with true integrity and love is unavoidable.

If you look to please others then sometimes some people will like you and sometimes some people will dislike you. If you look to be true to yourself then sometimes some people will like you and sometimes some people will dislike you.

We are challenged to hold onto our deeper, nobler, finer and truer ideals in the midst of everyday life.

Violating your integrity ultimately makes no-one happy.

The kindest most compassionate way to live is with true integrity.

We can only honour the Spirit in others by honouring the Spirit within ourselves.

Is living with integrity, which is to be true to oneself, selfish? It is a constant dis-identification and detachment from oneself as the ego, and as such, completely non-selfish. Any yet it is complete fidelity to Oneself as the Soul—this kind of “selfishness” is okay.

How can someone who is following the voice of the Higher Soul, a servant of That, really have allegiance to any group or even a relationship? What if the Soul asks one to move on tomorrow? The association can be, and last, only so far as the Soul gives its consent.

Sometimes we delude ourselves into thinking that by following rules and regulations we absolve ourselves of responsibility for our actions—‘I did what I was instructed.’ is the plaintive cry. Rules and regulations, procedures and processes, laws and legalities, prescriptions and prohibitions, commandments ...contortions? All of these are only tentative guides for integrity, nothing more.

Rules are made *for* people by people; people are not made for rules.

Rules should be made to foster our natural development, not restrict it.

Something is conceived, created and constructed by the Spirit for *temporary* purposes—a rule, a law, a convention, a custom or practice, a tradition, an ego structure, a “reality”—and then the mind becomes trapped within it.

The external should serve the Internal and not vice versa.

A way which has ceased to reflect and nurture the Spirit has become an oppressor.

A system of rules and regulations, and an organisation or institution based on them, grows out of individuals, and then, if they are not careful, restricts their further growth. They have become slaves to external standards.

Not until we decide to live contrary to the norms, customs, conventions and expectations of our society do we really appreciate how powerful their influence upon us has been, and continues to be.

We do not exist for rules and laws—they exist for us, to facilitate our growth.

One reason why many people prefer, or even feel that they need, to work within a clear system of rules, regulations and laws, is that they are out of touch with, disconnected from, their innate and internal Source of guidance, integrity and aspiration.

Essentially, our only duty is to live with integrity—to be authentic.

We have one right, to what Life gives to us in each moment, and one duty, to live with integrity.

If you believe that you have rights, this is tantamount to believing that the world or others owes you something, which is to say, that the world or others should be this way or that way to meet your needs, and for your fulfilment and happiness. Good luck with that approach.

To expect others to treat you well on a consistent basis is to assume that they are securely connected to their Divine nature.

To expect others to treat you well on a consistent basis is to assume that people are, in general, mature.

When we come to see that most people are deeply lost in their delusions, are ignorant and lacking wisdom, we give up our own delusion and expectation that they should always treat us well.

If I believe that I have rights, this is tantamount to believing that the world or others *owe* me something, which is to say, that the world or others should be this way or that way. But why should the world or others be as I say? And will the world and others be as I believe they should be? I have one real, actual, right: to what Life gives to me in each moment.

When we say that another has a right, we mean, in part, that there is an *obligation* on our part to allow a particular way of being for that person to exist. However, whether I have an obligation to another depends on me, and not on whether that person asks or demands something of me. A person may claim to have many rights, including to things which are harmful, trivial or irresponsible. In each case I will need to see if I agree with the alleged right, and with the obligation being asked of me. With regard to the right to free speech, people who claim this right are actually saying that *I* have an obligation to let them say X, Y and Z. But, I will need to determine if I think that this is a just request in the circumstances. I may agree with their right to some extent but not further. The right of free speech does not, for example, oblige me to allow slander, libel, lying or hate speech in all instances.

As we mature we talk less and less of our rights and more and more of our duties. Implicit in this position is the understanding that the meeting of one's needs and the shaping of one's life lies with oneself, and not through a mistaken and unrealistic dependence upon others.

As we mature we increasingly move from believing that we have rights to knowing that we have obligations.

Progressively he learns to harmonise his will with his own Heart, rather than the pace or rhythm of others, groups, organisations or societies driven by a weight of unfulfilled and unfulfilling desires.

Should you allow your Heart to set the pace and rhythm of your life, or the ego-driven desires of the lost and blind? Is it not the Heart or Soul, whose admonitions

and promptings are in harmony with the movement of life, which should set the pace and rhythm of your life?

There are many possible reasons why we choose *not* to follow the guidance of our Soul or Higher Self, but, the truth is, that *none* of them are adequate.

The only thing which is binding on the heart is its own loving integrity.

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## **26. Integrity and Power**

As the Soul you *are* Power Itself—the essence and source of all manifested power.

As the Soul you are Power Itself—essentially, not other than the Power which creates and sustains the whole universe.

Integrity, as the voice of the Soul, is imbued with the intrinsic power of the Soul.

True integrity is an expression of the Soul, as such it is imbued with the intrinsic power of the Soul, in particular, the power to express and create what is discerned to be right or good. We may be more or less conscious of this power, and it may be more or less explicit, but it is present and operating in *every* act of integrity. Aspiration, which is the Soul's love for a future experience guided by the voice of integrity, is likewise imbued with such power.

The ego's power—of us when we are identified with the ego—is the motive forces of fear, anger, attachment (or desire) and will-power in the service of these forces. All such power is grounded in delusion or ignorance. Fundamentally then, the “strength” of the ego lies in the strength of the delusions that support and guide its will, desires, fears and aggressions.

There is the power of the ego and the power of the Soul. The power of the ego is that of attachment, anger, hate and fear grounded in identification with the ego. The power of the Soul is inherent to Its nature and, in part, manifests as integrity or the motivation to express what is right or good, and as love. Egoistic power asserts itself at the expense of integrity and love, and often, at the expense of others by seeking to control, diminish or deprive them in some way.

Each act of integrity is simultaneously the expression of all the Soul's Qualities, and so, any expression of integrity is simultaneously an act of truth, reality, value, individuality, love, goodness, joy, peace, beauty, and power.

Each Quality of the Soul is imbued with all the other Qualities, and so, each Quality of the Soul is imbued with power. Is not love also powerful? Or joy? Or beauty? Or even the peace which descends upon and quietens the troubled mind and heart?

Love is powerful.

The exercise of true power is imbued with gentleness; and true gentleness with power.

True integrity and aspiration are intrinsically satisfying, as such they are self-sufficient. As intrinsically satisfying and sufficient, integrity and aspiration are devoid of possessiveness or attachment. Thus, the power which permeates true integrity and aspiration does not seek to cling onto or possess anyone or anything.

As soon as we attach to or seek to possess someone, something or some experience, we lose our true power; we have given up our true and non-attached Spiritual power for the relatively weak and unstable force of the ego.

Anger or hate of various degrees is often confused with true power. Anger and hate are really the power of the Soul passing through and distorted by a structure of ego-centred delusions.

From one perspective, the power of integrity is that of not being moved away from that way which is true and real.

What is power? One aspect of it is the calm, deep, solid immovableness from the truth which underlies any act of integrity, especially in the midst of opposition.

True strength is the power of the Soul—intrinsically valuable, and needed to push through and push aside the desire, fear and anger, the pseudo-strength, of the ego.

Free choice and free-will are powers which can be used in the service of the Soul, or the ego.

To align with integrity is to align with the Soul; to align with the Soul is to align with one's destiny; to align with one's destiny is to align with one's role in the unfolding and evolution of the universe; to align with the unfolding and evolution of the universe is to align with an irresistible force and movement.

Spiritual intention may be defined as the free choice to follow the guidance and aspirations of the Higher Soul, conjoined with one's own will-power, and free of the egoistic motives of attachment, fear and anger. Herein lies true power and effectiveness: for such intention is experienced as powerful, and so, one is not moved or swayed from his or her course; for such intention is a condition emitting powerful and high quality energetic vibrations which *can* attract and shape experiences or events of a correspondingly high quality; and also, such intention intends a direction, creation, and evolution that is supported by the whole Universe.

Integrity is always an act of power—the power required to express or do what is discerned to be right. As we express ourselves with integrity amid outer and inner opposition, our power grows in proportion to the opposition which we have

overcome. The opposition here is essentially, actually, the attachments or desires, fears, and hatreds of our ego based on its delusions.

How do you develop power? Do nothing contrary to your Spirit or Soul.

The cultivation of power is, in principle, the same as the cultivation of any other Spiritual Quality: to give it expression under the guidance of integrity, while freeing it of any attachments based in delusion which inhibit its reception and expression.

As we express ourselves with integrity, a condition of Spiritual power, we are in a non-attached state, as such, the Qualities of the Soul can flow more deeply into our experience, including greater power.

Every act of integrity is an expression and augmentation of real power; but the reverse is also true.

Identity with and attachment to the ego “emasculates” the Spirit, more precisely, blocks our experience of It, including Its power.

Enslavement is not a position of power. Our greatest enslavement is to the ego.

If the attachment or addiction, the fear or anger is too strong it overpowers our integrity, we are no longer in control, and we react in ways contrary to our better judgement. And so, to remain centred in our own power requires, among other things, that we dissolve our attachments, fears, and anger.

Most of all, we are not controlled by others or outside events, but by our own attachments or compulsions grounded in stupidity and ignorance.

We may believe that others are controlling how we think, feel, aspire, speak and act, but, the truth is that this is projection; really, we are being controlled by our *own* delusions and their associated fears, frustrations and desires, and which others have somehow evoked within us. Reclaiming this projection, and resolving it internally by seeing the role of *our* delusions, fears, frustrations and desires would free us from the apparent dictates of others.

The Soul is invulnerable. When we allow ourselves to be vulnerable we are, in fact, allowing our false identity with the ego, and our attachments to it, to be vulnerable. But, as our false identity and attachments to the ego are destroyed, the invulnerable Qualities of the Soul, and the invulnerability of the Soul itself, are discovered.

From experience we find that *true* power emerges as identity with the ego, including the self-image, is abandoned.

Through non-attachment, especially to oneself as the ego, true power or strength emerges.

Trusting in and following the guidance of the Soul, living with integrity, is imbued with and brings its own natural power.

Knowing that he is acting with integrity brings great power.

Nothing is more powerful than knowing and living the truth.

The truth is inherently powerful.

Truth is eternal, invulnerable, and always, ultimately prevails.

Through Its power, the whole Universe supports the ever-greater revelation of the truth.

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## 27. Integrity and Courage

Your Soul, the deeper part of yourself, has no concern with your *identification* with being an ego of such and such dimensions. Yes, it is “concerned” with the development of your qualities, powers and abilities but, not with any attempt by your thinking to take the ego or self-image as the true you. Nor does the Soul labour under the delusion that by identifying with, and therefore clinging to the ego, that your needs will be more deeply met. The Soul understands that you are essentially “part” of Itself, and It is working to assist you to come to this realisation. And, your Soul understands that your needs are most deeply met through following Its guidance. Consequently the path of the Soul, obeying one’s integrity, sooner or later becomes a path of sacrifice. For it is inevitable that times will come when the Soul asks of you to express or do that which means sacrificing your ego, that is, It will ask you to do that which requires you to stop identifying with and clinging to the ego (or some self-image). Likewise, it is inevitable that times will come when the Soul asks you to follow Its voice to meet your true needs rather than following the voice and desires of the ego. Again, these will be times when the ego must be sacrificed. These will be times when courage is needed.

Courageous action can be in support of egoistic or Soulful self-expression.

The self as the ego, especially as the self-image, is never truly confident, for at some level, to some degree, it is always aware that it is inherently flimsy and fictitious.

What are all the virtues without courage, except things to be neglected and abandoned when danger approaches—virtues in name only but not yet real?

Sooner or later someone truly committed to a Spiritual path becomes an emotional warrior, unafraid of and willing to face all emotions. This may not sound like much until we fully realise that our failure to face most situations in life, which integrity

asks us to face, is *essentially* a failure to face the negative emotions evoked by these situations.

One way in which the Soul's power manifests, is as the determination to face one's problems or suffering at the deepest levels. The sincere aspiration for the truth, come what may, is another manifestation of the Soul's power.

How do I develop courage? By finding the truth which knows that following your integrity is paramount—the only real way—and which therefore enables you to move through the fear you are facing; and having moved through the fear, to see that it was actually, only, an illusion.

When we see the truth, deeply enough, we see also that there is nothing to fear.

Anything my Soul asks of me I am able to achieve.

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## **28. Integrity and Truth**

The Spiritual path is really just the practice of a handful of essential truths or principles grounded in the central truth that *all* existence is only the Divine and Its expressions or transformations. In the area of conduct or self-expression, the three most important principles which come from this central truth are: to appreciate all that is, for it is all Divine; not to attach to any particular part of what is, and reject its opposite, for it is all Divine; and to act with integrity or inspiration which is to be fully aligned with the expressive and transformative power of the Divine.

*True* conscience is the voice of the Higher Soul—or Its deputy, the Higher Self—within us, where this is an expression of Its truth or wisdom. This voice is guiding us to live in that way which enables us to fulfill our destiny or Spiritual-Realisation. To live according to the voice of the Soul is to live with Spiritual integrity.

Integrity is an expression of the truth, namely, that to express yourself in this way at this time is good.

Why is the conscience the reception of truth, and its expression, integrity, the expression of truth? The conscience is the guiding voice of the Higher Soul or its deputy, the Higher Self, within us. The Higher Soul possesses the truth as the absolutely accurate, certain, unchanging and complete knowing of reality. How does this occur? The Higher Soul has the Truth of Itself and Its changeless Vision of the Archetypes simply through Being Itself and Its Vision—Knowing-by-Being. Against this unchanging standard of Itself and Its Vision it can compare the finite experiences of existence, including our experiences, to determine the truth of them, that is, how, to what degree, and in what ways they reflect, express and approximate Itself as dimensionless Awareness, and Its Vision of the Archetypes. These truths *may* then be passed down *to us* as spontaneous and truthful insights

regarding the nature of experience or reality. In particular, the Higher Soul is able to compare or relate *our* present or proposed states of being and self-expression to Itself and Its Vision to determine the truth of them, that is, how, to what degree, and in what ways they reflect, express and approximate Itself and Its Archetypal Vision. These truths regarding our proposed conduct may then be passed down to us as spontaneous and truthful insights which, collectively, we call the conscience. The *true* conscience is the guiding voice of the Higher Soul, or its deputy the Higher Self, where this voice expresses the truth regarding our present and proposed states of being and self expression, and, urges us to follow this truth. To follow the conscience is to give expression to this truth—this is to live with Spiritual integrity.

True integrity is the embodiment and expression of the wisdom of the Soul.

Dedication to the truth means dedication to integrity, which is the living of the truth.

By living the truth, we honour its Source.

To live without integrity is to live according to delusion and unreality—the inevitable outcomes are possessiveness, fear, anger, hate, and sadness. To live with integrity is to live according to wisdom and reality—the inevitable outcomes are inner freedom, peace, happiness and love.

To know, to live, and to be the truth, is to know, to live, and to be all that inherently and inseparably belongs to the truth: reality, goodness, well-being, positivity, power, strength, freedom, love, beauty, joy, value and peace.

Wisdom, in particular lived wisdom, and Spiritual and personal growth are inseparable—they rise and fall together.

The more we come to *realise* that we are lost in delusion and illusion, and that these are not only the ultimate cause of our suffering but also of our lack of fulfilment, the more sincerely we dedicate ourselves and our lives to truth and reality.

When all other ways are seen to be not only useless, but found to be painful, then we choose the way of truth. Ultimately, everyone steps onto the path of consciously and deliberately seeking and living the truth.

There are many possible reasons why we choose *not* to follow the guidance of our Soul or Higher Self, but, the truth is that *none* of them are adequate.

It is wisdom to see that truth is, ultimately, unavoidable.

Truth is the way, the only way—all other ways lead back to truth.

Truth is not *a* way, it is the *only* way.

Everything conspires towards and serves the deepening revelation of truth. ‘Truth alone prevails, not falsehood.’ Thus, everything conspires towards and serves the deepening of integrity, which is the expression of truth.

Life is a movement toward the increasing revelation of truth.

The great truths govern all, are the same for all, and must be known and lived by all.

Everyone—no exceptions—must sooner or later discover and traverse the great truths of life.

Truth is our destiny.

The great truths are so profound that we hear them and “agree” but, initially, don’t really experience anything of their depths, as evidenced by the fact that our emotions and actions are largely left untouched.

The great truths tend to unfold their profound depths and majestic expanses, gradually.

A truth is *fully* understood and confirmed *only* through complete commitment to it.

Once the truth is grounded in everyday living, you have it—prior to this it is shaky. This is because putting truth into action will evoke any latent, subconscious and remaining defenses (illusions) contrary to the truth, force you to clear them away, and so, leave the truth unopposed and strong.

Action activates, reveals and helps dissolve hitherto unconscious delusions, illusions, attachments and negative emotions—hence its necessity in the quest of truth.

Until a truth is fully integrated into one’s practical life it has not yet been *fully* learned.

We acknowledge and respect the man (or woman) who is living according to his truth, for he actually believes it, and *has* made it his own.

One of the greatest barriers to any real progress in Spirituality or well-being or growth is that we do not implement, do not live, our newly acquired wisdom.

Truth is not to be blamed for the poor results which come from, in fact, choosing falsity over truth; truth is not to be blamed for the poor results which come from not actually living in accord with it.

Why is change so slow or not occurring at all? In some way we are blocking the reception of, or failing to live up to, a deeper truth—the knowing and living of which would effect real change.

How far, to what degree, does she believe in her new vision of reality, of what existence actually is? To the degree that she actually lives it.

How is a truth consolidated and confirmed? By choosing it in preference to its opposite.

He does not live the truth because he does not fully believe it; he does not fully believe the truth because he does not live it. How does one break through this impasse? Sometimes it is due to the inner reception of grace which shifts his conviction to a deeper level; sometimes outer circumstances, pleasant or not so pleasant, shift his conviction to a deeper level; and sometimes he is simply forced by circumstances to live according to his partially held truth.

If you are not living your truth you can forget the idea that it *is your* truth—in fact, you believe, more deeply, in something other.

An intellectual grasp of the truth must be completed through action.

Theory and application need to be balanced.

We bring our truths up to what is generally believed to be the real world, the realm of the five senses, but then we *leave* them at the door. Why is this? We don't really believe in them, we don't really believe that they are part of and operate in reality, or, that they are actually beneficial, as claimed, to our reality. To fully come to believe in our truths we must bring them *through* the doorway into what we believe is the real world, the life of the five senses, the realm of action. Bringing them through is often a leap of faith. But, if we don't bring them through they are not fully true for us, not yet.

How deeply do we trust in Life? How deep is our conviction in the truth? All conclusions regarding these matters which are reached outside of, and independent of, the *lived* experience of trust and truth are, quite frankly, at best speculative, at worst total rubbish.

There is almost always part of us—ignorant, deluded, attached and fearful—which is not committed to truth or growth, but to keeping things as they are, even if they are not so good.

The ego loves to think about truth rather than to live it—which would spell its demise.

We are not going to get to the Truth by practicing or living that which is untrue. Knowing *and living* the truth is the only, essential way of realising the Truth.

A truth is *fully* learned by committing to it in an environment which at times opposes or appears to oppose it, including the company of others who believe or appear to believe what is contrary to the truth.

If a truth is only to be finally and completely learned through commitment to it, then Life will, indeed must, give us a choice between that truth and its opposite—a choice where we will commit to the truth. It follows also that Life will need to wait until such a commitment from us is forthcoming until our lives can move forward, to the next step.

Is Life waiting for a *real* commitment from you, to the truth?

If we do not honour the truth which has been given to us, can we expect to receive further and deeper truths?

The more we honour truth, the more truth honours us with its presence.

Her life must keep pace with her truth; her life must be a testament to the truth which she has acquired.

As we grow, we feel increasing pressure to heal the separation, the wound, between our Heartfelt aspirations and what we are *actually* expressing.

Once your Heart has resonated to a deep truth, you will never quite be able to let it go; the Heart will never quite stop reminding you.

When the Soul grasps the truth with the heart, it does so through a combined feeling and experience of rightness, lightness, joy, love, peace and even beauty.

Greater inner aliveness accompanies, and is the result of, deepening truth.

The truth vitalises, energises.

The truth is exhilarating.

The recognition of the truth brings a feeling of lightness to the mind, to the heart, and to the body.

Attachments are experienced as a tightness and heaviness in the emotions: anxiety, fear, frustration, anger, sadness and depression. This becomes more evident once they have been released. This is really to say that delusion—which underlies attachment—is experienced as a tightness and heaviness in the emotions. There is a corresponding and resulting tightness and heaviness in the body. Again, this will be more evident once these attachments have been released and their underlying delusions dissolved. As attachments are breaking, which is also the breaking down of our delusions, their physical and emotional tightness and heaviness is fully experienced. But, as we increasingly resonate with the truth, increasing expansion and lightness is felt throughout the body and the emotions.

Knowing and living the truth brings tremendous contentment and joy: her life is known to be good; her path is the increasing revelation and experience of goodness; she is perfectly fulfilling her destiny; and she is a blessing to others and the world.

Why is he so excited by finding and living the truth? He is drawing closer to the Soul, toward Self-Realisation. There is *no* path to the Soul which does not have wisdom as its core.

Truth opens up our experiences, our lives, and us.

It has been said before, that the truth sets you free.

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## **29. Integrity and Daily Life**

He may believe that an aspect of his life is getting in the way of his Spiritual work, but the real issue is whether or not it is an act of integrity to be involved in this aspect of his life.

“Mundane” acts which occur along the path of *integrity* are essential for one’s growth and Spiritual-realisation.

Wasting time? Wasting time is the failure to do what integrity is asking you to do now.

The unavoidable aspects of life are taking us to the Divine, not away.

Difficulties met with on the path of integrity are not to be circumvented, but engaged with and resolved.

Managing a routine, especially the boredom with the seemingly old and familiar, can be challenging, and so we may wish to escape from the present to some future experience, even if we don’t know what that might be. Frustration is the result. But if we can “come back” from the future, out of our imagination, and gently be with what is—surrender to it—then the apparently old and familiar will reveal possibilities and depths which were previously overlooked or hidden.

Wisdom, integrity, surrender and love are the alchemical agents which touch and transform the experiences of life, the small and mundane, the grey and dull, even the dark and ugly, so that they reveal their inner beauty.

Life keeps pulling us back to the small things—perhaps they hide a mystery which we are yet to discover?

The mundane may be an opportunity to go deeper, not a call to hurry away.

To truly see everyday life as *essential* Spiritual practice can redeem it from drudgery and help restore its inherent value.

Progressively, he will need to work on reconciling his high Spiritual ideals with the mundane tasks of life: doing the laundry, paying the bills, preparing his food, listening to relatives, taking out the rubbish, sitting on the toilet.

It's funny how we commonly miss the real importance of many of the events in our lives, at least initially. We believe that something is taking place so we can attain or develop this or that, when really, Life is assisting us to develop other qualities and capacities of which we are fully or largely unaware. For example, a person sees a mundane job simply as a way to earn money to provide for his or her family, but really, he or she may be there to learn, more deeply, qualities and capacities such as organisation, efficiency, diplomacy, will-power, cooperation and selfless service.

Repetition of thought, emotion, aspiration and action is an essential and inescapable part of the Spiritual journey—it is required to counter old, erroneous, and out-grown habits, and to help establish new and better ones.

Looking back over the years, she is amazed at some of the transformations in her character. She acknowledges also, that to a large extent these transformations are the accumulation from many, many small and ordinary events and acts interwoven with grace.

Sometimes the lessons we have to learn from our experiences are not readily apparent, and are not so because they are subtle or unpalatable, for example: giving up our pride; letting go of selfishness; learning to accept or surrender; finding value and goodness in circumstances where it does not seem to exist; exchanging control for cooperation, or quantity for quality; and redirecting our attention and interest from the outer world to the inner.

It is a wise man who makes the most of the opportunities which are before him, rather than wasting his time wishing for those which are not present.

Some gifts are easy to recognise and to receive, others are difficult to recognise and hard to accept.

The greatest opportunity for anyone, at anytime, is now—what is.

The ideal life is now: precisely what is needed for the next step in the fulfillment of your destiny.

Each moment is a moment of maximum opportunity.

What if someone is ignorant and so does not recognise, and instead refuses, a gift, the best gift possible? We do this each time we refuse or reject what Life is offering in the present moment.

Life is only a process of receiving and giving differing forms of gifts.

At the end of each day, I like to count the many gifts that I have received; to be *able* to recognise and appreciate my gifts is also a gift.

Why be upset about the “opportunities” which are not before you? Take hold of those that are, and trust that Life knows exactly what you need and when.

By virtue of the fact that something exists and is present, it is needed and has value.

Some of Life’s gifts we do not recognise as such, and want to send back, but quite often they turn out to be the most precious ones, the best ones.

Gifts come in many forms, eventually we come to see that Life *is only* a gift.

Overall, life is an ever-expanding gift.

Slowly we come to fully recognise and appreciate the gift of Life.

We can bring into existence certain experiences or forms which more greatly reflect or are transparent to the Divine and Its Qualities. This occurs as we move along the Spiritual path of integrity and non-attachment. However, the culmination of this path is to experience the Divine reflected through *all* of our experiences—where each experience is transparent to its Divine Essence and, in some particular way, to some degree, inflecting that Essence.

We may deepen into the experiences of joy, love, beauty and peace through finding new experiences which are more transparent to, or reflective or expressive of, their Divine Essence which is Joy, Love, Beauty and Peace. Or, we may deepen into joy, love, beauty and peace by dropping our delusions and illusions so that the Divine Essence of *all* our experiences, new and old, shines through them less obstructed and more fully.

The experience of goodness may deepen through the apprehension of a *new* finite form, perhaps a new creation, which reflects and evokes a greater depth of some Divine Quality. But also, the deeper experience of goodness may come through and *old or familiar* finite form being seen and related to in a new and truer way—one which allows it to reflect and evoke a greater depth of some Divine Quality. For example, we can view the tree before us as lumber to be cut into shape and sold for woodchips, or we can see the same tree as a natural, living, dynamically balanced sculpture of Nature arising out of Awareness—our emotional response to the tree in both situations will be quite different.

Is the present moment really meaningless, dull, bad, imperfect or unfulfilling, or is this just the way that we are experiencing it through the veil of our delusions, illusions and attachments?

We can take any experience, even the most apparently prosaic, and, through clearing away our delusions and illusions, reveal its Divine Essence and behold that Essence shining through it.

We come to see that we are not seeking to escape life, but, seeking to escape our deluded, illusory and limited experience of life. The former is not possible; the latter is inevitable.

By valuing—not rejecting—the present, what is, its infinite depths of value open to us.

His ardent yearning and reverence for the Divine takes the form of a deep appreciation of the present moment, which is essentially Divine, and which is perfectly guiding him to this Realisation.

The movement of our lives is more and more toward complete fulfillment in the present moment, with less and less concern about a later outcome, return or reward.

The whole of Life is assisting us to learn to live in the Present.

Does God exist everywhere except in the “small” and “ordinary” events of life?  
Does God exist everywhere except in the “mundane” matters of life?

All is Spirit or Divinity, even the apparently small and the simple.

Everything is profound, even the small things.

In the “ordinary” lies the Extraordinary.

When the heart, mind and attention are more open, there are depths, nuances, meanings and implications to experiences which are normally missed—and so much may come from apparently so little.

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### **30. Integrity and Freedom**

The aspiration for freedom, to live according to one’s truth and what is believed to be right, lies deep within each of us. As we grow Spiritually our understanding and expression of freedom undergoes a deep transformation. Less and less is it seen and experienced to be the ability to get hold of what we want, in particular, to arrange external conditions. More and more freedom is found in being true to oneself—in honouring the voice of the Heart or Soul. As we develop Spiritually this voice becomes clearer and stronger, so too the need to honour it, and so too our fulfillment from giving it expression. The power which exists at the core of this voice does so because it is the voice of destiny—the intrinsic, immortal and irrepressible impulse to realise and express our Spiritual Depth in a unique way as part of the unfolding of the universe. Each of us has a unique path to travel which,

inwardly, reveals deeper experiences of the Soul, Its Qualities and the Archetypes, and outwardly, is a unique expression of this Spiritual Depth. We cannot slavishly follow the path of another: the truths and principles underlying all paths are the same, but in its particulars each path is unique. Individuality is part of Spirituality. So then, the need to follow the Soul becomes central, and to be able to do so becomes freedom. Restrictions on *this* freedom are no longer external, for the Soul can always guide us with regard to whatever life presents. Instead, restrictions on freedom are those forces which prevent us from honouring the Soul's voice: attachment, fear, anger, and lack of will. *Ultimately*, all of these restrictions are grounded in delusion and are resolved through truth. It is deepening truth which is the guide and guardian of real freedom. By following the Soul, we eventually come to realise ourselves as the Soul—as formless Awareness. As such, we are aware of the body, ego and world but are no longer identified with, attached to, and restricted by them. As Awareness Itself we are complete, self-sufficient, immortal, unchangeable, unrestricted and free. Even so, our Spiritual realisation *continues*, for while it is the most crucial and the most central realisation, being the Soul as pure Awareness is only the foundation for our continued self-expression and expansion. As always, this requires deepening truth, and the living of that truth, to dissolve our remaining delusions and attachments.

As formless Awareness we cannot be restricted, imprisoned or harmed in any way—we are completely free, even now, always. Yet, through identification with and attachment to the ego—something which naturally occurs as we develop from infants—we come to believe, imagine and experience that we are not free. Identified with the ego and the body we find ourselves to be restricted. The restrictions on our freedom here take many forms. The formless Awareness that we are is trapped in a psychological structure, the ego, and in particular, a self-image. Identified as the ego we are no longer free to experience the fullness of That which we are, the Soul and Its Qualities. Separated in experience from the Soul we feel impoverished and empty, something which we attempt to fill by compulsively trying to possess, or to bind ourselves to, various external experiences—again, there is no freedom here. Further, we no longer feel free to be true to ourselves if this conflicts with our network of attachments, especially to the ego, which we believe are necessary for our fulfillment. We are like the King or Queen lost in a dream imagining and believing that he or she is a prisoner condemned to life as a slave in a dark mine—or as Plato might say, 'in a dark cave'. The way, the only way out of this imprisonment is to break your attachments to allow the grace of the Soul to progressively transform your experiences. And the only way to do this is by living in accord with the truth: the truth that you are already, always, inalienably, a Divine Soul, perfect and complete, and to give expression to this truth. This we do by living with integrity.

Identified with and attached to the ego, we have lost awareness of our Divine Nature and are imprisoned within a psychological structure or form.

Identified with our self-image, we are very much like the dreamer who is mistakenly identified with, trapped within, and “living life” as an image.

Slowly we awaken to the tragic realisation that we are imprisoning ourselves in a self-image and the mental states upon which it is built, and, continuously defending and attacking to remain in our little self-made prison.

Depending on how you look at it, the life of identity with the ego is a tragedy or a comedy.

Are we a flickering of consciousness, in particular, a set of psychological states, imprisoned in some dark corner of a brain, or are we infinite-eternal Awareness in which the ego, body, and the whole world appear as expressions of that Awareness?

Identified as the ego we believe ourselves to be a fragile entity in time and space bound and assailed by what surrounds us—an accidental or capricious world. What freedom is there in this?

We wish to be free, but believe also that our fulfilment is *dependent* upon some particular person, thing or experience. Naturally then, we believe that freedom means the freedom to get hold of this particular person, thing or experience.

Because we don't believe that we are the Soul with its intrinsic and perfect Qualities, we do not see any alternative to seeking these Qualities, such as love, joy, beauty and peace, outside of ourselves—and so, no longer do we simply appreciate others or things or places or conditions, but enslave ourselves to them.

The ego is dependent on finite forms (or experiences) for its existence, and to meet its needs. This is to say, it is enslaved to forms.

The freedom of the ego is to be able to choose and manipulate its experiences as it would like, when it would like. Because Life rarely permits this to any great degree—not least of all, because the ego's existence and desires are bound up with delusions which are out of accord with reality—the ego experiences very little freedom.

Freedom is normally understood to be able to have those finite experiences or forms of life which we *desire*, and to avoid their opposites. In truth, this is to be *chained* to one set of experiences.

It's strange that we understand enslavement to who or what we *desire* as being free.

Attachment is bondage, the antithesis of freedom.

There is no freedom in attachment. Essentially, attachment is to restrict the formless Awareness that we are to particular or finite experiences. In doing so, we are closed off to what the Soul may offer from within and Life may offer from without. Non-attachment is a release of this closed position; it is the openness and freedom to receive from the Soul within and from Life without.

Real humility—non-attachment to the ego—allows us to be truly open to the Soul and to Life.

Attachment is a contraction of the Awareness—that we essentially are—around a group of manifest and finite forms (or experiences), thereby restricting Awareness to these forms, and resisting, avoiding or neglecting other experiences which are not part of, or endanger, or threaten this group of forms. It is a closed, hard, rigid, reactive and compulsive way of being. Non-attachment is to release, through wisdom, this contraction of Awareness around a particular group of forms so that It is, we are, now more fully open to receiving other experiences, both outwardly and inwardly.

Many people talk about escape from this or that situation or experience, but how many talk of escape from their delusions and illusions?

How can you move forward or higher or deeper to the greater, if you are unwilling to let go of the lesser?

Insofar as we are open, we can receive. Does this sound too simple?

Non-attachment is an “emptiness” which is open to receive fullness.

Emptiness is the opening to Fullness.

To be non-attached is to be open to life and to be able to move with life.

Unattached, we are open and free: open to the Divine, and free to be moved by It.

Complete non-attachment means that we are totally open to the experiences of life, and completely free to respond to them in the optimum way.

Freedom is not to be able to arrange the experiences of life as you would wish, unless this is to accept, flow, and create *with* the current of life.

Unattached, unbound, we can experience and live freely and fully.

Who is freer, someone who desires some experiences or conditions and rejects others, or someone who can appreciate and accept all experiences? Who is freer, the person who is compelled to reactively protect, maintain or enlarge a particular group of experiences or conditions, or the person who can always express whatever is most deeply believed and felt to be right?

It is impossible to become free of the world through attempting to outwardly avoid the world, for the real bondage to the world is inner, not outer, and sooner or later one must face and break these attachments.

The real bondage is inner, not outer.

It is impossible to fully appreciate the world without becoming free of it inwardly, for in no other way are our negative emotions concerning the world dissolved, and our deeper experiences of the world, including their Divine Depth, received.

Freedom is realised by discarding the illusion of restriction to the ego and its desires, and living the truth that one is already Free.

Being no-thing, we come to Realise that we are Everything.

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### **31. Integrity and Well-Being**

Is the path of greater Spirituality also the path of greater well-being? Immediately the Heart says 'yes'.

Spirituality and well-being are two inseparable aspects of, or two perspectives of, one and the same path.

True healing and well-being, that is, deep and lasting healing and well-being, come through releasing our identification with and attachment to the ego (or personality) while simultaneously deepening our realisation of ourselves as the Soul. On the one hand, this transition releases us from the suffering inevitably associated with attachment to the ego while, on the other hand, it brings us the deepening experiences of truth, reality, love, self-value, goodness, peace, beauty and power which are inherent to the Soul, and which constitute our true well-being. We see here that the path of healing and well-being and the path of Spirituality are not just inextricably tied, they are basically one and the same path viewed from two different perspectives. Just as the Spiritual path is basically the transition from identity with the ego to the realisation of oneself as the Soul, or infinite-eternal Awareness, so too, a path of deepening healing and well-being requires the same transition. This means, that for healing and well-being practices and work to be truly effective—truly healing and truly productive of well-being—they must not only be Spiritually oriented and informed, they must constitute a Spiritual practice and path.

Are we to believe that living with integrity runs counter to our deeper and lasting well-being, or supports it?

Essentially, deepening well-being is the dissolving of our negative emotions of sadness, fear, anger and hate in all their degrees and forms. These are the negative emotions of attachment. More positively, deepening well-being is the increasing realisation and expression of the Soul and Its Qualities—of Truth, Reality, Immortality, Individuality, Value, Love, Joy, Beauty, Power and Peace. The way of integrity deepens our well-being for it is a path of non-attachment, and also, a path of increasing realisation and expression of the Soul and Its Qualities.

Essentially, deepening well-being is the dissolving of our negative emotions of sadness, fear, anger and hate in all their degrees and forms. More positively, deepening well-being is the deepening realisation and expression of the Soul and Its Qualities—of Truth, Reality, Immortality, Value, Love, Joy, Beauty, Power and Peace—which are intrinsically and infinitely fulfilling. How do we nurture well-being? Essentially, by releasing our attachments and giving expression to the Soul. Our negative emotions are due to our attachments, the greatest of which are to the ego and body with which we are often identified. When that to which we are attached is denied or threatened we react with sadness and fear and, if we believe this threat to be unjust, with anger or hate. Essentially, we attach to our external experiences because we are attempting to fill our inner emptiness through these experiences. And, we are empty because we have lost the full awareness of our Spiritual Depth, the Soul and Its Qualities, which are our real and true fulfilment. To regain this awareness we must follow the way of the Soul. This is to give expression to the guidance or truth of the Soul, which is also to more or less express and experience the other Qualities of the Soul. As an expression of the Qualities of the Soul, the way of the Soul is intrinsically fulfilling; as such, it is for its own sake, and is not attached to external experiences. As a path of non-attachment the way of the Soul dissolves our negative emotions and also, opens us inwardly to deepening realisations of the Soul and Its Qualities. This is also to say, that the way of the Soul opens us to deepening well-being. The Spiritual path and the path of deepening well-being are then, actually *one and the same* path viewed from two different perspectives.

The Soul and Its Qualities are the essence of well-being. That way which deepens our experience or realisation and expression of the Soul and Its Qualities is the way of well-being.

The deepest healing and health is the recovery, the rediscovery, of the Soul.

What is it to feel bad? It is to be depressed, anxious, angry or empty. These experiences are reactions to not getting what we need. What is that? Superficially, it seems to be this particular person, thing, place, condition or experience. But, more deeply, we are missing the inner and *essential* experiences tied to those particulars—experiences of love, joy, peace, power, goodness, beauty, reality and truth. But fundamentally, we are missing the Soul, which is the source, completion and perfection of these essential experiences.

Buried beneath our suffering is the longing for the Soul.

There is a basic sadness to the human condition, to every human life, which will remain and only finally and fully disappear when we realise our Divine Essence.

The path of integrity is one of intrinsic satisfaction and fulfillment, and therefore, of intrinsic well-being. To turn away from this path is to experience emptiness, and also our negative reactions to this emptiness—a lack of well-being.

The path of the Soul or of being true to oneself is always an expression of the Qualities of the Soul which are intrinsically satisfying. As such, we can say that this path is an expression of the fullness within us. As we give expression to this fullness, the Qualities of the Soul, our experience of Them deepens, for what we express grows. Thus, the path of the Soul is also a path of increasing fullness. By contrast, the path of the ego is an expression of the ego's attachments to experiences where these attachments come from a condition of emptiness—from not experiencing the Qualities of the Soul. As such, we can say that this path is an expression of the emptiness within us. As we give expression to our attachments they grow stronger, for whatever we express grows. Consequently, we shut out the Soul's Qualities even more, and we become even emptier. Thus, the path of the ego is also a path of deepening emptiness.

The aspirations of the Soul are a condition of fullness and, as such, they are intrinsically fulfilling and satisfying, even while they simultaneously take us toward even greater fulfillment. Whereas the attachments or “graspings” of the ego come from a condition of emptiness and, as such, are intrinsically unfulfilling and unsatisfying, even as they vainly seek fulfillment through getting hold of certain experiences.

The path of deepening well-being progressively becomes the path of deepening Spirituality, for increasing depths of well-being require increasing recognition and expression of the Divine.

Quite simply, there are two fundamental paths thorough life: the path of the Soul characterised by wisdom, integrity, love, aspiration, non-attachment, peace, joy and well-being; or the path of the ego characterised by delusion, attachment, fear, anger, sadness and suffering.

We can be guided and motivated by the non-attached integrity and aspirations of the Soul, or, we can be guided and motivated by the ego's attachments and resistances to experiences. True integrity and aspiration are states or experiences which are inherently satisfying and full. Self-satisfying and full, this is a path of non-attachment. In turn, non-attachment allows yet deeper experiences of the Soul and Its Qualities. Here then is the path of well-being. Whereas the attachments or cravings of the ego are inherently *not* self-satisfying or full—instead, they seek satisfaction in who or what they seek to get hold of. Further, when our fulfillment through attachments is frustrated, we experience the negative emotions of fear, anger, hate and sadness. Resistances are the inseparable and converse side of attachments: we resist whatever is opposite to or opposes our attachments. Resistances to experiences, which manifest as fear and anger, are also inherently disagreeable. Here then is the path of suffering.

Overall, deepening truth is inevitably associated with deepening well-being, whereas, overall, deepening delusion is inevitably associated with deepening suffering.

Truth is healthy, and delusion is unhealthy.

When we attempt to live in accord with delusion and illusion we suffer, for we are out of accord with what actually is. As we learn to live in accord with what is true and real, we heal and become well.

We suffer when we mistake our delusions and illusions for truth and reality, and attempt to live according to them.

The rationale behind inquiring into suffering is straightforward enough: if we can ascertain the cause of the suffering we may be able to remove that cause, and in turn, reduce or remove the suffering. Regarding emotional suffering, and much of our physical suffering, this cause is found to be, ultimately, within ourselves: we have an ignorant or wrong view of our experiences, including ourselves. So, we inquire into our suffering to see where we are lacking wisdom or are mistaken and, to find the truth about our experiences, our lives and ourselves.

What is the fundamental cause of our suffering? Fundamentally, that ignorance which keeps us identified with and attached to the ego, and therefore, keeps us separated, in experience, from the fullness of our Divine nature. What is the fundamental cause of well-being? That truth which allows us to release our identity with and attachment to the ego, and which enables to come to a deeper, and ultimately full experience of our Divine nature, which we may call the Soul.

Any truly effective way of resolving emotional suffering is effective in that, in some way, the person is now seeing and relating to a situation in a new and truer way.

Truth is the *essence* of any way which really resolves suffering.

We need to understand the origin of our negativity, that is, of the ignorance or delusion at its root, if it is to be fully and finally dissolved.

Beneath each negative emotion is a negative belief, a delusional one; but there is also a missing truth, the converse of the delusion.

Truth is the *only* way to *really* dissolve emotional suffering.

Wisdom and psychological well-being deepen together.

Truth is therapeutic by nature.

We can only be well by living truly.

Truth is healing.

We help others and ourselves to heal the most, when we are true to ourselves.

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### 32. Integrity and Relationships

As in life so too in relationships: our essential choice is between living as the Soul that we really are or, living as the ego. Ultimately, it is our mistaken identification with and attachment to the ego that causes our relationships to be problematic, where they are characterised by selfishness, conflict and mental and emotional negativity. Believing that we are the ego, especially the self-image, that its survival is our survival, and that maintaining and enlarging it in various ways is necessary for our fulfilment, we naturally attach to the ego and whatever supports it. Here, we see others as either allies or enemies. If we see others as enemies—something which is *always* more or less the case when we are identified with the ego—we are in a posture of attack and defence. Attack and defence take many forms, often subtle and unconscious, but essentially they are attempts to maintain and build the ego, especially as a self-image, and to defend against any perceived threats to it. If both people in a relationship are engaged in this way of being, then a power play exists. This way of being and relating is characterised by countless degrees and variations of mental and emotional negativity. Negativity, including in our relationships is *inherent* to our identification with and attachment to the ego. To live as the Soul means to know—intuitively, rationally or experientially—that you are formless Awareness, and to express yourself as the Soul by following Its voice. Here, we are no longer concerned with attacking or defending against others to maintain the ego or self-image. Instead, our only real concern is to be true to ourselves or to the Soul, which is to follow the path of integrity and love, and more generally, to express the Qualities of the Soul. Outwardly, this way of being will not dissolve all of our relationship problems, for this requires *both* parties to live as such. But *inwardly* at least, as the postures and positions of attack, defence and negativity fall away, our relationships will become increasingly peaceful, harmonious, inspired, fulfilling and fruitful.

He is aware that he no longer cares to relate to others as one ego relating to another, for him, this has become farcical. But, how does he relate to others as a Soul? Not only must he learn to drop identity with the ego, he must learn how to recognise, nurture and give expression to his Soul—central here is to live with integrity. Obviously, at times this will result in understandable vacillations, inconsistencies, hesitations and vagaries in his self-expression as he makes the transition from identity with the ego to being the Soul. Difficult yes, but better than living a lie.

Competing against others is tiring because it is contrary to our deeper Nature which knows that we and others are One and Divine—more tiresome the more we are conscious of this Truth. Instead, we must live with integrity, which simultaneously and equally honours oneself and others.

The highest purpose of a relationship, any relationship, is to nurture the Qualities of the Divine in each other.

A relationship with another may be the context in which we find our deepest experiences of love, joy, beauty, reality, truth, authenticity, life, strength and peace—really, the Qualities of the Divine. The *essential* purpose of a relationship, any relationship, is twofold: to assist us to deepen into these Qualities until their source, the Soul, is experienced; and to give fuller expression to the Soul and Its Qualities. But, if it is believed that these Qualities lie only in the other person, and not inherently and perfectly within *oneself*, then the relationship will eventually become an obstruction to the experience and expression of the Soul and Its Qualities.

Many of us would be better off spending less time projecting our Divine Qualities onto others and instead, affirming their existence within ourselves, as our inherent Nature.

We can lose or find ourselves in a relationship.

There are times where we can grow and expand more rapidly in a relationship than we could alone, but also, the reverse is true.

Two hearts can bounce off of each other and expand at a rate which they could not achieve individually.

Each of us, at some point, we will become conscious of the need to shift the *centre* of our passion from someone, to the Divine—not to suppress, ignore or minimise personal love, but to bring it within the larger circle of our love for God. The shift, particularly in its earlier stages, is by no means altogether voluntary.

Relationships are very complex, for while each of us must seek to develop our own unique way of expression, simultaneously, and at a deeper level, in any relationship we also need to intuit, understand, experience, feel and practice the truth of our essential unity. That is, outpourings of unique self-expression must be contained within the truth and reality of essential unity.

Be yourself, real, your best, and see who or what steps into your life.

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### **33. The Foundation of Integrity**

To do what we *most deeply believe and feel* to be right or good is the core principle of our conduct. Why? We find this principle to be true and thus to carry force. Why is this principle true? Simply because this principle is most deeply believed and felt to be true; there is no further justification; the principle is, for us, self-verifying or self-validating; this is also to say that this principle has, for us, an intrinsic or inherent value. To deny this principle and way which has intrinsic value and authority leads to deep emptiness, and probably, deep sadness and frustration. Whereas to honour this principle and way gives great joy and peace.

The voice of the Heart or Soul is its own justification—self-validating.

It is the voice of the Soul which validates the voice of the Soul.

Knowing that this is the voice of the Divine within, he or she must honour It.

In seeking a justifying explanation for a course of action we inevitably come to a point where there is no further justification. Reason will get us to a point where a course of action is found to be right or good, but where the fundamental justification for this position is, simply, that it is *thought* and *felt* to be true, where this truth is self-justifying or self-validating and intrinsically valuable. And this is how it must be. Justifications cannot go on forever, sooner or later they must stop and a position must stand by itself and support what follows from it. But from where has this thought and feeling, this truth, regarding our conduct come from? If it is an *original* thought-feeling (truth) we may call it an ‘intuition’—something spontaneously received. But, even if this truth is received from another person, say through a book, *our* assent, *our* thought and feeling that it is indeed true, is still required, and comes from *us*. So again, we can say that there is intuition at work—an intuitive apprehension and affirmation of the truth. These intuitions are from the Soul, the deeper phase of the awareness which we are.

As we mature, we no longer passively accept like children that which we have been told or have read, instead we *actively* question and reflect before we choose what to believe, and this includes questions regarding what is right or wrong. In particular, this active reflection occurs when there are conflicting options about how to respond to a situation, or when there are no clear options about how to respond. Using logic and reason based on our experience, we test whether or not that which we have heard or read is true and right, including beliefs which come from our parents, from Spiritual traditions, and from society in general. But, and this is crucial, ultimately reason *cannot* tell us what is the right thing to do—ever. For in following reason, that is, in seeking a justifying explanation for a course of self-expression or action, we inevitably come to a point where the “justification” is simply a position which *seems* to be true. In seeking a justifying explanation for a course of action we inevitably come to a point where there is no further justification. Reason will get us to a point where a course of action is found to be right or good, but where the fundamental justification for this position is, simply, that it is *thought* and *felt* to be true, where this truth is self-justifying or self-validating and intrinsically valuable. And this is how it must be. Justifications cannot go on forever, sooner or later they must stop and a position must stand by itself and support what follows from it. What reason *can* do is to clear away *false* justifications used to support a position. And once we decide what is right, reason and logic *can* assist us to express or do or achieve that which is right. But, to restate, in the end, regarding a particular course of self-expression or action, reason cannot determine what is right or wrong, good or bad. So, to repeat: what we are told, or what we read, regarding what is right and wrong, is questioned, and when questioned, reason can only take us so far; in the end we are simply, only, left with a position which is thought and felt to be true. But, where does this feeling and thought, this truth, come from? Or, if we agree with something that we have heard

or read, but reason cannot tell us why it is true, where has this agreement, *our* assent, this thought and feeling of the truthfulness of what we have read or heard, come from? Does this thought and feeling about what is true come from the brain? But, this would be to say that, in the end, our moral decisions, our integrity, our understanding of what is right or just or noble comes, by accident, from the blind banging together of the unaware and so-called material particles of the brain. But, this is not possible. Material particles, banging together, can do no more than be broken down, built up, or reshaped—but they are never going to *produce* awareness or its states such as thoughts or feelings. How can the clashing together of minute material particles ever produce awareness any more than the clashing together of larger clumps of matter such as rocks or metals, when all material particles, regardless of size, are essentially the same stuff? Second, we may ask, ‘Which is greater, matter, which is by definition mindless or unaware, and therefore, does not possess thinking, understanding, wisdom, feeling, virtue or free-will, or awareness which possesses all of these?’ Clearly, awareness and what it possesses is greater than matter. As such, awareness cannot come from matter, for this would be for the greater to come from the lesser, which is tantamount to something coming from nothing—something which is not possible. Third, awareness, including, thinking, feeling and virtue, cannot come from matter, because matter is normally defined as *other* than awareness, and something cannot come from that which is other. Why? Quite simply, there is *nothing* of the supposed product, awareness, to be found in its supposed source, matter (which is other). *If* awareness did come from matter, then awareness would *be* matter, but, this is *equally* to say that matter *would be* awareness. However, most people do not understand awareness and matter to be the same but, as stated, other. Finally, matter is spatial, yet most states or experiences of awareness, including our thoughts (concepts) and feelings, have no spatial dimensions, and therefore, cannot be composed of matter. For the same reason, awareness cannot be a transformation or form of matter which *really* means that awareness is some sort of rearrangement of the spatial particles or waves which compose matter. In sum, our *true* virtue, our truth of what is right or good regarding our conduct, does not have its foundation or origin in passively accepting what we have been told or have heard, nor in what reason and logic have to say, nor in the matter of the brain. Virtue, integrity, has another source: the Soul.

How do we know the truth? We may have a reason, as a justification, for our knowing or truth. However, if there is to be knowing of the truth, there cannot be an endless regress of justifications; sooner or later a reason or justification must be self-sufficient, self-verifying. Alternatively, we may know the truth of something by *comparing* it to something other, for example, we know that something is a circle by comparing it to our concept of a circle. Again however, there cannot be an endless regress of comparisons, and sooner or later we must have a standard which is self-sufficiently true. *Sooner or later, truth must be self-validating or verifying*, it cannot rely on something other where this other, in turn, is in need of validation or verification, and so on *ad infinitum*. This is to say that ultimately truth occurs as something immediately or directly recognised or apprehended, and not through a mediated or indirect justification or comparison. How does this immediate and self-verifying knowing of the truth occur? Through the Higher Soul. The Higher Soul,

the depth of oneself, exists as dimensionless and unchanging Awareness which has a unique and changeless Vision of the Archetypes. The Higher Soul has the Truth of Itself and Its Vision—as that knowing which is absolutely accurate, certain, unchanging and complete—simply through Being Itself and Its Vision. Against this unchanging standard of Itself and Its Vision the Higher Soul can compare the finite experiences of existence, including our experiences, to determine the truth of them, that is, how, to what degree, and in what ways they reflect, express and approximate Itself as dimensionless Awareness and approximate Its Vision of the Archetypes. These truths may then be passed down to us as spontaneous and truthful insights regarding the nature of reality. In particular, the Higher Soul is able to compare or relate *our* present or proposed states of being and self-expression to Itself and Its Vision to determine the truth of them, that is, how, to what degree, and in what ways they reflect, express and approximate Itself and Its Archetypal Vision. Likewise, *in a less direct way*, the Higher *Self* can compare or relate *our* present or proposed states of being and self-expression to the Higher Soul and Its Vision to know how, in what ways, and to what degree they are an expression of the truth. These truths may then be passed down to us as spontaneous, intuitive and truthful insights. When these truths pertain to the goodness or badness of our present or proposed states of being or self-expression, we call them the conscience. The *true* conscience is the guiding voice of the Higher Soul, or its deputy the Higher Self, where this voice expresses the truth regarding our present and proposed states of being and self expression, and, urges us to follow this truth. To follow the conscience is to give expression to this truth—this is to live with Spiritual integrity.

Spiritual integrity is essentially to receive and give expression to the intuitive guidance of the Higher Soul regarding our experiences, which is to receive and to give expression to the wisdom or truth of the Higher Soul.

Sooner or later, truth must be self-validating or verifying, it cannot rely on something other where this other, in turn, is in need of validation or verification, and so on. The foundation of our truth or wisdom is the Higher Soul which Knows the Truth of Itself as dimensionless Awareness simply by Being Itself, and Knows the Truth of Its changeless Vision of the Archetypes simply by Being that Vision. Here, Knowing or Truth and Being or Reality are one and the same.

There are absolute truths, and there are relative truths or approximations of absolute truths, and a wise person not only does not confuse the two, he or she uses both as appropriate.

It is true to say that all of life is Spiritual, for its essence is the Divine and it is an expression of the Divine. However, it is also true to say that some particular expressions of life are more Spiritual than others in that they more fully express and clearly reflect their Divine source. The most Spiritual expression of yourself, the Divine Soul that you are, in any moment, is to be true to yourself.

It is true that from the highest standpoint all is *essentially* Divine, and therefore equally good. Yet, relativity also exists in that some finite (or limited) forms or

experiences are more transparent to or reflective of their Divine essence than others—for example, love is “closer” to the Divine than hate. The movement or evolution of life or the cosmos is to bring into existence those finite forms or experiences which are evermore greatly transparent to, or reflective of, their Divine essence; and our role, in our small way, is to bring into existence those forms, that life, which is in harmony with this greater cosmic evolution. This way of expressing ourselves can be called our good, and we achieve this by living with integrity and non-attachment, or more simply, through integrous non-attachment.

Even where a false notion of good and bad, based on what supports our attachments and what opposes them respectively, is swept away, still, we will experience a natural sense of good and bad. This natural sense of good and bad, or right and wrong, is grounded in the Archetypes—the foundational Forms of all manifested or finite existence. The Archetypes are the absolute (or unchanging) and objective (or universal) standard of Goodness, and those states of being or expressions of ours which are in accord with the Archetypes will be naturally apprehended and felt, or intuited, as good, and their opposite states and expressions as less good or bad. We can then follow this sense or intuition of what is good, which is called acting with integrity. This will form part of our Spiritual path. There will come a time when a state of being which transcends the Archetypes—a state which the Buddhists call ‘no mind’ or ‘suchness’ or ‘thatness’—is attained where there is no mind or concepts, including those of good and bad. However, part of the path to this state is to recognise our natural sense of good and bad—grounded in the absoluteness and objectivity of the Archetypes—and to honour this.

The universe is evolving. This evolutionary impulse is inherent to its nature, more precisely, inherent to The Spirit which is its source. The universe manifests through and “within” individual Souls, including you and I. Through its evolution the universe is bringing into existence those finite forms or experiences which are ever more reflective or expressive of, more transparent to, and more evocative of, the Soul, the Qualities of the Soul, and more generally the Archetypes. This is also to say that through its evolution the universe is progressively becoming an expression of Goodness; for the Spiritual, as the Soul, Its Qualities, and the Archetypes, can be regarded as intrinsic and absolute Goodness, and the evolution of the universe is the progressively greater expression and reflection of this absolute Goodness. We align or harmonise with the evolution of the universe, and its movement toward greater goodness, by following the guiding voice of the Soul. More specifically, as we give expression to the Soul we increasingly experience and realise the Soul, Its Qualities, and more generally the Archetypes, and increasingly give expression to those finite forms or experiences which are higher expressions of the Soul, Its Qualities and the Archetypes. This is also to fulfil our destiny—our fated role in unfolding of the universal play.

The essence of all things is the Divine—formless Awareness. But, if this is so, where does this leave morality? For morality is about a choice between the good and the bad. Yet, if all of life is essentially Divine, and therefore, essentially good, what choice exists here between good and bad? Life is working to bring into existence those finite forms or experiences which are ever more transparent to their

Divine essence. The more they are transparent to or reflective of the Divine then, *relatively* speaking, the greater their goodness. So, there is absolute Goodness—the Divine essence of all things—and relative goodness—the degree to which some form or experience is transparent to, or reflective or expressive of, the Divine. And it is our job, our duty, to cooperate with, to harmonise with, and to facilitate this evolution of life. How do we do this? We follow the voice of the conscience—no less than the voice of the Divine or Soul within us. In doing so we harmonise our smaller lives with the greater Life, and cooperate in bringing forth that creation which ever more greatly reflects the Divine.

Outward action and expression can indicate morality or virtue, but they are not definitive, for the morality or virtue of an action or expression is to be evaluated by what is motivating the act or expression. The more an act or expression is informed by wisdom or truth and so, by reality, love, peace, joy and non-attachment, and the less it is informed by fear, anger and attachment, then the greater is the virtue of that act. Based on this standard, the actions or expressions of people are more or less virtuous. However, it must be borne in mind, that while a person's act or expression may not, in absolute terms, be as virtuous as that of another, it may still be virtuous for *that* person, in that it is the highest level of virtue he or she can bring forth at that point in his or her development.

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### **34. Integrity and Trust**

If for some reason we don't trust the voice of integrity, do not trust that following it is the best way to live, then, until we do trust, this voice will not be our guide through life.

At some point he becomes clearly conscious that with regard to integrity, trust is a central issue. He must fully learn to trust that the voice within him is the voice of the Soul. He must fully trust himself to recognise and follow this voice. He must fully learn to trust that in obeying the voice of the Soul, his integrity, that he will be supported by the Soul and by Life. And he must trust that if he departs from this voice, as he sometimes will, that the Soul and Life will support his recovery. To develop such trust is to live according to an understanding of reality which is quite uncommon. Most of us do not believe that we are in a cooperative and co-responsible partnership with the Soul and with Life. Instead, we more or less believe that the universe, and we as part of it, have come about by accident—there is no Divine creation. We do not believe that there is Divine guidance or support, but instead, that we must rely on ourselves alone, on our limited abilities, in the context of a more or less blind and capricious world.

When we talk of trust in Life, or cooperation or harmony with Life, we are not primarily talking about trust in, or cooperation or harmony with the finite experiences of life *per se*, for here there would be no reason to trust, cooperate or harmonise. Instead, when we talk of trust in Life, or cooperation or harmony with Life, we are primarily talking about trust in, or cooperation or harmony with, the

finite experiences of life as an expression of the Divine Intelligence, Power and Benevolence of which manifested life is but an expression.<sup>16</sup>

When we are identified with the ego we do *not* trust life. For the ego, there is no Divine orchestration of life, instead, life is seen as a more or less accidental matter where it must use its intelligence and cunning to organise things, including others, as best as it can to meet its needs. And so the ego is forever preoccupied with and worried over life—never at peace. The Soulful approach is to trust life; here, we trust that there is a Divine orchestration of life which is intelligent, benevolent and overall, irresistible, and “all” that we need do is to cooperate and align with life.

Our relationship to life is very intimate. Life is not external or alien to us. The finite experiences of life are manifesting within, and are not separate from, the formless Awareness that you or I are. Neither is the life arising within us accidental or random; it is an ever-evolving and ordered expression, ultimately, of the Archetypes. Indeed, the whole manifested universe is an ever-evolving and ordered expression of the Archetypes mediated through and by individual Souls. This includes the Soul of the Universe responsible for the ordering of the whole universe as manifested and finite experiences, and that great Soul which is responsible for the evolution of our own planet Earth. Within, and as part of, this wider evolution of the universe our own individual evolution occurs—the evolution of one’s body, ego, powers and skills. This individual evolution is being guided by the Higher Soul of each individual which has Its own unique Vision of the Archetypes. The fulfilment of this Vision is certain, fated, as part of the inexorable and ineluctable unfolding of the whole universe. As we develop Spiritually we increasingly learn to harmonise with, and facilitate the realisation of, our individual destinies as part of the wider unfolding of the universe. We do this by becoming increasingly attuned to the Higher Soul which is guiding us through the ever-changing circumstances of life. At first this attunement is weak, faltering and inconsistent, but gradually, over many lives, it becomes clear, strong and sure. Yes, there is pain and suffering, and even death, which are inherent aspects of the universal unfolding. But we come to learn that pain and suffering are but tough teachers and mentors, and that there is no real death, for we are not the body or the ego but the formless Awareness in which these and the whole universe unfolds as finite experiences. We are essentially Souls—inviolable, invulnerable and immortal. At the end of each life we merely ascend back through the universal planes to unite with the Higher Self—fully assimilating the experiences of the life just completed as we do so, and preparing to descend again to this world or another to continue our never-ending journey of growth, development and evolution. Relax and trust, the universe and the individuals within it are being intelligently guided and nurtured. Relax and trust, all is well.

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<sup>16</sup> In this section in particular, the term ‘Life’, when capitalised, means more than merely our finite or limited experiences. ‘Life’ means our experiences as an expression of the infinite intelligence, love and power possessed by our Souls, other Souls, the Archetypes, and the Divine laws which, along with our free choices, are the creators of our experiences.

It is not that she does not trust the Divine and Its expression, life; she comes to see that she does not always trust her ability to intuit the Divine will and so, to harmonise with life. She must further develop the arts of integrity and harmony.

It is our destiny to come to trust in Life—to accept what It presents, and where It is flowing. It is our destiny to trust Life completely.

Our destiny is to harmonise with Life. ‘To harmonise with Life’ means to allow what is, while also intuiting and facilitating Life’s flow or unfolding. How can we do this? Giving expression to the inner voice of the Soul places us in harmony with the creative flow of Life. But, if we do not trust in Life, we will not be able to accept what it presents, nor the direction in which it is moving. If so, we will resist Life by being against what is, while seeking to move and shape Life in a direction other than Its own, that is, we shall seek to *control* Life. The perspective and voice of control is that which comes from identity with the ego. It is the ego attempting to contort Life in accord with its delusions. The voice of the ego is characterised by the motivations of desire or attachment, fear and anger, by the absence of love, and the absence of any real peace and happiness; whereas the voice of the Soul is characterised by the motivation of integrity including love, the emotions of peace and happiness, and the absence of attachment and its negative emotions.

At some point, perhaps at many points, we have all experienced deep hurt with the way our lives have gone, and so, for this reason alone, developing or redeveloping trust in life is more or less an issue for everyone.

It seems that we are commonly disappointed in our attempts to trust life, in particular, the Divine as the orchestrator of life, but are we *really* placing our trust in life, or in our own delusions of the way life should be? In part, our trust in life has been scarred because we have been trusting in our delusions and illusions of the way life is supposed to be.

Why place demands on life that it cannot fulfill?

Does trust in life mean trust in the ego, its beliefs, values, plans, desires and ways—the ego’s agenda? Can we *really* trust in this? Or does trust in life mean to trust that it will unfold according to a Divine design, Divine laws, a Divine schedule, and towards an ever-greater evolution in which our development is included?

We are being moved toward complete trust in Life, not toward trust in our distorted and delusional view of Life, but toward trust in what Life *actually* is.

Trust? Yes. But in what? Ultimately, we come to see that only trust in what is real and true will do.

The more fully we know the *true* nature of life, including Its benevolent design, the more fully we come to trust in life.

Deep wisdom gives us the possibility of trusting Life.

Wisdom and trust in Life deepen together.

When we are identified with and attached to the ego, we are more or less cut off from the Divine—we have lost the experience of being Divine Awareness, and we have lost the experience of life unfolding in that Divine Awareness. And so, we no longer trust in life.

Is there emotional resistance to life or some part of it? But is not all of life the expression of, and “held within” Awareness, which is by nature Divine? If we resist life or part of it, then we have separated the Divine into two, believing that one part is Divine or sacred while the other part is not, and opposing the latter. Seeing through this delusion, it dissolves. Abiding in truth, life is no longer resisted, and there is peace.

Resistance, rejection, opposition, pushing away, in some way fighting against what is—we see that we have not yet learned to fully trust what Life is offering.

What does it mean to trust in Life? Is it to know that every experience, without exception, is perfect for the increasing experience of our inherent well-being?

What does it mean to trust in life? To trust in the infinite intelligence, benevolence and power at the heart of life.

The Soul works in partnership with Life. It cooperates with, and is responsive to, Life. One such characteristic of this cooperation and responsiveness is flexibility: to allow what is, while being able to fluidly change course when needed. Conversely, the ego is not in partnership with Life which it sees, or often sees, as alien, capricious, blind and severe. One such characteristic of this approach is rigidity, that is, a resistance to what is, and the disinclination or inability to change course when this is required.

If you are sincere, sooner or later this question will clearly present itself: ‘How can we trust in Life when I, or others, suffer so much, physically and emotionally?’ The trust is *not* that we will not suffer or experience pain. The trust is: one, that pain and suffering are only given if, and when, they are needed; two, that they are only given so that something greater may eventually be received, and that this is always so; and three, that as one matures—through a willingness to listen, to learn and to cooperate—pain and suffering lessen, and are eventually totally eclipsed by a full recognition of the goodness of Life.

The ego sees life seen as more or less unintelligent, mechanical, impersonal, capricious, cold and unresponsive. But, progressively the realisation develops that we are in partnership with Life which is vastly intelligent, powerful and beneficent. And so, we move from fearing and fighting against Life, to trusting in, and communicating and cooperating with Life.

You are not experiencing, interacting with, and in an exchange with an external, alien, unrelated, capricious and cold world; in reality, the world which you are experiencing is a creative expression and manifestation “within”, and from the depth of, the Awareness that you are. In this sense, life is an expression from Awareness to you; intimately, uniquely, lovingly, intelligently, and perfectly created for you; inviting you to be aware of it, to appreciate it, to converse with it, to trust in it, and to create with it.

Most materialists and atheists believe that one is a fragile structure which has appeared by accident within a largely hostile world. The Soulful understanding is that the universe is within you, the Awareness that you are, that it is a creative expression from the depths of this Awareness, and that it is governed by the intelligence, power and benevolence of this Awareness. The first view results in a life of deep anxieties, sadness and frustrations; the latter view, as it deepens, brings ever greater peace, happiness and love.

Can we trust in life? What is life? The experiences or states arising within awareness. Can we trust these experiences arising within awareness? Does not this flow of experiences continually give birth to the ego, to the body, to the world, to the vast inner worlds of subatomic particles, to the vast outer expanses of the firmament, to the universe? Is there not inherent and infinite intelligence implicit here?

Can we trust in life? What is life? The experiences arising within our awareness. Can we trust the experiences arising within our awareness? What is this awareness? Divinity. Can we trust the experiences arising within Divinity?

We cannot really surrender to life until we know that it is a Divine expression.

Knowing oneself to be the Soul, infinite-eternal Awareness—immortal, complete and perfect—trust in life is not such a big issue.

Knowing that life is but a flow of ideas and images within formless Awareness, a coherent and familiar dream, an ephemeral expression of Reality, secondary but not primary, nice but not necessary, he can no longer take it *too* seriously.

She comes to see that she actually does not dislike the world or life, but only her limited and distorted experience of the world. Gradually she comes to see the world for what it actually is: finite forms arising in Awareness. In doing so, she comes to accept and appreciate the world as Divinity revealing its Ideas and Qualities through finite forms.

We do not need to disengage from Life, indeed we cannot, for even though we do not normally recognise it, we are *one* with Life, we *are* Life. But, we *do* need to disengage from our deluded and illusory views of Life.

Life can fulfil us, for it is Reality, but *not* our distorted and superficial view of life.

Truth sees all experiences, *all* of life, to be valuable, and so truth embraces and loves all of life.

Trust in Life; open to Life—all the way; appreciate Life—all of It; and always choose the path through Life which is fundamentally and intrinsically fulfilling.

Can we trust in Life? We must recall the many times that we have been helped, encouraged and rescued by coincidental, synchronistic, “lucky”, unexpected, unusual, strange or mysterious occurrences.

Despite appearances at times, or short-terms ups and downs, Life supports those who are in harmony with Its evolution—how could it be otherwise?

If uncertain, try, take some small steps and see how the Soul and Life *respond* to what goes out from you.

We must meet Life half-way by making the most of the gifts It has already given us.

Life cannot help someone who does not take hold of the opportunities which It provides.

Life is an adventure or, just circling in the known, which is largely delusion.

When we trust in Life, we surrender; when we surrender we receive grace; when we receive, we trust; and so on.

On the one hand, Life is aware of all that has been, all that can be, and the part you are destined to play; on the other hand, *you* have forgotten most of your experiences, have a distorted view of the present, and can only imagine or grasp a few things about the future. So, why not tune in to where Life is leading, follow for a while, and see what happens?

It is not defeat or failure or weakness to acquiesce with the inevitable flow of Life which is, in fact, to fulfil one’s destiny, rather, it is an act of wisdom, integrity, humility and growth.

Trust allows us to open to Life, to listen to Life, to appreciate Life, and to follow where Life leads.

We may say that Life provides outer guidance while the Soul provides inner guidance. These Two are in harmony. The only way, ultimately, is to accept and follow the Soul within and Life without.

In the end, it’s very, very simple: you are Divine Awareness, perfect and complete, to which life appears as a succession of forms or experiences, and which are not separate from Awareness; and all that is required is to accept or surrender to all that is appearing, while expressing with integrity and love. In doing so, there is the

deepening realisation of your inherent Divinity, and of life which is not separate from that Divinity.

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