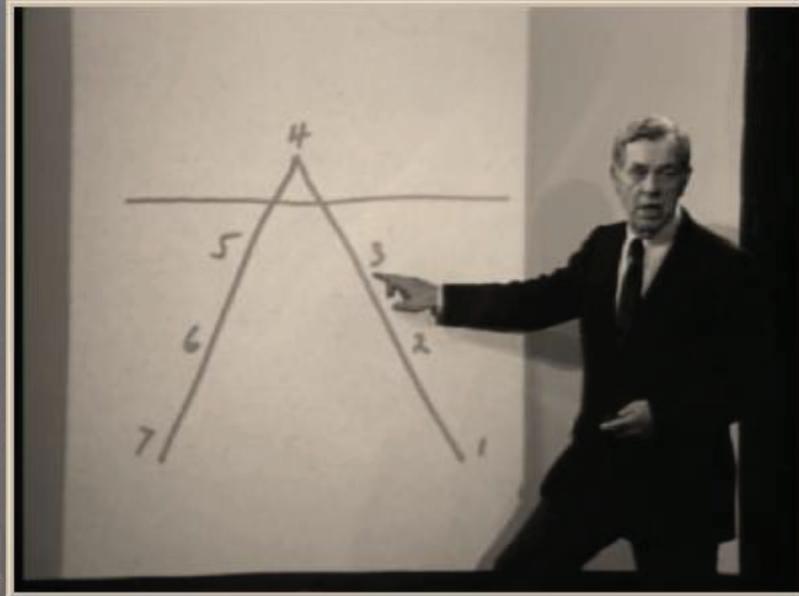


"Take your broken heart (x1), make it into art (+7)." – Carrie Fisher



The Music of Life

Becoming an Instrument of Nature

*A Worldwide Symphony
conducted by Michael-James B. Weaver*

A non-commercial, unpublished work

© 1998 – 2021

(Revised December 7th, 2021)

Close your eyes. What do you hear?

I hear the water... I hear the birds...

Do you hear your own heartbeat?

No.

Do you hear the grasshopper which is at your feet?

Old man, how is it that you hear these things?

Young man, how is it that you do not?

– Kung Fu (1972)

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WALKING IN WATER...

Dedicated to the writings of Elaine Morgan (1920-2013),
author of *The Descent of Woman*, for explaining
my peculiarly human origins:

“Voluntary breath control appears to be an aquatic adaptation because, apart from ourselves, it is found only in aquatic mammals like seals and dolphins. When they decide how deep they are going to dive, they can estimate how much air they need to inhale. Without voluntary breath control it is very unlikely that we could have learned to speak.”

“If you look back at the early years of the last century, there was a stand-off, a lot of bickering and bad feeling between the believers in Mendel, and the believers in Darwin. It ended with a new synthesis: Darwin’s ideas and Mendel’s ideas blending together. And, I think the same thing will happen here. You’ll get a new synthesis: Hardy’s ideas and Darwin’s ideas will be blended together. And, we can move forward from there, and really get somewhere. That would be a beautiful thing.”

For an introduction to Alister Hardy’s aquatic ape hypothesis, watch Elaine Morgan’s spirited [TED Talk](#).

FLOATING ON WATER...

Dedicated to the triumphant spirit of Dr. Jill Bolte Taylor,
author of *My Stroke of Insight*, for explaining
my *metta*-physical experiences:

“Some of us have nurtured both of our characters and are really good at utilizing the skills and personalities of both sides of our brain, allowing them to support, influence, and temper one another as we live our lives. Others of us, however, are quite unilateral in our thinking – either exhibiting extremely rigid thinking patterns that are analytically critical (extreme left brain), or we seldom connect to a common reality and spend most of our time “with our head in the clouds” (extreme right brain). Creating a healthy balance between our two characters enables us the ability to remain cognitively flexible enough to welcome change (right hemisphere), and yet remain concrete enough to stay a path (left hemisphere). Learning to value and utilize all of our cognitive gifts opens our lives up to the masterpiece of life we truly are. Imagine the compassionate world we could create if we set our minds to it.”

For more about the *dual interpenetrating awarenesses* of the brain, watch Jill Bolte Taylor’s nirvanic [TED TALK](#).

« ABOUT THIS BOOK »

*“I am a Muslim and a Hindu and a Christian
and a Jew, and so are all of you!” – Mahatma Gandhi*

The Music of Life is my spiritual journal. I keep it as a diary of my continuing exploration of the world’s spiritual teachings using *Life Theory*, an original language study loosely modeled after music theory. *Life Theory* is a collage of practically everything that interests me, *combined into one*: comparative religion, linguistics, and the music that has been the soundtrack of my life. This book is a symphony of the spiritual teachings that I have personally immersed myself in. (Just a matter of learning their way of speaking!) The treasury of wisdom that my Spiritual Teachers have bequeathed me is presented herein. I believe religion and science are ideally approached, understood, and experienced from the inside-out, rather than merely from an outsider’s point of view. What is most important is the recognition of our common spiritual experience and the mutual willingness to speak of it *on someone else’s terms*,¹ remembering that there are as many ways to live life as there are people on the planet!

*“Every one of us is, in the cosmic perspective, precious.
If a human disagrees with you, let him live. In a hundred
billion galaxies, you will not find another.” – Carl Sagan*

¹ See Dalai Lama, *“Union of the Old and New Translation Schools,” Kindness, Clarity, and Insight*, pp. 227-253.

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I would say that music is the easiest means in which to express oneself, since it came first in man's experience and history. But since words are my talent, I must try to express clumsily in words what the pure music would have done better. That is, music would express better and simpler, but I prefer to use words, as I prefer to read rather than listen. I prefer silence to sound, and the image produced by words occurs in silence. That is, the thunder and the music of the prose take place in silence. (William Faulkner, *The Paris Review Interviews* II, p. 48)

THE MATRIX OF LIFE

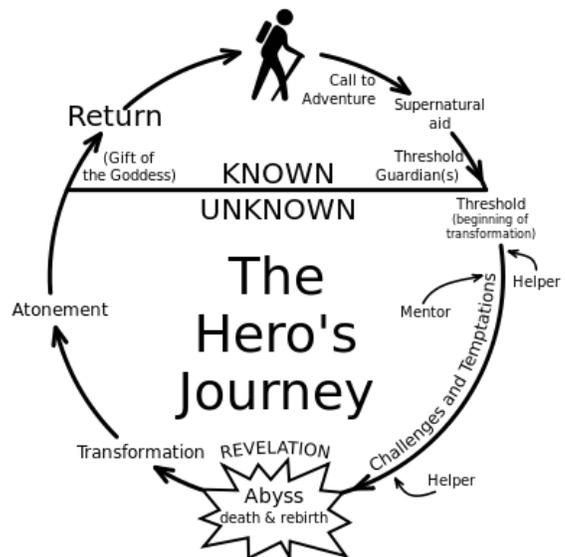
<p>PHENOMENAL WORLD (SPACE-TIME) SAMSARA (CYCLE), YANG (MASCULINE) BODY-SOUL (FLESH), NAME & FORM PERSON (SELF-IMAGE), SEPARATE EGO LAW (DOING), KARMA (DREAMING) LEFT BRAIN (LANGUAGE, METHODICAL)</p>	<p>KINGDOM OF HEAVEN (HERE & NOW) NIRVANA (FREEDOM), YIN (FEMININE) SPIRIT (HIGHER SELF), THE HIGH ROAD PRESENCE, CONSCIOUS. (AWARENESS) GRACE (BEING), DHARMA (AWAKENING) RIGHT BRAIN (PICTURES, KINESTHETIC)</p>
<p>1 x-axis (left-right)</p> <ul style="list-style-type: none"> · Relativity (<i>particularity</i>), Detail (<i>specific</i>) Reduction (<i>limit</i>), Randomness (<i>entropy</i>) · Impermanence (<i>change</i>), Interdependence Composition (<i>aggregation</i>) & Dissolution Condition (<i>factor</i>), Context (<i>circumstances</i>) · Body (<i>form, collection of parts, members</i>) Culture (<i>upbring.</i>), Conditioning (<i>conform.</i>) 	<p>7 ~($x1$)</p> <ul style="list-style-type: none"> · Capacity (<i>totality</i>), Increase (<i>diversity</i>) · Continuity (<i>stability</i>), Structure (<i>integrity</i>) · Autonomy (<i>choice</i>), Individ. (<i>independ.</i>) · Commitment (<i>promise</i>), Excel. (<i>resilience</i>) · Inspiration (<i>courage</i>), Restoration (<i>edific.</i>) · Intelligence (<i>imagin.</i>), Passion (<i>creativity</i>) · Glory (<i>radiance</i>), Optimism (<i>enthusiasm</i>)
<p>2 y-axis (up-down)</p> <ul style="list-style-type: none"> · Existence (<i>appearance</i>), Border (<i>boundary</i>) Direction (<i>orientation</i>), Heading (<i>bearing</i>) · Duality (<i>separation</i>), Definition (<i>distinct.</i>) Identity (<i>name, imputation</i>), Characterist. · Will (<i>inclination</i>), Desire (<i>want, appetite</i>) Tendency (<i>habit</i>), Disposition (<i>attitude</i>) Preference (<i>mindset</i>), Discrimination (<i>bias</i>) 	<p>6 ~($x2$)</p> <ul style="list-style-type: none"> · Authentic Power (<i>yield</i>), Virtue (<i>strength</i>) · Interconnect. (<i>emptiness</i>), Oneness (<i>unity</i>) · Goodwill (<i>friend.</i>), Gentleness (<i>affection</i>) · Kindness (<i>giving</i>), Caring (<i>cherishing</i>) · Compassion (<i>empathy</i>), Mercy (<i>forgive.</i>) · Selflessness (<i>inclusion</i>), Skillfulness (<i>tact</i>) · Joy (<i>beauty</i>), Neighborly Love (<i>charity</i>)
<p>3 z-axis (back-forth)</p> <ul style="list-style-type: none"> · Action (<i>animation</i>), Motion (<i>movement</i>) Kinetic Energy, Push/Pull (<i>interaction</i>) · Connection (<i>contact</i>), Stimulus Response Attraction (<i>contraction</i>), Repulsion (<i>recoil</i>) · Emotion (<i>feeling, sentience</i>), Behavior Pleasure-pain (<i>reflex</i>), Fight/Flight/Freeze Animal (<i>mammal</i>), Socialization (<i>wolf pack</i>) 	<p>5 ~($x3$)</p> <ul style="list-style-type: none"> · Balance (<i>moderat.</i>), Efficiency (<i>simplicity</i>) · Centered. (<i>equil.</i>), Soundness (<i>wholeness</i>) · Wellness (<i>health</i>), Ease (<i>flow, relaxation</i>) · Rest (<i>contentment</i>), Detach. (<i>renunciation</i>) · Healing (<i>harmony</i>), Solitude (<i>silence</i>) · Security (<i>fearless.</i>), Serenity (<i>tranq., calm</i>) · Peace (<i>sanctuary</i>), Hope (<i>acceptance</i>)
<p>4a t-axis (progress-regress)</p> <ul style="list-style-type: none"> · Time (<i>sequence</i>), Duration (<i>distance</i>) Speed (<i>rate</i>), Pressure (<i>intensity</i>), Drive · Causality (<i>law</i>), Consequence (<i>effect</i>) Function (<i>role</i>), Meaning (<i>significance</i>) · Mind (<i>thought, concept.</i>), Intellect (<i>reason.</i>) Attention, Memory (<i>past</i>), Intent. (<i>future</i>) Attachment (<i>seeking</i>), Aversion (<i>resistance</i>) 	<p>4b ~($x4a$)</p> <ul style="list-style-type: none"> · Moral Discipline, Conscience (<i>heart</i>) Honor (<i>honesty</i>), Apology (<i>repentance</i>) · Meditation (<i>contemplation</i>), Alertness Mindfulness (<i>present</i>), Witness (<i>Seer</i>) · Wisdom (<i>insight</i>), Understand. (<i>realizat.</i>) Humility (<i>lowliness</i>), Gratitude (<i>loved</i>) · Righteousness (<i>justif.</i>), Faith (<i>trust, let-go</i>)

THE COSMIC QUESTIONS

“What is the path to God? Many paths lead to spiritual freedom and peace. You have a rich array of gems from which to draw illumination: the world’s religious traditions; mythology; philosophy; psychology; healing methods; scientific wisdom; your own experience. String a necklace all your own.” (Elizabeth Lesser, *The Seeker’s Guide*, p. 52)

In the following pages, you will find a unique presentation of the everyday words we use to describe one’s body, mind, and spirit, as first inspired by the *Amplified Bible* and now encompassing teachings from Buddhism, Taoism, Hinduism, and Islam, as well as psychology and brain science. I have taken each one as “a finger pointing to the moon,” helping us to look at life through prismatic eyes. *Wait till you see what I’ve found!*

Joseph “Follow Your Bliss” Campbell (1904-1987), author of *The Hero with a Thousand Faces*, was the ‘Indiana Jones’ of world mythology. He was among the first to bring to popular awareness the idea of a monomyth underlying every culture’s religion and art. Evidence of this can be seen with the universal appeal of the first *Star Wars* trilogy, its *mythos* populated with many iconic mythological archetypes. George Lucas was a protégé of Campbell in college and was often featured in his professor’s PBS specials. In the Bill Moyers



special *The Mythology of Star Wars* (1999), George Lucas explained:

“When I did *Star Wars*, I consciously set about to re-create myths and the classic mythological motifs. And, I wanted to use those motifs to deal with issues that existed today. What these films deal with is the fact that we all have good and evil inside of us and that we can choose which way we want the balance to go.... My last mentor probably was Joe Campbell, who asked a lot of the interesting questions and exposed me to a lot of things that made me very interested in a lot more of the cosmic questions and the mystery. And I’ve been interested in those all my life, but I—I hadn’t focused it the way I had once I got to be good friends with Joe.”

This wisdom from “a long time ago” is the same courageous spirit that will live to the 23rd century and beyond, as evidenced by the longevity of Gene Roddenberry’s legendary *Star Trek*:

“I think it has something to do with mythology. I don’t think that our culture has any mythology. Mythology is a kind of fairy-tale bridge between reality and unreality, and all the cultures that I can think of have had it. We have none of that; we have none of that kind of linkage, and I think we hunger for it. And I think that *Star Trek* with its hardy band of followers, and its heroes and its villains, and its tale of good and evil provide modern culture with a kind of mythology that also bespeaks of the future and the certainty that the future will exist.” (William Shatner’s *Star Trek Memories*)

C. S. Lewis, author of *The Chronicles of Narnia*, wrote that escape into a child's world teaches us to face life's adversities gallantly:

“Lewis was a scholar and a deeply spiritual person, so it is no surprise that all his characters have to face the complex nature of the human condition... Reading fantasy helped Lewis to deal with the fears that plagued him in real life. In an essay in support of fantasy literature for children, he wrote, “*Since it is so likely that they will meet cruel enemies [in real life], let them at least have heard of brave knights and heroic courage. Otherwise you are making their destiny not brighter but darker.*” By writing about serious themes like distrust, pride, temptation and greed in a fantastical environment, Lewis helps readers to recognize these emotions and forces in their own lives. In each book, pivotal events arise when characters face such forces and are required to either take command of their own lives or surrender. The fateful decisions they make determine the direction and outcome of the story.” (E. J. Kirk, “*The Great Tale,*” *Beyond the Wardrobe*, pp. 34-35)

“I want you to listen to me very carefully, Harry. *You're not* a bad person. You're a very good person, who bad things have happened to. You understand? [*Harry nods.*] Besides, the world isn't split into good people and Death Eaters. We have all got both light and dark inside us. What matters is the power we choose to act on. That's who we really are.” (Sirius Black, *Harry Potter and the Order of the Phoenix*; novel by J. K. Rowling)

Joseph Campbell’s depiction of the interrelationship between the seven *chakras*—an Ouroboros-style conceptual map he used to explain Kundalini yoga as well as *The Tibetan Book of the Dead*—is depicted on the front cover of the book you are reading now and closely resembles the layout of the *Matrix* (see page 7), the fourth dimension at its fulcrum. This book as a whole is an explanation of that one page. I promise that it’s something anyone can learn, empowering you with the ability to interpret, understand, and follow along with any bona fide spiritual teaching. *Wow!*

I initially conceived the *Matrix* as a kind of Rosetta Stone for spirituality, psychology, and philosophy. Early on, my world religions professor remarked that *Life Theory* was “a remarkable attempt at syncretism.” Using a multidisciplinary approach, it is my hope to show that they *do* all paint with the same colors, sing the same song, share the same love, and can even live in the same world—as the following string of quotes helps to begin to show:

“Anger and hatred, they destroy our inner peace. Compassion, forgiveness, a sense of brotherhood and sisterhood, contentment, self-discipline, these are the basis of peace—both external peace and inner mental peace. Only through strengthening these good qualities can a genuine, lasting peace develop. This is what I mean by spiritual development. I sometimes also describe this as inner disarmament. In fact, in all levels of our existence—family life, social life, working life, and political life—inner disarmament is, above all, what humanity needs.” (Dalai Lama, *Essence of the Heart Sutra*, pp. 6-7)

“[The] characteristics of self-actualized people are similar in many respects to the values and ideals taught by the great religions... “e.g., the transcendence of self, contribution to others, wisdom, honesty, and naturalness, the transcendence of selfish and personal motivations, the giving up of ‘lower’ desires in favor of ‘higher’ ones,... the decrease of hostility, cruelty, and destructiveness and the increase of friendliness, kindness, etc.”” (Frank G. Goble, *The Third Force: The Psychology of Abraham Maslow*, p. 31; quoting Abraham H. Maslow, *Toward a Psychology of Being*, p. 149)

“Self-actualizing people are, without one single exception, involved in a cause outside their own skin, in something outside themselves. They are devoted, working at something, something which is very precious to them—some calling or vocation, in the old sense, the priestly sense.... When you select out for careful study very fine and healthy people, strong people, creative people, saintly people, sagacious people, then you get a different view of mankind. You ask how tall can people grow, what can a human being become?” (Abraham H. Maslow, *The Farther Reaches of Human Nature*, p. 42)

“We all confront a *logical* world—one that “divides into facts” and can be pictured in propositions. Some of us also confront a *happy* world. “The world of the happy man is a different one from that of the unhappy man.” The happy world is holy — praiseworthy,

fundamentally good; the unhappy world is a mere object of criticism—something always to be measured by the standards sets by our desires and expectations. The unhappy person is characterized by perfectionism, fear, and (ultimately) resentment; the happy person, by a spirit of wonder, gratitude, and loyalty." (William H. Brenner, *Logic and Philosophy: An Integrated Introduction*, p. 63; quoting Wittgenstein, *Tractatus* 1.2, 6.43)

For myself, *Life Theory* has been an indispensable stepping-stone in traversing the spiritual path. To a Tibetan Buddhist, I can best present the *Matrix* as a universal 'Lamrim' or *stages of the path* for the world's religions, serving as an internalized 'storehouse' for all of the spiritual knowledge and insights one might ever have:

"If we know how to practise the whole Lamrim we shall know how to practise all other scriptures. Whenever we receive any other teaching we shall know where to place it within Lamrim. In this way each new instruction we receive will **amplify** and **reinforce** those we have already learnt." (Geshe Kelsang Gyatso, *Joyful Path of Good Fortune: The Complete Buddhist Path to Enlightenment*, p. 21; emphasis mine)

Inspired by music theory and formal logic as universal languages, *Life Theory* syncretizes the world's religions with philosophy, psychology, and brain science. With the understanding gradually set out in this book, it's not hard to see that *there's music behind our words!* Advancing us towards a true kinship of faiths, *Life Theory* can function as a 'universal translator' for the spiritual trekker:

“It’s language! I think we’re all saying the same thing, but I’m attached to my language [of neuroscience] because it fits in with what I think is true, and other people are using other language.... I value and celebrate whatever ‘It’ is. So, I’m not attached to the *language*. The same thing is people ask me, “Are you religious?” You know, it’s like—to me, *religious* is the *story*. It’s the *labeling* of what people use in order to get to ‘It’, to this feeling. And, I don’t have to go through the story, but I honor the stories. I don’t care *what your story is*, as long as it gets you to the same place of love, and peace, and compassion.” (Dr. Jill Bolte Taylor, *Oprah’s Lifeclass – Jill Bolte Taylor’s Stroke of Insight*)

“You’re a Starfleet captain. You believe in service, sacrifice, compassion, and love.” (Captain Pike, “*Through the Valley of Shadows,*” *Star Trek: Discovery*)

“You know, my master is in the tradition of a Hindu. But, I’ve seen many people come through. I’ve seen Christians come and when Christians come, he is a Christian. Or when Buddhists come, he is a Buddhist. When Sufis come, he is a Sufi. It’s quite natural! When the code is broken, you speak through all traditions.” (Gangaji, *The River of Freedom*)

“All religions, all this singing, one song. The differences are just illusion and vanity. Sunlight looks a little different on this wall than it does on that wall and a lot different on this other one, but it is still one light.” (Sufi poet/saint Rumi, “*One Song,*” *The Soul of Rumi*, p. 45)

“We speak a new language so the world might be a new world.” (Rumi, quoted in *“Living Together: When Radical Welcome Reaches Out to an Interfaith World,” Greenhouses of Hope: Congregations Growing Young Leaders Who Will Change the World*, p. 103)

The Music of Life presents a fundamentally new way of looking at the English language, and at life. The seemingly endless depth it reveals—while at the same time reducing complex ideas down to their simple elegance—continues to astound me. As the anchor of my soul, it informs every part of my life and silently answers all of my questions (if I silently listen)...

“I find that if I just sit down and think, the solution presents itself!”
(Professor Henry Jones, *Indiana Jones and the Last Crusade*)

“Luminous beings are we, not this crude matter!”
(Master Yoda, *Star Wars V: The Empire Strikes Back*)

EDITORIAL NOTE: The main body of this text, *How Life Theory Works*, is presented in four parts (pp. 39-70). The optional, introductory chapters—*A Cosmic Trek*, *The Cosmic Music*, and *The Cosmic Perspective*—lay the groundwork for that main discussion. The final two chapters—*The Cosmic Dance* and *Cosmic Thoughts*—showcase some open-ended answers to life’s cosmic questions.

“There is nothing written here that has not been explained before, and I have no special skills in composition. My reason for writing this is to benefit others and to keep my mind acquainted.” (Shantideva, *Guide to the Bodhisattva’s Way of Life*, 1:2)

A COSMIC TREK

“This world is nothing but the glory of Tao, expressed through different names and forms. One who sees the things of this world as being real and self-existent has lost sight of the truth. To him, every word becomes a trap, every thing becomes a prison. One who knows the truth that underlies all things lives in this world without danger. To him, every word reflects the universe, every moment brings enlightenment.” (Lao Tzu, *Tao Te Ching* 32bc; trans. Jonathan Star, p. 42)

Life Theory has served me for over 20 years as a *lingua franca* in my interfaith studies. I regard it as “an anthropological study of the human heart,” with its ‘fossil record’ being found embedded in the etymologies of the very words we speak today. **Etymology** re-traces the origins of words and maps out their evolution across time and place, giving us a fascinating “bird’s eye view” of words as they have traveled the globe. Let us look closer at the verb *to be*:

“It comes from the Sanskrit *bhu*, “to grow, or make grow,” while the English forms ‘am’ and ‘is’ have evolved from the same root as the Sanskrit *asmi*, “to breathe.” It is something of a lovely surprise that the irregular conjugation of our most nondescript verb is thus a record of a time when man had no independent word for ‘existence’ and could only say that something ‘grows’ or that it “breathes.”” (Julian Jaynes, *The Origin of Consciousness in the Breakdown of the Bicameral Mind*, p. 51; paraphrasing Phillip Wheelwright, *The Burning Fountain: A Study in the Language of Symbolism*, p. 121)

While etymology is not really helpful for understanding the meaning of Greek or Hebrew words, Chinese and Japanese use pictorial *kanji* signs that have meanings built into them (Dr. James Voelz, *Biblical Hermeneutics* #4). Etymology oftentimes shows us how words in distant languages have also become words in our own. For example, did you know that the Chinese word *tao*—meaning “the way”—goes back thousands of years to the same origin as the English words *trek* and *track*? As you will see from Victor Mair’s extensive explanation in the passage quoted below, etymology can be a *very* important and useful resource in comparative religion for the insights it brings not only linguistically but psychologically and spiritually as well:

“The central concept of the *Tao Te Ching*, of Taoist philosophy and religion, and indeed of all Chinese thought is Tao. The translation of Tao as “Way” is an easy matter. But our understanding of the term is heightened by a closer look at its early history, which shows that the Tao is deeply imbedded in elemental human experience. The archaic pronunciation of Tao sounded approximately like *drog* or *dorg*. This links it to the Proto-Indo-European root *drogh* (to run along) and Indo-European *dhorg* (way, movement). Related words in a few modern Indo-European languages are Russian *doroga* (way, road), Polish *droga* (way, road), Czech *draha* (way, track), Serbo-Croatian *draga* ([path through a] valley), and Norwegian dialect *drog* (trail of animals; valley). The latter two examples help to account for the frequent and memorable valley imagery of the *Tao Te Ching*; ways and valleys, it would appear, are bound

together in our consciousness. The nearest Sanskrit (Old Indian) cognates to Tao (*drog*) are *dhrajas* (course, motion) and *dhraj* (course). The most closely related English words are “track” and “trek,” while “trail” and “tract” are derived from other cognate Indo-European roots. Following the Way, then, is like going on a cosmic **trek**. Even more unexpected than the panopoly of Indo-European cognates for Tao (*drog*) is the Hebrew root *d-r-g* for the same word and Arabic **t-r-q**, which yields words meaning “**track**, path, way, way of doing things” and is important in Islamic philosophical discourse.” (*Tao Te Ching*, p. 132)

Those who take a syncretistic approach to religious studies see these common linguistic roots and can point out a *convergent evolution* of spiritual words and concepts as they are imported into the English language and walk side-by-side as equals, like so:

“This **tariqa**—method, technique, path, way, Tao, Dhamma—is the whole science of religion... Hindus call it *sakshin*, **the witness**. Buddhists call it *samyak smriti*, right mindfulness. Kabir and Nanak call it *surati*, remembrance; and Sufis call it *jikr*. But it is the same *tariqa*.” (Osho, *Sufis: The People of the Path*, pp. 44, 56)

“Learning to listen to your brain from the position of **a nonjudgmental witness** may take some practice and patience, but once you master this awareness, you become free to step beyond the worrisome drama and trauma of your story-teller.” (Jill Bolte Taylor, *My Stroke of Insight: A Brain Scientist’s Personal Journey*, p. 151)

“We are so used to being stimulated from the outside that we find it difficult **to be quiet and enjoy the stillness of our own mind.**” (Geshe Kelsang Gyatso, *The New Eight Steps to Happiness*, p. 24)

“[O]ur new mammalian brain has a tendency to endlessly toss up bits of thought—leaping haphazardly, wastefully, from one thought to the next. Our Monkey Mind will continue to ramble until (a) it is disciplined internally by **conscious focus (including meditation)**; (b) it is called into service by an external situation that commands our immediate attention; or (c) it is engaged in a creative or physically demanding task that generates a mental state of flow.” (Michael Dowd, *Thank God for Evolution*, p. 137)

“I believe the essential difference between the right hemisphere and the left hemisphere is that **the right hemisphere pays attention to the Other**, whatever it is that exists apart from ourselves, with which it sees itself in profound relation. It is deeply attracted to, and given life by, the relationship, the betweenness, that exists with this Other. By contrast, the left hemisphere pays attention to the virtual world that it has created, which is self-consistent, but self-contained, ultimately disconnected from the Other, making it powerful—but also curiously impotent, because it is ultimately only able to operate on, and to know, itself.” (Iain McGilchrist, *Can the Divided Brain Tell Us Anything about the Ultimate Nature of Reality?*, p. 9)

“Humans are tuned for relationship. The eyes, the skin, the tongue, ears, and nostrils—all are gates where **our body receives the nourishment of otherness**. This landscape of shadowed voices, these feathered bodies and antlers and tumbling streams—these breathing shapes are our family, the beings with whom we are engaged, with whom we struggle and suffer and celebrate.” (David Abram, *The Spell of the Sensuous: Perception and Language in a More-than-Human World*, p. ix)

“...when you’re immersed in the flow of life rather than standing apart from it, when ego and egotism fade to the background—then you feel more peaceful and fulfilled. You may have experienced this under a starry night sky, at the edge of the sea, or when your child was born. Paradoxically, the less your “I” is here, the happier you are. Or, as both Buddhist monks and inmates on death row sometimes say: “**No self, no problem**.” (Rick Hanson, *Buddha’s Brain: The Practical Neuroscience of Happiness, Love & Wisdom*, pp. 205-206)

“Can we look at anything objectively: *the trees, nature, the waters, the sky and the evening star, and the silence of the morning*—*this extraordinary natural world we live in*. **Can we look at anything without a single word?** And to find that out, we have to go into the question why the brain is caught in a network of words.” (Jiddu Krishnamurti, *On the Difference between Observing and Thinking about Oneself*)

“Ask yourself the question, ‘Am I aware?’ but don’t answer the question with the thought ‘Yes’. Just ask the question ‘Am I aware?’ and allow your attention to be drawn to the experience that will subsequently inform the answer ‘Yes’. The experience that takes place in between the two thoughts ‘Am I aware?’ and ‘Yes’, is not an activity of mind. It takes place between two activities of the mind. **Stay with the pause between these two thoughts.** When we remain in this pause before the answer formulates itself, what takes place ‘there’ is the most valuable and, at the same time, the most underrated or overlooked experience that one can have.” (Rupert Spira, *The Nature of Consciousness: Essays on the Unity of Mind and Matter*, pp. 69-70)

“When you are able to clear away thoughts of the past and the future, slowly you begin to get a sense of the space between the two. You learn to abide in that present moment. In that space, you begin to glimpse what we call emptiness, and if you can remain in that emptiness for longer and longer periods of time then gradually the nature of consciousness itself, which is the sheer luminosity and natural awareness of mind, will slowly dawn in you. Through repeated practice this period can be lengthened more and more, so that your awareness of the nature of consciousness becomes clearer and clearer.” (The Dalai Lama, *The Four Noble Truths*, p. 143)

“The frequency and duration of those spaces determine your ability to enjoy life, to feel an inner connectedness with other human beings as well as nature. It also determines the degree to which you are free of ego because ego implies complete unawareness of the dimension of space. **When you become conscious of these brief spaces they happen naturally**, they will lengthen, and as they do, you will experience with increasing frequency the joy of perceiving with little or no interference of thinking. The world around you then feels fresh, new, and alive. The more you perceive life through a mental screen of abstraction and conceptualization, the more lifeless and flat the world around you becomes.” (Eckhart Tolle, *“The Discovery of Inner Space,” A New Earth: Awakening to Your Life’s Purpose*, pp. 253-254)

“Inside your heart sits a Seer / Between his thoughts, he can hear / A melody simple but wondrously clear / The music of life, so precious, so dear / If you could for one moment know / This spark of creation, this exquisite glow / You would come and dance with me / Kindle this fire so we could see / All the children of the Earth / Weave their magic and give new birth / To a world of freedom with no pain / A world of joy, much more sane / Deep inside, you know it’s true / Just find that child, it’s hiding in you.” (Michael Jackson, *“Magical Child,” Dancing the Dream: Poems and Reflections*, p. 9; forward by Deepak Chopra)

"There's a place in your heart / And I know that it is love / And this place could be much / Brighter than tomorrow / And if you really try / You'll find there's no need to cry / In this place you'll feel / There's no hurt or sorrow / There are ways to get there / If you care enough for the living / Make a little space / Make a better place / And the dream we were conceived in / Will reveal a joyful face / And the world we once believed in / Will shine again in grace / Then why do we keep strangling life / Wound this earth, crucify its soul? / Though it's plain to see / This world is heavenly / Be God's glow! / We could fly so high / Let our spirits never die / In my heart I feel you are all my brothers / Create a world with no fear / Together we'll cry happy tears / See the nations turn their swords into plowshares." (Michael Jackson, "Heal the World," *Dancing the Dream*, pp. 38-39)

"To love is the greatest thing in life; and it is very important to talk about love, to feel it, to nourish it, to treasure it, otherwise it is soon dissipated, for the world is very brutal. If while you are young you don't feel love, if you don't look with love at people, at animals, at flowers, when you grow up you will find that your life is empty; you will be very lonely, and the dark shadows of fear will follow you always. But the moment you have in your heart this extraordinary thing called love and feel the depth, the delight, the ecstasy of it, you will discover that for you the world is transformed." (Jiddu Krishnamurti, *This Matter of Culture*, p. 145)

“You are immortal; you exist for billions of years in different manifestations, because you are Life, and Life cannot die. You are in the trees, the butterflies, the fish, the air, the moon, the sun. Wherever you go, you are there, waiting for yourself.” (Don Miguel Ruiz, *The Mastery of Love: A Practical Guide to the Art of Relationship*, p. 221)

“[Y]et the civilized mind still feels itself somehow separate, autonomous, independent of the body and of bodily nature in general. Only as we begin to notice and to experience, once again, our immersion in the invisible air do we start to recall what it is to be fully a part of this world. For the primordial affinity between awareness and the invisible air simply cannot be avoided. As we become conscious of the unseen depths that surround us, the inwardness or interiority that we have come to associate with the personal psyche begins to be encountered in the world at large: we feel ourselves enveloped, immersed, caught up *within* the sensuous world. This breathing landscape is no longer just a passive backdrop against which human history unfolds, but a potentized field of intelligence in which our actions participate. As the regime of self-reference begins to break down, as we awaken to the air, and to the multiplicitous Others that are implicated, with us, in its generative depths, the shapes around us seem to awaken, to come alive. . . . ” (David Abram, *The Spell of the Sensuous: Perception and Language in a More-than-Human World*, p. 260)

“A human being is part of the whole, called by us ‘Universe,’ a part limited in time and space. He experiences himself, his thoughts and feelings as something separated from the rest—a kind of optical delusion of his consciousness. This delusion is a kind of prison for us, restricting us to our personal desires and to affection for a few persons nearest to us. Our task must be to free ourselves from this prison by widening our circle of compassion to embrace all living creatures and the whole [of] nature in its beauty. Nobody is able to achieve this completely, but the striving for such achievement is in itself a part of the liberation and a foundation for inner security.” (Albert Einstein, *Condolence Letter to Rabbi Norman Salit*, March 4th, 1950; quoted in “The Einstein Papers: A Man of Many Parts,” *The New York Times*, March 29th, 1972)

“The true spiritual urge or yearning is always an invitation beyond the mind. That’s why it’s always been said that if you go to God, you go naked or you don’t go at all. It’s the same for everybody. You go in free of your accumulated knowledge, or you are forever unable to enter. So an intelligent mind realizes its own limitation, and it’s a beautiful thing when it does. When you stop holding on to all of the knowledge, then you start to enter a different state of being. You start to move into a different dimension. You move into a dimension where experience inside gets very quiet.” (Adyashanti, *Emptiness Dancing*, p. 67)

THE COSMIC MUSIC

“To me music and meditation are two aspects of the same phenomenon. And without music, meditation lacks something; without music, meditation is a little dull, unalive. Without meditation, music is simply noise—harmonious, but noise. Without meditation, music is an entertainment; music and meditation should go together. That adds a new dimension to both. Both are enriched by it.” (Osho, *Meditation: The First and Last Freedom*, p. xvii)

The meaning of life is an art form, just like music. Timeless sayings such as *Turn the other cheek* and *Blessed are the meek*, which Jesus taught from the Hebrew scriptures (Lamentations 3:30 and Psalm 37:11, respectively), have global reach; they strike a chord. Why do such beautiful words resound across all cultures? Understanding that is the very purpose of *Life Theory*: He not only *taught* it, but *lived* it. That is to say, merely *talking* about love and actually *embodying* it are two very different things.

Words can be very useful tools. A single word such as *love* has the potential to convey a very powerful message. Yet, much of the time we use language at only a mundane, shallow level, to talk about ordinary things. The only real exceptions to this are found in poetry, scripture, and song. *Life Theory* is a language tool, helping us to restore the intended meaning of everyday words so that they can again empower us to live meaningfully. It gives one a basic spiritual vocabulary, teaching both the language of spirituality and its special ‘grammar’.

the different perspectives from which one can view life itself. (The *Matrix* functions as a compass to show the different directions in which we can steer our life.)

“Music, I feel, is the most powerful and very direct language known to man. It can communicate across borders and language barriers and, essentially, it bypasses logic and speaks directly to your soul. Music can communicate such delicate and subtle emotions that are next to impossible to describe with words.”
(Yanni Chryssomallis, *From the Vault – Yanni in His Studio Talking about Creating Albums*)

An individual who is not versed in music theory at all can still appreciate music as entertainment. He or she may be moved by the music, though unaware of musical terminology much less how to play an instrument! In contrast, a musician can be aware of more than just the ‘surface level’ while listening to the music. Someone who is musically literate is also conscious of the *artistic design* underlying the composition: the musical key, whether major or minor, the time signature, chord progressions, style of the rhythm, counterpoint, the orchestration, etc. The very *anatomy* of the musician’s craftsmanship can now be seen and communicated, like composing a letter. I am jealous of those who can hear the music in their head just by reading it off the page:



Being able to analyze or 'dissect' the music in this way actually brings greater appreciation to the person who is literate in music theory because he or she can see the music on these many different levels. A trained musician can approach the music from more than one perspective and thus derive even greater pleasure from the experience, especially through repeated listenings.

"Music is tapestry, it's different layers, it's weaving in and out, and if you look at it in layers, you understand it better." (Michael Jackson, *Ebony*, December 2007, p. 90)

Those who commune with the Great Spirit are rightly said to abide in a place "beyond words," and within their hearts arises both "unspeakable peace" and "causeless joy." In contrast to our usual lament, they describe "something *new* under the sun!" We can liken this to a rapturous experience of music. Can you express how it makes you feel? Perhaps a little... But, to really do it justice? No, words will eventually fail you. What, then, is the purpose of any "theory of music"? It is, admittedly, a facsimile of the *real thing*. While it cannot convey the *experience* of music, no musician would be able to perform without it. I do not mean music theory to be merely a sheet of paper with the notes written out, but the very *understanding* of music itself, the structure 'behind' the music: how the composition was put together, and how it is to be performed according to the artist's original intent.

It should be the same with any theory about life, yet instead *reason* and *faith* are too often set against one another as mutually exclusive. With this false dichotomy, if you *learn* something about the supernatural, it is deemed too conceptual and only book

knowledge; and, if you *experience* something beyond experiment, it is considered to be too emotionally subjective and probably just imagined anyway! I would like to balance this out. In *Mere Christianity* (pp. 153-155), C. S. Lewis said that, to go to sea (*life*), you need a map (*theory*), recalling Osho's *music* combined with *meditation* as quoted at the beginning of this chapter: "...without music/life, meditation/theory is a little dull, unalive," etc.

"It is a very delicate affair to understand Jesus; you have to pass through a great training. It is just like understanding classical music. If suddenly you are allowed to listen to classical music for the first time you will feel, "What nonsense is going on?" It is so delicate, a long training is needed. You have to be an apprentice for many, many years; only then are your ears trained to catch the subtle—and then there is nothing like classical music. Then ordinary day-to-day music, like film music, is not music at all; it is just noise, and that too, foolish. Because your ears are not trained you live with that noise and you think it is music. But for classical music you need very aristocratic ears. A training is needed, and the more you are trained, the more the subtle becomes visible. But classical music is nothing before a Jesus, because that is the cosmic music. You have to be so silent that there is not a single flicker of thought, not a single movement in your being; only then can you hear Jesus, can you understand Jesus, can you know him." (Osho, *The Mustard Seed: The Gnostic Teachings of Jesus the Mystic*, p. 8)

“Examples of how little we are conscious of our everyday behavior can be multiplied almost anywhere we look. Playing the piano is a really extraordinary example. Here a complex array of various tasks is accomplished all at once with scarcely any consciousness of them whatever: two different lines of near hieroglyphics to be read at once, the right hand guided to one and the left to the other; then fingers assigned to various tasks, the fingering solving various motor problems without any awareness, and the mind interpreting sharps and flats and naturals into black and white keys, obeying the timing of whole or quarter or sixteenth notes and rests and trills, one hand perhaps in three beats to a measure while the other plays four, while the feet are softening or slurring or holding various other notes. And all this time the performer, the conscious performer, is in a seventh heaven of artistic rapture lost in contemplation of the individual who turns the leaves of the music book, justly persuaded he is showing her his very soul! Of course consciousness usually has a role in the learning of such complex activities, but not necessarily in their performance, and that is the only point I am trying to make here. The present writer improvises on the piano, and his best playing is when he is not conscious of the performance side as he invents new themes or developments, but only when he is somnambulistic about it and is conscious of his playing only as if he were another person.” (Julian Jaynes, *The Origin of Consciousness in the Breakdown of the Bicameral Mind*, p. 26)

“While we are here, the goal and the purpose of being here is to align our personalities with our souls. And, when that happens, the intentions of the soul flow through you like the breath of a musician through a flute. And, when *that* happens, you cannot tell in such a person where the personality ends and the soul begins.” (Gary Zukav, *Finding Your Authentic Power – Oprah’s SuperSoul Conversations*)

“When you go to the opera, you enjoy the opera on three levels. There is what you see: the actors and singers moving on stage, the set. There is the lyrics: what they say, which is part of the action. And, there is the music. And, you have a blend of all of that. So, *satsang* is an opera of sorts, and when you listen to the words, it’s like going to the opera and listening to the lyrics. But, there is also the set, the action, and the music. Even, sometimes, the beauty is also in the words, but sometimes it’s somewhere else, and the love is in the music sometimes. And, ultimately, all of that merges with the Presence. So, in fact, in *satsang* we should be open multi-dimensionally. And, sometimes we’ll be listening to one of those realms and following the lyrics, sometimes watching the set and the actors, and sometimes the music will touch us. So, it’s a blend. In other words, we get it through many ways and not solely through the intellect.” (Francis Lucille, *Dialogues on the Hills: A Retreat with Francis Lucille*)

THE COSMIC PERSPECTIVE

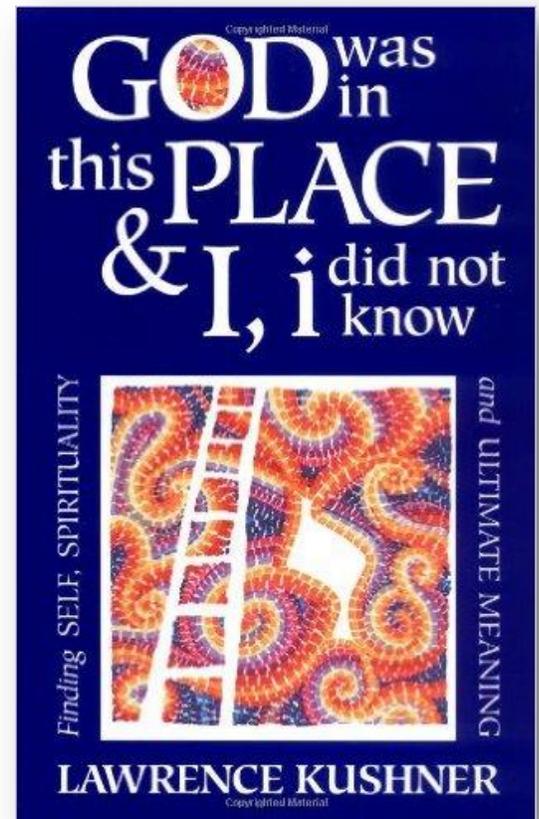
“It is not an incoherent mysticism, but it is a logical tightrope act at the very limits of language and metaphysics.” (Jay Garfield, *The Fundamental Wisdom of the Middle Way*, p. 102)

Life Theory helps me to explore the more mystical, non-dogmatic side of Christianity, Buddhism, Taoism, Hinduism, and Islam. Along the way, a kind of symbolic ‘Esperanto’ for the world’s religions was developed. In particular, I was interested how in recent times each faith creatively circumvents the limitations of dualistic language. For example, Eckhart Tolle says that becoming aware of the peculiar *sentence structure* behind the suicidal thought “**I** cannot live with **myself** any longer” is what gave rise to his initial breakthrough experience of Self-awareness:

“Am I one or two? If I cannot live with myself, there must be two of me: the ‘I’ and the ‘self’ that ‘I’ cannot live with.” “Maybe,” I thought, “only one of them is real.” I was so stunned by this strange realization that my mind stopped. I was fully conscious, but there were no more thoughts.” (*The Power of Now*, p. 4)

In *Stillness Speaks* (p. 47), Eckhart Tolle equates this **I AM** with the **Now**, and elsewhere these with **Life** itself. (Hindus call these three *Sat Chit Ananda*—Existence, Consciousness, Bliss.) Then, in *A New Earth* (p. 27), he says, “The word ‘I’ embodies the greatest error and the deepest truth, depending on how it is used.” Jacob, patriarch of the Israelites, had the same humbling, numinous experience as described in the book titled “*God Was in This Place*

and I, i Did Not Know,” by Rabbi Lawrence Kushner, which explores various *midrash* interpretations of Genesis 28:16. In Hebrew, “*v’anochi lo yadati*” could be considered redundant because *lo yadati* already contains the “I,” and *anochi* means “I” as well. In this sense, there is a seemingly redundant first-person pronoun in the book’s title, reflecting the original Hebrew verse, even though every English Bible that I have checked—including the one that I will tell you about in the next chapter—just ignores this important ‘second’ instance! But, Kushner asks (p. 49), does God waste words...?! Not realizing with Whom he had wrestled is what humbled Jacob, changing his ‘I’ to ‘i’. Such subtleties cannot always be expressed simply by playing with capitalization. I have wondered what the title of Kushner’s book would be if a Spanish translation was published. In Spanish Bibles, the phrase “...and I did not know” is translated as “*y yo no lo sabía*.” Notice that in Spanish the word *yo* (“I”) is not normally capitalized anyways. Even in English, “I” is the only personal pronoun that capitalizes itself. Moreover, Spanish subject pronouns such as “I” or “he” are usually just inferred from the conjugated verb, without needing to be explicitly stated. Yet, it has to be this time so as to *clarify* whether Jacob had meant to say, “*i* did not know” (= Jacob) or “HE did not know” (= God), since in Spanish it happens to be the same verb conjugation. *Phew!*



To illustrate differences between words such as *Self* versus *self*, some might use an adjective like *higher* or *lower*, but this little trick will not get us very far as it is only useful this one time. Also, we must tread very carefully with how words like *mind* or *consciousness* or *enlightenment* are used according to different religious traditions or schools of thought. In such cases, I recognize that the same word doesn't necessarily mean the same thing, and that a different word doesn't necessarily mean a different thing. It's amazing to me that a word like *impersonal* in Hinduism can point to the same thing as *personal* in Christianity!

Philosophers and mystics have been wrestling with these nuances for millennia. How does one speak of the ineffable, that which cannot be named? Dualistic language itself is said to be an insurmountable barrier. How can we ever know whether we are on the same 'page' so-to-speak? Indeed, until now, there has not been an easy method to make such comparisons without having to MacGyver around every single spiritual paradox...

"The end of the space-time universe is *without analogy* and even to call it a "new thing" is to miss the mark. We can, however, as we have already seen, characterize our reality, that is, *samsara*, and then indicate (rather than describe) *nirvana* as the unimaginable or incomprehensible (*achintya*, "not thinkable") negation of our reality. Then, we can introduce positive analogies of the nirvanic state, but, as the modern linguistic theorists say, "write them under erasure." For instance, we can say that *nirvana* is joy, but we do not mean *samsaric* joy, for it is not a joy that is the opposite

face of sadness and so it does not pall, that is, it does not decay into sadness. We still call it joy, not having a more appropriate word, but since it is the wrong word, we cross it out. So we write ~~joy~~... Samsara is repetition... Nirvana, on the other hand, is ~~continual freshness~~... Samsara is limitation... Nirvana is ~~complete freedom~~ of body, speech, and mind in the ~~perfection~~ of ~~wisdom~~, of ~~love~~, and of ~~energy~~." (Roger Corless, *The Vision of Buddhism*, pp. 280-281)

Furthermore, can such paradoxes even be discussed *logically*, and can we somehow separate what is actually respectable from that which is merely saccharin? With *Life Theory's* few basic logic symbols, I believe we can! Symbolic logic in general might be called the "algebra of philosophy." Logic notation was also the precursor to modern computer programming languages. In its various forms, logic serves as the truth-tracking language of philosophers, which it demonstrates through a kind of shorthand for words like **and**, **or**, and **not**—akin to music theory revealing the *structure* of music, "functioning not to state facts, but to exhibit the logical structure of fact-stating language" (Dr. William H. Brenner, *Logic and Philosophy: An Integrated Introduction*, p. 60). It is very simple, actually, to start. For example, the assertion that "the cat is on the mat" can be arbitrarily represented by the letter C. In contrast, if we want to say that this proposition is in fact *not* the case—that the cat is not on the mat—we can use the curl symbol (\sim) to negate this statement, such as with the notation $\sim C$, meaning "not C," or "It's not the case that the cat is on the mat." (Dr. Brenner adds on page 60 that "the negative sentence simply cancels the first sentence as a whole, and does not assert a relation

different from that asserted by the first.”) So, if you ever have a contradiction (such as “both C and not-C,” which is symbolized as $C \ \& \ \sim C$), that is considered to be an *inconsistency*. It does not quite make sense to say—all things being equal—that the cat is both *on* and *off* the mat, since both cannot be true *and* false simultaneously. This is one of the major types of logical errors and appears in the following example (*ibid.*, p. 86):

“From the thirteenth-century German mystic, Meister Eckhart:

Now you might ask: When is the will right? The will is unimpaired and right when it is entirely free from self-seeking, and when it has forsaken itself and is formed and transformed into the will of God, indeed, the more it is so, the more the will is right and true.

Eckhart implies that my will is right only when it transforms itself into the will of God. But then *my will* would be *not my will*—which is inconsistent.”

Dr. Brenner points out the apparent logical inconsistency in Meister Eckhart’s remarks: *my will* (**W**) would be *not my will* ($\sim W$). To refute this inconsistency, we can cite a tautology, which is “true by virtue of its logical form alone.” By definition (*ibid.*, pp. 36, 201), a tautologous statement (*necessarily true*) is the opposite of a contradiction (*necessarily false*), an example of which is “It’s either raining or it’s not raining,” which can be symbolized with a **v** symbol meaning “or,” as with $R \ v \ \sim R$. It would be contradictory to have any phenomenon and its opposite at the same time, in the same place, for they would ultimately cancel each other out!

Likewise, apparently we *should not* say “My will and not my will,” hence Meister Eckhart’s seeming inconsistency. According to the *Law of Excluded Middle*—that is, the tautology symbolized as $W \vee \sim W$ —we are compelled to choose one or the other: *my will* or *not my will*, because logically it cannot be both. (Interestingly, the \vee symbol—meaning “or”—is the source of the phrase “the ‘horns’ of a dilemma.”) However, such a rule is actually not necessary in the case of the above quote, for in a side note Dr. Brenner comments on the *spirit* of Meister Eckhart’s words (ibid, p. 189):

“I do not think that Eckhart was committing a logical error. He was using a paradox **to reject a subtle form of egoism**, one based on the craving for personal righteousness.”

Unfortunately, the rules of logic currently in place do not allow for such subtleties, because no third meaning can be indicated using standard logic notation. There being no *fuzzy* half-truths in formal logic, no third option is allowed! This strict binary limitation is precisely the logical fault of dualistic language which *Life Theory* will overcome, by pointing out a middle view between extremes which had always been excluded. With *Life Theory*, it is neither inconsistent nor paradoxical for Meister Eckhart to say, “**My will (+2)** would be **not my will $\sim(x2)$** ,” or for Eckhart Tolle to say, “I(+2) cannot live with myself any longer $\sim(x2)$ ”!

“Logic, logic, and logic... Logic is the *beginning* of wisdom, not the *end*. History is replete with turning points. You must have faith that the universe will unfold as it should.” (Captain Spock, *Star Trek VI: The Undiscovered Country*)

HOW "LIFE THEORY" WORKS – PART ONE

"I am an author by choice, inclination, and aptitude. I love language. I love the rhythm and flow of words and sentences as they clothe ideas and give them expression. I love the challenge of writing without ambiguity, even though I know that it is impossible. I know the slipperiness of language, and the delight of it. I know the limitations of my native language, and I honor the capabilities of other languages to shape thought and experience differently. I was born to know and use language. I am a fish and concept is my water."
(Gary Zukav, *The Heart of the Soul*, p. 14)

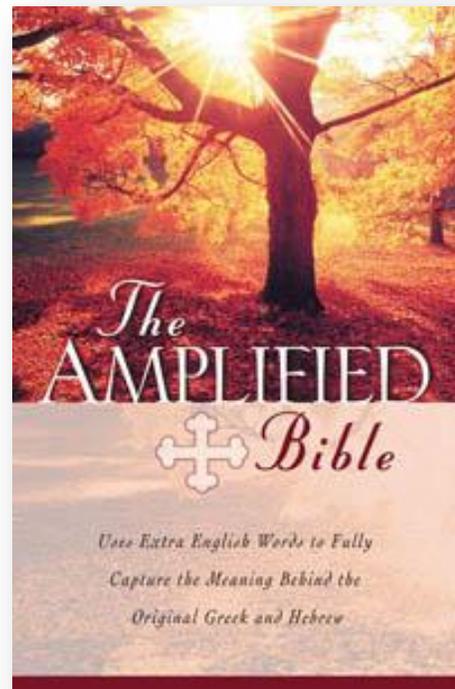
Named after music theory, *Life Theory* works by building up a synonymy of words, notated in a way akin to musical notes. It represents the relationships between words using a linguistic technique called *amplification*, just as a radio amplifier "increases the strength of a weak electrical signal without changing the other characteristics of the signal." To start things off, this chapter explains how the *Amplified Bible* works.

The vocabulary of our modern English language ballooned during the last millennium, importing words from many diverse languages such as Latin, Greek, and French. Because of this, English speakers can choose from among words with a rather unnatural preciseness between them, compared to many other ancient languages whose words were much more pregnant with *ambiguity* than exact meanings. *Webster's Collegiate Thesaurus* says:

With its intricate interweaving of strands of Celtic, earlier Roman and later ecclesiastical Latin, northern and western Germanic tongues, and, through Norman-French, the whole body of Romance languages, it is scarcely surprising that English is a language peculiarly rich in synonyms. Equally, it is scarcely strange that with so much to work with, users of this language have long been interested in synonyms as an element both in precision and in elegance of expression.

When translating from biblical languages into English, a simple word-for-word rendering is usually sufficient yet at times severely inadequate, because a single English word rarely carries the full thrust of the original language. That is, the translations of key words often “lack *intensity*,” as Pastor Melissa Scott once put it. One way to compensate was the development of the *Amplified Bible* beginning in the 1950s. In it, the reader sees one or more synonyms in parentheses following certain words that the translators wished to expand upon, in order to make the English translation ‘stronger’. (In physics, the greater the amplitude of a waveform, the more energy it is carrying.) Explanations and clarifications are set in brackets.

To illustrate this, here is a comparison of John 10:10b in the New King James Version and in the *Amplified Bible*:



“I have come that they might have life, and that they may have it **more abundantly**.” (John 10:10b, NKJV)

“I came that they may have *and* enjoy life, and have it in **abundance [to the full, till it overflows]**.” (John 10:10b, AMP)

Perhaps the best way to begin explaining the purpose of the seven dimensions in *Life Theory* is to quote from the preface of the *Amplified Bible* about what it serves to do:

“Its genius lies in its rigorous attempt to go beyond the traditional ‘word-for-word’ concept of translation to bring out the richness of the Hebrew and Greek languages. Its purpose is to reveal, together with the single English word equivalent to each key Hebrew and Greek word, any other clarifying meanings that may be concealed by the traditional translation method. Perhaps for the first time in an English version of the Bible, the full meaning of the key words in the original text is available for the reader. In a sense, the creative use of amplification merely helps the reader comprehend what the Hebrew and Greek listener instinctively understood (as a matter of course). Take as an example the Greek word *pisteuo*, which is usually rendered as “to believe.” That simple translation, however, hardly does justice to the many meanings contained in the Greek *pisteuo*: “to adhere to, cleave to; to trust, to have faith in; to rely on, to depend on.” Consequently, the reader gains understanding through the use of amplification, as in John 11:25:”

“Jesus said to her, I am the Resurrection and the Life. Whoever **believes in (adheres to, trusts in, relies on)** Me [as Savior], will live even if he dies;” (John 11:25, AMP)

The word *belief* in modern usage can weakly mean *a mere guess* or, even worse, an unrelenting *anti-intellectual adherence*, rather than what is intended by *pistis*, the root of which means “to be persuaded,” “to come to trust,” and “faith” (*Strong’s Concordance* #4102). So, an accurate translation must reflect that fact, or else it falls short. To help bridge that gap, check out the spontaneous word expansion that the Dalai Lama gives for *faith*:

“When that understanding is strengthened, it gives rise to a **conviction, belief, and trust** in that object. Then that **faith, trust, or confidence** will be very firm because it is rooted in reason and understanding.” (*The Good Heart: A Buddhist Perspective on the Teachings of Jesus*, p. 113; trans. Geshe Thubten Jinpa)

In a similar way, the *Amplified Bible* places synonymous words (i.e., other English equivalents) in parentheses, suggesting to the reader other nuances of meaning not conveyed in standard word-by-word translations. In terms of the graphic arts, you could say that amplification is translating at a higher resolution, or translation in ‘high definition’. To illustrate by means of another example, the following two translations of 2 Timothy 1:7 show how the *Amplified Bible* can recover the meanings of certain key Hebrew and Greek words that are in essence now ‘missing’ in other English versions of the Bible, given that as readers we do not have the same cultural, historical, or linguistic context:

“For God has not given us a spirit of fear, but of power and of love and of a **sound mind**.” (2 Timothy 1:7, NKJV)

“For God did not give us a spirit of timidity *or* cowardice *or* fear, but [He has given us a spirit] of power and of love and of **sound judgment and personal discipline** [abilities that result in a **calm, well-balanced mind and self-control**].” (2 Timothy 1:7, AMP)

The translations are again from the New King James and amplified versions. When I first looked at the two, I wondered how in the world the *Amplified Bible* was able to ‘add’ the words *discipline* and *self-control*. I questioned whether these meanings could be found in the native Greek. So, I consulted *Thayer’s Greek Lexicon* where I found that the Greek word *sophronismos*—which the King James Version translates simply as “a sound mind”—actually has a much broader meaning that a Greek listener or reader of the time would have immediately understood: “an admonishing or calling to **soundness of mind**, to **moderation** and **self-control**,” words used in other English translations (such as the ESV, NASB, NET, NIV, Phillips, and the YLT).

“But those who wait for the Lord [who expect, look for, and hope in Him] will gain new strength and renew their power; they will lift up their wings [and rise up close to God] like eagles [rising toward the sun]; they will run and not become weary, they will walk and not grow tired.” (Isaiah 40:31, AMP)

“The Amplified Bible has a unique format. Parentheses () in the text indicate additional nuances of meaning included in the original word, phrase, or clause of the original language. Brackets [] in the text contain clarifying words or comments that are not in the original text, as well as definitions of Hebrew and Greek names.” (Ron Rhodes, *The Complete Guide to Bible Translations*, p. 85)

Therefore, the benefit of the *Amplified Bible* is that it has amplified the Hebrew and Greek for you, with its explanations sourced in commentaries. Amplification is all about making things clearer, by magnifying the distinguishing characteristics of an idea, while not really ‘adding’ anything to the translation. For example, when a radio signal is too weak, the magnitude of its waveform can be amplified so that there is better signal strength, like turning the volume up so that you can clearly hear what is being broadcast.

“You’ve got to try your darnedest to get people on the same wavelength you are. And then, when they’re on the same wavelength, they actually hear the same radio show! That’s exactly why most writing essentially has a high degree of *redundancy*: You keep repeating, keep pointing out the same thing—*why?*—so that the conceptual signifieds start to merge.” (Dr. James Voelz, *Biblical Hermeneutics* #9)

Because amplification alters *no other quality* of the wave, such as its speed or frequency, amplification thankfully does not distort the meaning of words! Rather, word amplification provides us with a more faithful translation and helps us to make our way

through the slipperiness of language—*balancing ambiguity with precision*—thereby allowing us to achieve a measure of clarity otherwise unavailable. To grow our spiritual vocabulary even more, we can compare multiple English translations and see that, for example, the word *increase* is ‘synonymous’ with *abundance*:

“Moreover the law entered that the offense might **abound**. But where sin **abounded**, grace **abounded much more**,” (Romans 5:20, NKJV)

“But the Law came to **increase and expand** [the awareness of] the trespass [by defining and unmasking sin]. But where sin **increased**, [God’s remarkable, gracious gift of] grace [His unmerited favor] has **surpassed it and increased all the more**,” (Romans 5:20, AMP)

The words *abound*, *expand*, *increase*, and *surpass* all have the same ‘sense’ about them; other translations have used *multiply*, *amplify*, and *spread*. In *Life Theory*, these words are grouped together in the *seventh* dimension, as will be explained in the next chapter...

“In sum, a word has a range of senses (polysemy). The context of the sentence usually indicates which sense of a particular word is intended. If amongst its range of senses a different lexeme shares the same meaning, it may act as a synonym for the former word in the given context, and in like contexts; that is, it can be substituted for it without significant conceptual change.” (Peter Cotterell & Max Turner, *Linguistics and Biblical Interpretation*, p. 160)

HOW “LIFE THEORY” WORKS – PART TWO

I have attempted to take the idea of language amplification to the next level: *Would it be possible to amplify all the world’s religions?* After using the *Amplified Bible* for a period of time—which, in its glossary, recognizes that “some amplifications occur with a certain amount of regularity”—I became increasingly aware of sets of words that were typically amplified together. For example, the word *rest* was often followed by the same sort of synonyms:

“Come to Me, all who are weary and heavily burdened [by religious rituals that provide no **peace**], and I will give you **rest** [**refreshing** your souls with salvation].”
(Matthew 11:28, AMP)

In *Your Best Friend is Jesus Christ*, Advaita Zen master Sri Mooji provides us with additional amplifications for the word *rest*:

“‘I will give you rest’ means one who is totally at **rest** himself, one who is in **deep peace**, one who is not separate from the **harmony** of the whole. Only such a one can impart peace.”

Osho’s embedded commentary to a similar verse in the *Gospel of Thomas* (60:6) serves as another illustration of amplification, wherein Osho spontaneously amplifies the somewhat archaic word *repose*, for which other translations also use the word *rest*!

“Jesus says: *You yourselves, seek a place for yourselves in repose*—seek a state of **silence, tranquility, balance**, where you can become aware of the living one—*lest you become a corpse and be eaten.*”

In his *Buddha at the Gas Pump* interview, Christian mystic John Butler remarks, “**Rest** is another good word for it. **Silence, stillness, peace**—they’re all the same!” Words echoed here:

“In Sanskrit, the nonanalytical approach is known as *shamata*. In Tibetan, it is called *shinay*, a word made up of two syllables: *shi*, which means “peace” or “tranquility,” and *nay*, which means “to abide” or “stay.” Translated into English, then, this approach is known as *calm abiding*—simply allowing the mind to rest calmly as it is.” (Yongey Mingyur Rinpoche, *The Joy of Living*, p. 138)

Once you are familiar with the *Matrix*, the words will begin to *jump off the page!* The *Matrix* is our frame-of-reference, and the seven dimensions serve as our reference points. The words within a particular dimension share a strong family resemblance: they all have the same ‘flavor’ or ‘feel’ and point in the same direction. The dimension into which a word is categorized can be indicated by a number in parentheses piggy-backing the word, as in the five-dimensional words **rest(5)** and **peace(5)**—one word engendering the other.

By using these seven numbers as cues, you yourself can begin to amplify scriptures and their commentaries to illuminate them further and to check them out logically. A practical application is with the following scripture as it appears in the *Amplified Bible*: “...for the joy of the Lord is my strength *and* stronghold” (Nehemiah 8:10b). On top of this amplification of the Hebrew, *Life Theory* provides a *dimensional* amplification that is not available in the *Amplified Bible* at all:

“...for the **joy(6)** of the Lord is my **strength(6)**.”

In this case, the numbers show a ‘tie’ between the words *joy* and *strength* so that it is easier to recognize their connection with each other. The number **(6)** behind the words *joy* and *strength* helps to magnify them, showing that these two six-dimensional words go hand-in-hand. They are on the same level, and the amplification makes it so that this relationship is discernable at a glance. In a sense, *Life Theory* is all about the *melodies* conveyed by spiritual teachings, and what it is about them that makes your heart sing! In her commentary to the whole verse, Joyce Meyer connects *joy* and *strength* with *giving (to the poor)*. It is as if these words were the same musical note, just played by different instruments:

“Selfishness and self-centeredness turn our thoughts towards ourselves and block our **joy(6)**, but **giving(6)** does just the opposite. People are happy when they are reaching out to others because they are functioning in the will of God.” (*The Everyday Life Bible*, p. 741)

“**Selflessness(6)** and **joy(6)** are intertwined. The more we are one with the rest of humanity,* the better we feel.” (Dalai Lama, *Behind Our Anxiety, the Fear of Being Unneeded*; *kindness, graciousness, pity, Chi. ren, altruism)

“The first recognition of **beauty(6)** was one of the most significant events in the evolution of human consciousness. The feelings of **joy(6)** and **love(6)** are intrinsically connected to that recognition.” (Eckhart Tolle, *A New Earth*, p. 2)

In his prayer for world peace, Michael Jackson writes, “**Love is strong**. It only cares for **joyful giving**” (“*Heal the World*,” *Dancing the Dream*, p. 38). As St. Paul says in 2 Timothy 2:1, “Be **strong in grace**.” Matthew Henry’s *Concise Commentary* to that verse adds another six-dimensional word to our ongoing list: “As our trials increase, we need to **grow stronger** in that which is **good**...” Pastor Melissa Scott attaches the words **favor**, **loving kindness**, **joy**, and **happiness** to **grace**, saying, “You cannot just describe one color; there are many shades” (*The Last Words of Paul: Grace to You*). Joyce Meyer also recognizes that certain groups of words share an affinity with one another, like shades of the same hue:

“There are some words in the Bible that I like to call ‘**power(6)** words.’ If these words are understood correctly, they can greatly help us succeed at being ourselves. Just as we can never be free to succeed at being ourselves unless we learn about and receive God’s unconditional **love(6)**, so it is with receiving His **grace(6)**, **favor(6)**, and **mercy(6)**.” (*How to Succeed at Being Yourself*, p. 127; see also Hebrews 4:16)

“**Loving(6)** parts of a personality are naturally **generous(6)**, **kind(6)**, and **connected(6)**. When you align yourself with yours, you become generous, kind, and connected, too. This is the creation of **authentic power (6)**.” (Gary Zukav, *Universal Human*)

Thus, by bringing together even a few references, we now have several six-dimensional words in our spiritual vocabulary, which would be our everyday, lived experience if we consciously perceived life from that point of view — when in service to others:

POWER, beauty, goodness, grace, joy, love, mercy, selflessness, & strength

And, of course, we have already begun to explore the fifth dimension in a similar fashion—which keeps oneself centered:

BALANCE, calm, equanimity, harmony, peace, rest, silence, & tranquility

Previously, a *sound mind* was introduced as the fourth dimension:

FAITH, belief, discipline, reliance, self-control, trust, & understanding

Life Theory can now begin to unveil underlying patterns, ‘hidden’ behind the words. For example, a sequential order to these dimensions is highlighted by the amplification of this verse:

“...for the kingdom of God is not a matter of eating and drinking [what one likes], but of **righteousness**(4b) and **peace**(5) and **joy**(6) in the Holy Spirit.” (Romans 14:17, AMP)

The same sequential pattern appeared before in Romans 5:1-2, one that also included the seventh dimension (**abundance**), as outlined in the table on the next page. This particular sequence occurs an extraordinary number of times, in a great many sources. Where they sync up allows us to begin seeing some rather unexpected parallels. For example, Adel Bestavros (1924-2005) of the Coptic Church in Alexandria, Egypt once said:

“Patience with others (6) is **love**(6).

Patience with self (5) is **hope**(5).

Patience with God (4b) is **faith**(4b).”

This is remarkably similar to Iyanla Vanzant’s book *One Day My Soul Just Opened Up*, its first phases being: Honor the Divine (4b), Honor Your Own Self (5), and Honor Others (6), helping us to live a life that is GRATEFUL(4b), GRACEFUL(5), and GRACIOUS(6). On page 23, she exhorts us to remember the divine promise that: “All **paths**(4b) lead to the same road. The road to **peace**(5), **joy**(6), and the memory of God’s *unconditional love* (7)” (emphasis mine).

Ephes. 2:18	Jesus Christ (4b)	The Word (5)	The Holy Spirit (6)	Heavenly Father (7)
Romans 14:17	<i>Righteousness</i>	<i>Peace</i>	<i>Joy</i>	<i>Glory</i>
Romans 5:1-2, AMP	Therefore, since we have been justified (4b) [that is, acquitted of sin, declared blameless before God] by faith (4b), (See also <i>Genesis 15:6.</i>)	[let us grasp the fact that] we have peace (5) with God [and the joy of reconciliation with Him] through our Lord Jesus Christ (the Messiah, the Anointed).	Through Him we also have access by faith into this [remarkable state of] grace (6) in which we [firmly and safely and securely] stand.	Let us rejoice in our hope and the confident assurance of [experiencing and enjoying] the glory (7) of [our great] God [the manifestation of His excellence and power].

Likewise, in his book *Peace is Every Step* (p. 41), Vietnamese Zen Buddhist monk Thich Nhat Hanh—who in 1967 was nominated for the Nobel Peace Prize by Dr. Martin Luther King, Jr.—describes the “Kingdom of God,” saying:

“**Enlightenment**(4b), **peace**(5), and **joy**(6) will not be granted by someone else. The well is within us, and if we dig deeply in the present moment, the water will spring forth.”

Others speak from the same place—and with the same ‘voice’—albeit, of course, each in his or her own words:

“It is these moments that, in fact, liberate us from being a person because they lead to an **understanding**(4b) every time, and eventually they lead to **meditation**(4b). And they lead to moments of freedom—when we experience our **freedom**(4b). And then later on even this freedom is experienced as **peace**(5), and then as **joy**(6). That’s how the cure takes place.” (Francis Lucille, *How Do I Stop Believing I Am Separate?*)

“The perfume of this Presence is **peace**(5), and a natural **joy**(6), and an intuitive knowingness that something here is **eternal**(7)—has no beginning or end, has no form.” (Mooji, *A Direct Introduction to Perfect Presence*)

“Helping people liberate their own **inner peace** (5), **joy**(6), and *magnificent beauty* (7) has become my personal agenda.” (Jill Bolte Taylor, *My Stroke of Insight*, p. 130; emphasis mine)

Eckhart Tolle says, “Emotions exist within the realm of opposites. States of Being can be obscured, but they have no opposite. They emanate from within you as the love, joy, and peace that are aspects of your true nature” (*A New Earth*, p. 137). I find it fascinating that so many individuals have described “heaven on earth” using exactly the same language. In the documentary *Call Off the Search*, Sri Papaji says, “No one tells you what is *here and now*, within your own heart!” As in Luke 17:20-21, in the *Gospel of Thomas* (113:4), Jesus says that the spiritual kingdom is already ever-present, but people simply do not see it!

“And now there remain: **faith**(4b) [abiding trust in God and His promises], **hope**(5) [confident expectation of eternal salvation], **love**(6) [unselfish love for others growing out of God’s love for me], THESE THREE [THE CHOICEST GRACES]; but the greatest of these is love.” (1 Corinthians 13:13, AMP; SEE ALSO pp. 49, 71)

“The sage prizes three things and holds on to them: **charity**(6), **simplicity**(5), and **humility**(4b).” (Lao Tzu, *Tao Te Ching* 67a; trans. Derek Bryce and Léon Wiegner, p. 76)

“The Koran says there are three basic qualities which have to be in the heart of the seeker. The first is khushu. *Khushu* means **humility, humbleness** (4b). The second is karamat. *Karamat* means **charity, sharing, the joy of giving** (6). And the third is sijd. *Sijd* means **truthfulness, authenticity, not to pretend but to be whatsoever you are** (5). These three are the three pillars of Sufism.” (Osho, *Sufis: The People of the Path*, p. 10)

“If you are not in the state of either **acceptance**(5), **enjoyment**(6), or **enthusiasm**(7), look closely and you will find that you are creating suffering for yourself and others.” (Eckhart Tolle, *“The Three Modalities of Awakened Doing,” A New Earth*, p. 295)

“Through the practice of Lamrim instructions, we can progress from the level of **an ordinary small being** (4a) to that of **a special small being** (4b), and then **a middling being** (5), **a great being** (6), and finally **an enlightened being** (7).” (Geshe Kelsang Gyatso, *“The Initial(4b), Intermediate(5), and Great(6) Scopes,” The New Meditation Handbook*, pp. 28-29)

To summarize, a brief *encore* is in order, with the following four quotes exemplifying in turn the fourth, fifth, sixth, and seventh dimensions, respectively:

“With Dharma **wisdom**(4b) we can find a teaching in everything, and all things increase our **faith** and our experience of Dharma. Milarepa said that he regarded everything that appeared to his mind as a Dharma book. All things confirmed the **truth** of Buddha’s teachings and increased his **spiritual experience**.” (Geshe Kelsang Gyatso, *Joyful Path of Good Fortune*, p. 171)

“Beautiful creatures, the Chandrans. Their minds are **glacial**(5). They have a lovely, three-day ritual for saying hello. **Peaceful, untroubled** people... **Restful!**” (Tam Elbrun, *“Tin Man,” Star Trek: The Next Generation*)

“I believe music represents humanity’s soul. Confucius, in his travels throughout China, used to say that he was able to see the mood of each province by listening to its local music. He knew if the people were happy, content, angry, getting ready for war. When I compose I blend a rainbow of styles and ethnicities and witness the souls of many cultures come together obviously and easily. The result is more **color(6), beauty, and strength. A seamless mesh. Unity.**” (Yanni Chryssomallis, *Yanni in Words*, p. i)

“When I explain ‘magic’, I mean **wonderment(7), excitement, the unexpected, escapism, creating** something that’s so **incredible**—an *illusion!* To put people in a situation (no matter what it may be) and give them totally the opposite or the unexpected, **so much more** than what they thought would happen. *Whew!* I mean, just *blow their minds*. I like creating magic: *excellence!*” (Michael Jackson, *The Unauthorized Interview*)

“When I look through the **mind(4a)**, I see numberless people. When I look beyond the mind, I see the **witness(4b)**. Beyond the witness there is the infinite intensity of **emptiness(6)** and **silence(5)**.” (Sri, Nisargadatta Maharaj, *I Am That*, p. 355)

“The spiritual impulse draws us inwardly, back behind the veil of all the ideas, thoughts, and endless arguments (4b), to something that is still and quiet (5) and extremely potent and powerful (6).” (Adyashanti)

“So, those are the three roads. The **royal road** (6) in which we don’t admit suffering in the first place. We see that suffering is like a hallucination which, when clearly examined, is not there. It’s only there because we have not clearly examined it. It’s still in the shadows. That’s the royal road. And, the two B-roads: explore the suffering self through **investigation** (4b); or, the second B-road: **surrender** (5), openness, facing the suffering so completely that we can truly say the suffering is welcome forever, and then see what remains of the suffering.” (Rupert Spira, *The Royal Way to Approach Suffering*)

In the above teaching, Rupert Spira introduces the topic of the ‘non-existence’ of suffering by asking, “How can the teaching *possibly* say suffering is not real? But, that’s what *all* the sages say!” The next chapter presents the Buddhist-inspired philosophical basis for following the royal road, via the realization of *selflessness*(6):

“When we **love**(6) someone, we feel that we are **one**(6) with them, that our being is their being. **Beauty**(6) is exactly the same experience in relation to an *object*, rather than a *person*. When we feel that a landscape is beautiful or a piece of music is beautiful, we have at that moment ceased to be a separate subject of experience. We have *merged* with the apparent object—we have recognized our prior **unity**(6).” (Rupert Spira, *Nondual Consciousness: A Dialogue between Rupert Spira and Swami Sarvapriyananda*)

HOW "LIFE THEORY" WORKS – PART THREE

"If you tighten the strings too much, they will snap, and if you leave them too loose they won't play, but if they are tuned to the right point, then you will make music."
(*"Vesak - The Life of the Buddha," A Calendar of Festivals*, p. 31)

Just before his enlightenment, Siddhartha Gautama overheard a musician teaching his pupil. The Buddha-to-be easily recognized himself in the instruction, for he too had lived both the 'slack' life of hedonism and also now the imbalanced life of asceticism which was about to 'break' him. Later, Buddha passed on to one of his own disciples the musician's lesson, as a model for a spiritual life:

"Buddha said, "This is the point I came to make to you. Life is also a musical instrument: too tight and there is no music, too loose and there is no music. The strings of life have to be exactly in the middle, neither too tight nor too loose; only then is there music. And only a master knows how to keep them in the middle. Because you have been a master sitarist I would like you also to become a master of life. Don't move from one extreme to another, from luxury to austerity, from pleasures to self-torture. Try to be exactly in the middle."" (Osho, *Buddha: His Life and Teachings*, p. 97)

If you are familiar with the basic terminology of music theory, you already understand that *accidentals* are symbols in sheet music notation which signal a musician to alter the pitch of a note, either up or down a half tone. This notation is known as *flat*, *natural*, and *sharp*. If someone is singing 'sharp', this means that

his or her pitch is too high. Likewise, singing ‘flat’ is another example of singing out of tune, with one’s pitch too low:

Flat	Natural	Sharp
G-flat (G \flat)	G-natural (G \natural)	G-sharp (G \sharp)

The three corresponding markers in *Life Theory*—which indicate a word’s philosophical ‘pitch’ or spiritual ‘tone’—are the prefixes *hypo-*, *pro-*, and *hyper-* to show if a word is flat, natural, or sharp. These occur in many English words, such as *hyperactive* and *proactive*. Another common usage comes with the medical terms *hypertension* (blood pressure that is *too high*) and *hypotension* (blood pressure that is *too low*).

Sharp \sharp raises pitch by 1/2 step
Flat \flat lowers pitch by 1/2 step
Natural \natural cancels previous accidental



Deficiency	The Middle Way	Excess
Hypo- (~)	Pro- (+)	Hyper- (x)

The affirmation symbol (+) represents *pro-*, “balanced,” affirming what’s *true*. The symbol (x), used to indicate *hyper-*, “excessive”, affirming what’s *false*; it is a skewed version of the symbol for balance (+) and also illustrates the multiplication of something beyond what it really is, or in other words, its exaggeration—making a *mountain*(x2) out of a *molehill*(+2)! Lastly, since the curl (~) is the logician’s symbol for negation, I have chosen it to represent *hypo-*, “deficient” or something being “denied.”

Remember, “neither too tight nor too loose”? The middle way is, by definition, neither of the two extremes being negated. By analogy, the string itself is never to be denied, merely the ways it can be unskillfully tuned. In the following table, these two extremes occupy the far right and left columns:

Asceticism (~3)	The Middle Way (+3)	Hedonism (x3)
Self-mortification (~3)	<p>Not Hedonism ~(x3) Not Asceticism ~(~3)</p>	Self-indulgence (x3)

Hypo- and *hyper-* indicate suffering being created or experienced. The amplification (x3) or *hyper-three-dimensional* tells us that “too much attention is being given to the third dimension.” Similarly, (~3) or *hypo-three-dimensional* would mean that “the third dimension is being neglected or ignored.” The middle way, then, is a matter of being “neither hedonistic(x3) nor ascetic(~3).” Now, we can begin amplifying life, just like the Buddha and Christ:

“Don’t move from one extreme to another, from luxury(x3) to austerity(~3), from pleasures to self-torture. Try to be exactly in the middle(+3).” (*Buddha: His Life and Teachings*, p. 97)

“Part of Christ’s call is to deny self. And that does not mean that you should live the life of poverty ~(~3), nor does it mean that you should be embellishing and lavishing on the self ~(x3). It means there’s a delicate balance to everything (+3). But following Him, He will find exactly what that means.” (Pastor Melissa Scott, *The Purpose of the Pulpit*)

This middle way between extremes—as Buddha famously taught in the *Kaccayanagotta Sutta*—is another important feature of dimensional amplification because it allows us to see subtle differences, even in variant uses of the same word, which on the surface are often too similar to tell the difference! A Tibetan saying goes: “To exist, it’s enough to exist *conventionally*; but not existing *ultimately*, is not enough to not exist”! Thankfully, dimensional amplification allows us to decipher spiritual jargon when others are perhaps too sloppy with their adverbs.²

Further illustrating what he calls “the dialectics of prajñāparamita” and “the language of non-attachment,” Thich Nhat Hanh says:

“Before practicing meditation, we see that mountains are mountains (x2). When we start to practice, we see that mountains are no longer mountains ~(x2). After practicing a while, we see that mountains are again mountains (+2). Now the mountains are very free. Our mind is still with the mountains, but it is no longer bound to anything. The mountains in the third stage are not the same as those in the first.” (*The Diamond that Cuts through Illusion: Commentaries on the Prajñāparamita Diamond Sutra*, p. 56)

² The otherwise bewildering differences between *self*(x2), *no self* (~2), *not-self* ~(x2) ... which is none other than *selflessness* ~(x2) ... and *self*(+2) once again(?!)—as Buddha explained to those with “ears to hear” in the *Ananda Sutta*—can easily be decoded using *Life Theory*’s dimensional amplification.

Soto Zen Buddhist priest Rev. Nonin Chowaney explains this ninth-century Chinese Zen proverb's three stages (after which I invite you to re-read the opening Taoist quote in *A Cosmic Trek*):

“First seeing mountains as mountains and rivers as rivers (x2) means seeing them as fixed and solid entities in and of themselves. Later seeing them as not mountains and not rivers ~(x2) means we understand that neither mountains nor rivers exist in and of themselves, that they are empty of inherent existence and made up of other beings that are also empty of inherent existence. For instance, there is nothing within a mountain that we can pull out and say, “this is mountain,” or, “this is what makes a mountain a mountain.” Mountains are made up of rocks, trees, grass, snow, water, rivers, ponds, lakes, insects, birds, animals, etc., etc., etc., and all of these things are made up of other things. So, there are no mountains and no rivers. When we continue to practice, and our wisdom eye is fully opened, we realize that mountains are indeed mountains, and rivers are indeed rivers (+2), for there is a mountain there and a river over here. However, we deeply understand that both “mountain” and “river” are merely words that we use to describe the conditioned phenomena in front of us. Neither phenomenon is a fixed nor permanent entity that exists in and of itself and possesses inherent existence as “mountain,” or “river.” In other words we experience and understand their true nature, and the true nature of all beings.”

A practical application of everything introduced so far is with the following quote about no longer taking things so *personally*:

“When you are angry with someone and you throw your anger on him, you are creating a chain reaction. Now he too will be angry. This may continue for lives and you will go on being enemies(x2). How can you end it? There is only one possibility. You can end it only in meditation, nowhere else, because in meditation you are not angry with someone ~(x2): you are simply angry (+2).” (Osho, *The Supreme Doctrine: Talks on the Kenopanishad*)

The next chapter explains how this understanding is actually a six-dimensional realization, honoring others (+6). All suffering is caused by *self-centered desire* (Skt. *trishna*), a *territorial ‘thirst’* that willfully disregards the happiness of others (x2 & ~6):

“**Tanha**(x2) is a specific kind of desire, the desire for private fulfillment (x2). When we are selfless(+6) we are free, but that is precisely the difficulty—to maintain that state. Tanha is the force that ruptures it, pulling us back from the freedom of the all (~6) to seek fulfillment in our egos (x2), which ooze like secret sores. Tanha consists of all “those inclinations which tend to continue separateness(x2), the separate existence of the subject of desire; in fact, all forms of selfishness(x2), the essence of which is desire for self at the expense, if necessary, of all other forms of life (x2 & ~6).” (Huston Smith, *The World’s Religions*, pp. 102-103; quoting Christmas Humphreys, *Buddhism*, p. 91)

HOW "LIFE THEORY" WORKS – PART FOUR

"Life is the blended harmony of the yin and yang."
 (Chuang Tzu; quoted in *The Tao of Physics*, p. 94)



As mentioned before, there is a sequential or hierarchical order to the seven dimensions, but also each dimension is paired up with another to keep itself balanced. Each dimension has one other dimension that is its diametrical opposite, perpendicular to it yet completing it. Recalling the picture depicted on the front cover of this book, you can see that they are set side-by-side on the *Matrix*, balancing each other like the scales of justice:

1	7
2	6
3	5
4a	4b

Yin and yang are complementary, two dimensions forming the "middle way," like the left and right wings of a bird. Yang is an umbrella term that includes everything on the left side of the *Matrix*, while yin encompasses the dimensions on the right. Like

male and female, they are two halves coupled to make a whole. Both sides of the *Matrix* are like two sides of the same coin. In this case, the etymology of the Chinese words shows that they represent two sides of the same mountain: yang refers to the sunlit side of the mountain, and yin for the side of the mountain in shadow. These pairs represent all the *ebbs* and *flows* of life, such as the active(+3) and the passive(+5). Too much flow means not enough ebb, such that *hyper*-action (x3) implies *hypo*-rest (~5), and vice versa, to give one example. On a physiological level, this can be understood by the homeostasis of the sympathetic(+3) and parasympathetic(+5) nervous systems. More metaphysically: “Come to Me, all you who labor and are heavy-laden and overburdened (x3), and I will cause you to rest (+5).” Similar symphonic words were spoken by Jesus in the *Gospel of Thomas* (50:3): “If they ask you, ‘What is the sign of your Father in you?’ say to them, ‘It is a movement(+3) and a rest(+5).’” Taoists refer to it as *wei wu wei*, which Benjamin Hoff gives as “doing without doing” (+3 & +5) (*The Tao of Pooh*, p. 70). It is the same ‘blended harmony’ expressed with different names:

“This, the natural state, is the unmoving inside the moving, but it is also the moving. It is the moving and the unmoving (+3 & +5). This is what I call the God-Self. It is the unmixed Consciousness and alone is the face of the Real. It is the one who is called Allah and the one who is called Jehovah and the one who is called Ishvara and the one who is called Shiva. It is all of these, and beyond these also. It is unborn, limitless and timeless Awareness. This is the ultimate Truth.” (Mooji, *The Power of True Prayer*)

“So, all of mind—thinking, hearing, touching, seeing, sensing—is a movement, the activity of Consciousness, a movement of Consciousness. So Consciousness has two modes: *at rest*—when it’s at rest, it’s called Shiva; and, *in movement*—then it’s called *shakti*. Consciousness and mind (+4b & +4a). Emptiness and form (+6 & +2). Shiva and *shakti* (+5 & +3). Transcendent and immanent (+7 & +1). But, there’s never a separate self. This single, infinite, indivisible whole never crystalizes out into a separate *subject* of experience and the multiplicity and diversity of separate *objects*. It’s always a fluid, indivisible whole, vibrating within itself, appearing to itself.” (Rupert Spira, *Suffering is Contained in a Single Thought*)

“The physiological basis for awakening: When someone is experiencing what they call ‘separation’ or ‘ego consciousness’, it’s because the left and right hemispheres of the brain are in an argument. And, when we actually go through an experience of awakening, it’s when the left and right hemispheres of the brain—whether spontaneously, suddenly, or gradually over time—come into a harmonious balance, to where the left and the right aren’t arguing *side versus side*, but is actually able to be in a state of natural balance or equality that, of course, then allows the Consciousness perceiving *through* this form to see what it sees as clearly, as that balance takes place in the brain.” (Matt Kahn, *Buddha at the Gas Pump* with Rick Archer)

“Many of us speak about how our head (left hemisphere) is telling us to do one thing while our heart (right hemisphere) is telling us to do the exact opposite. Some of us distinguish between what we think (left hemisphere) and what we feel (right hemisphere). Others communicate about our mind consciousness (left hemisphere) versus our body’s instinctive consciousness (right hemisphere). Some of us talk about our small ego mind (left hemisphere) compared with our capital ego mind (right hemisphere), or our small self (left hemisphere) versus our inner or authentic self (right hemisphere). Some of us delineate between our work mind (left hemisphere) and our vacation mind (right hemisphere), while others refer to their researcher mind (left hemisphere) versus their diplomatic mind (right hemisphere). And of course there is our masculine mind (left hemisphere) versus our feminine mind (right hemisphere), and our yang consciousness (left hemisphere) countered by our yin consciousness (right hemisphere). And if you are a Carl Jung fan, then there’s our sensing mind (left hemisphere) versus our intuitive mind (right hemisphere), and our judging mind (left hemisphere) versus our perceiving mind (right hemisphere). Whatever language you use to describe your two parts, based upon my experience, I believe they stem anatomically from the two very distinct hemispheres inside your head.” (Jill Bolte Taylor, *My Stroke of Insight*, p. 134)

“Ultimately I believe that many of the disputes about the nature of the human world can be illuminated by an understanding that there are two fundamentally different ‘versions’ delivered to us by the two hemispheres, both of which can have a ring of authenticity about them, and both of which are hugely valuable; but that they stand in opposition to one another, and need to be kept apart from one another—hence the bihemispheric structure of the brain... It seems that they coexist together on a daily basis, but have fundamentally different sets of values, and therefore priorities, which means that over the long term they are likely to come into conflict. Although each is crucially important, and delivers valuable aspects of the human condition, and though each needs the other for different purposes, they seem destined to pull apart.” (Iain McGilchrist, *The Master and His Emissary: The Divided Brain and the Making of the Western World*, p. 5)

“It is indeed as if the unitary conscious mind of the later age is here in the Iliad beginning as seven different entities, each with a slightly different function and a distinction from the others which is almost impossible for us to appreciate today.” (Julian Jaynes, *The Origin of Consciousness in the Breakdown of the Bicameral Mind*, p. 272; having discussed *thumos*, *phrenes*, *noos*, *psyche*, *kradie*, *ker*, and *etor*, pp. 257-271)

*“To all the creatures within us! Every one of us has a thousand different kinds of little people inside of us. And some of them want to get out and be wild, and some want to be sad or happy or inventive or even just go dancing. That’s why we all have so many different urges at different times. And, all those different little people inside of us? We must *never* be afraid to take them with us, wherever we go! I mean, who knows when we may need one of them to pop up and rescue us from ourselves. Variety, my little Alex. **The great secret is not the variety of life, it’s the variety of us.**” (Lwaxana Troi, *“The Cost of Living,” Star Trek: The Next Generation*)*

We can now amplify the quote first seen on page 15, a diametrical dynamic between the first and seventh dimensions which, when seen in context, actually foreshadows many common, universal themes that will be explored throughout the next chapter:

*“Size matters not. Look at me. Judge me by my size, do you? And well you should not. For my ally is the Force, and a powerful ally it is. Life creates it, makes it grow. Its energy surrounds us and binds us. **Luminous beings are we (+7), not this crude matter ~(x1)!** You must feel the Force around you. Here, between you... me... the tree... the rock... everywhere! Yes, even between this land and that ship!” (Master Yoda, *Star Wars V: The Empire Strikes Back*)*

“You rebel and ask why you must do something only when you don’t like to do it. But reading, playing, laughing, being cruel, being good, seeing the river, the clouds—all this is part of life; and if you don’t know how to read, if you don’t know how to walk, if you are unable to appreciate the beauty of a leaf, you are not living. **You must understand the whole of life (+7), not just one little part of it ~(x1).** That is why you must read, that is why you must look at the skies, that is why you must sing, and dance, and write poems, and suffer, and understand; for all that is life.” (Jiddu Krishnamurti, *Think on These Things*, p. 25)

“**The real secret is turning disadvantage (x1) into advantage (+7).** Learning sign will be a part of their process of learning how to live together in peace. While they are learning how to communicate with Riva, they’ll be learning how to communicate with each other. And that is the first and most important aspect of any relationship.” (“*Loud as a Whisper*,” *Star Trek: The Next Generation*)

“There are three words that convey the secret of the art of living, the secret of all success and happiness: One With Life. Being one with life is being one with Now. You then realize that you don’t live your life, but life lives you. **Life is the dancer, and you are the dance.**” (Eckhart Tolle, *A New Earth*, p. 115)

“It is said an Eastern monarch once charged his wise men to invent him a sentence, to be ever in view, and which should be true and appropriate in all times and situations. They presented him the words: **“And this, too, shall pass away.”** How much it expresses! How chastening in the hour of pride ~(x7)! How consoling in the depths of affliction ~(x1)!” (Abraham Lincoln, *Address before the Wisconsin State Agricultural Society*, 30 September 1859)

“It is possible to commit no mistakes and still lose. That is not a weakness. That is life!” (Captain Picard, *“Peak Performance,” Star Trek: The Next Generation*)

“You mock my pain!” “Life is pain, Highness. Anyone who says differently is selling something.” (The Dread Pirate Roberts, *The Princess Bride*)

“Never trust spiritual leader who cannot dance.” (Mr. Miyagi, *The Next Karate Kid*)

“I was never suicidal. I love life too much to ever be suicidal. I’m resilient. I have *rhinoceros* skin! Never, ever suicidal. Heartbroken [*touches his heart*], but not suicidal.” (Michael Jackson, *Prime Time Live*)

“The *magic*, the *wonder*, the *mystery*, and the *innocence* of a child’s heart, are the seeds of creativity(+7) that will heal the world (+7). I really believe that.” (Michael Jackson, *Grammy Lifetime Achievement Award* speech)

THE COSMIC DANCE

“Don’t let no one get you down / Keep movin’ on higher ground / Keep flying until / You are the king of the hill / No force of nature can break / Your will to self-motivate / She say this face that you see / Is destined for history.”
(Michael Jackson, *HIStory*)

This chapter focuses on the seventh dimension, which is by nature *anti-nihilistic* ~(x1). It’s when you *make a difference, be the change, and save the day* (+7). It is the advancing spirit of *ingenuity, innovation, and initiative* (+7). Emboldened with the *audacity, tenacity and perseverance* (+7) required to *redefine the future*, seven-dimensional people are often pioneering something *new* (if not *controversial!*). Disillusioned with the status quo, their *individuality/originality* will steadfastly *challenge, confront, and supersede* outmoded precedents ~(x1). In one word: *FORTITUDE*.

The seventh dimension is one that, quite literally, never loses sight of the sixth dimension, else it becomes an idolatry (x7 & ~6). To get a ‘feel’ for this adamantine seventh dimension, imagine an *“uncompromising compassion”* as Matt Kahn puts it, or Mooji’s *“unstoppable love.”* If the sixth dimension is giving, the seventh wishes, *“What more can I give?”* Seven-dimensional qualities raise the caliber of the previous dimensions to their *highest, unconditional* expression, as with Jesus’ *neverending* patience in Matthew 18:21-22. The high road is, after all, *GRACE EVERLASTING*.

In general, the amplifications given in *Life Theory* are meant to point out either an *identical* relationship between two words (i.e., the same dimension), or their *diametrical* relationship. The

dimension that a word is found in is often discovered through etymology and identifying its cognates in other languages. Discerning the correct amplification for a word can become quite a little excavation, but it is a very beautiful experience to see more pieces of the puzzle falling into place. For example, the word resilience(+7), meaning “bouncing back,” is *gravity-defying*, the seventh dimension being the one that goes upstream. While researching the etymology of the word *resilience*, I was eventually led to the Greek cognate *hallomai* in John 4:14 (not to mention salmon?!):

“But whoever drinks the water that I give him will never be thirsty again. But the water that I give him will become in him a spring of water [satisfying his thirst for God] welling up [continually flowing, bubbling within him] to eternal life (+7).” (AMP)

The *Amplified Bible*'s use of “continually” for *hallomai* was, for me, another clue that *resilience* is seven-dimensional. My mind then immediately saw a connection with this quote by the Dalai Lama:

“A mind committed(+7) to compassion is like an overflowing reservoir—a constant source (+7) of energy, determination and kindness.” (*The Heart of Compassion*, pp. 74-75)

The first stirrings of the seventh dimension come with the sixth, the bodhisattva(+6) who becomes a Buddha(+7). Simply put, the seventh is the superlative, go-the-*extra*-mile dimension. Once you realize how *BIG* the canvas of life still is, your own life's journey is recognized once again as a *blissful jubilee!* You yourself become an

embodiment of life's *undivided attention*, what David Abram calls "the living present" (*The Spell of the Sensuous*, pp. 201-203). Interestingly, it is oftentimes artists-turned-mystics who give us a glimpse into this dimension which *fathoms the unfathomable*, the "continual unfolding" (ibid., p. 190) of life and the wonderment this evokes:

"As soon as I was able to walk around my apartment with some assistance, G.G. took me on a tour of my life. We began in the art space as I had an entire room set up for cutting stained glass. As I looked around the room, I was amazed. All of this gloriously beautiful glass (+7)! How delightful! I was an artist(+7). And then she took me into my music room. When I strummed the strings on my guitar and then my cello, I marveled at the magic in my life (+7). I wanted to recover (+7)." (Jill Bolte Taylor, *My Stroke of Insight*, pp. 97-98)

"*Dancing on a cloud / Soaring up so high / Watch me now / Watch me fly / I'm Peter Pan / I can do anything / I soar so high / I am forever! ... It's magic(+7). It's hard to explain it. You can feel the energy, everything around you. You can just feel it! The energy from the moon or the plants, everything around you. It's wonderful(+7). I think nature, and animals, and all those things are very inspirational(+7) to my work; I play off of those things, and children. And it stimulates ideas, creates all kinds of things I just can't tell you. I think the majority of my success(+7) has been from these sources. And some people say, "Well, go into detail," but it's hard. You*

really can't. It's just *the whole world of it*. You just *play off of life!* I think it's the same thing that inspires painters and sculptors and people of the arts(+7)." (Michael Jackson, *The Unauthorized Interview*)

"I like to walk alone on country paths, rice plants and wild grasses on both sides, putting each foot down on the earth in mindfulness, knowing that I walk on the wondrous earth. In such moments, existence is a miraculous and mysterious reality (+7). People usually consider walking on water or in thin air a miracle. But I think the real miracle is not to walk either on water or in thin air, but to walk on earth (+7). Every day we are engaged in a miracle which we don't even recognize: a blue sky, white clouds, green leaves, the black, curious eyes of a child—our own two eyes (+7). All is a miracle(+7)." (Thich Nhat Hanh, *The Miracle of Mindfulness*, p. 12)

"The human mind is not some otherworldly essence that comes to house itself in our physiology. Rather, it is instilled and provoked by the sensorial field itself, induced by the tensions and participations between the human body and the animate earth. The invisible shapes of smells, rhythms of cricketsong, and the movement of shadows all, in a sense, provide the subtle body of our thoughts. Our own reflections, we might say, are a part of the play of light and *its* reflections. "The inner—what is it, if not intensified sky?" (David Abram, *The Spell of the Sensuous*, p. 262)

“Meditation will bring you sensitivity, a great sense of belonging to the world. It is our world—the stars are ours, and we are not foreigners here. We belong intrinsically to existence (+7). We are part of it, we are the *heart* of it (+7). You become so sensitive that even the smallest blade of grass takes on an immense importance for you (+7). Your sensitivity makes it clear to you that this small blade of grass (+7) is as important to existence as the biggest star (+7); without this blade of grass, existence would be less than it is (~7). This small blade of grass is unique, it is irreplaceable ~(x1), it has its own individuality (+7). And this sensitivity will create new friendships for you—friendships with trees, with birds, with animals, with mountains, with rivers, with oceans, with stars. Life becomes richer(+7) as love grows(+7), as friendliness grows.” (Osho, *Meditation: The First and Last Freedom*, p. 12; emphasis his)

“I could give it names, but the response you get from people, from animals, from objects, from the world—that response will be the answer to your question. When you get that response from the world—and, it’s a *living* response (+7); it doesn’t just come in one kosher non-dual formulation—it comes as a living, moment-by-moment experience. When you feel it, ask yourself, “What have I always longed for, in my life (+7)?” And, if the answer is this—this response that I’m getting from the universe(+7)—then that is your confirmation.” (Rupert Spira, *Awareness is the Primary Fact of Experience*)

“Awareness registers in your body as subtle calm and peace (+5). There is also a quality of kindness, of softness (+6). The more you can come into the immediacy(+7) of your experience you will realize that awareness is a deep and abiding quality of your own being. It is not apart from you. It is a quality of who you are. You can know that because it is always there (+7). Even if your attention may wander into a thought and commentary or image, all of those are quite temporary. Even if they are persistent, they do come and they do leave (+1).” (Adyashanti)

“It is not our abilities that show what we truly are ~(x1). It is our choices(+7).” (Albus Dumbledore, *Harry Potter and the Chamber of Secrets*; novel by J. K. Rowling)

“The meaning of life is just to be alive (+7). It is so plain and so obvious and so simple. And yet, everybody rushes around in a great panic as if it were necessary to achieve something beyond themselves (x7). The funny thing is, they are not quite sure what they need to achieve, but they are devilishly intent (x7) on achieving it.” (Alan Watts, *The Culture of Counter-culture*, p. i)

““Creatures, I give you yourselves (+7),” said the strong, happy voice of Aslan. “I give to you for ever this land of Narnia (+7). I give you the woods, the fruits, the rivers. I give you the stars and I give you myself (+7). The Dumb Beasts whom I have not chosen are yours also. Treat them gently(+6) and cherish(+6) them but do not go back to their ways lest you cease to

be Talking Beasts. For out of them you were taken and into them you can return. Do not so.... Laugh(+7) and fear not ~(x1), creatures. Now that you are no longer dumb and witless, you need not always be grave ~(x1). For jokes(+7) as well as justice(+7) come in with speech.”” (C. S. Lewis, *The Chronicles of Narnia: The Magician’s Nephew*, pp. 71, 72)

“No life can escape being blown about / By the winds of change and chance ~(x1) / And though you never know all the steps / You must learn to join the dance! (+7)” (Stephen Schwartz, “Through Heaven’s Eyes,” *The Prince of Egypt*)

“Impermanence is a correlate to interdependence (+1).” (Matthieu Ricard, *The Quantum and the Lotus: A Journey to the Frontiers Where Science and Buddhism Meet*, p. 101)

“Change is never complete, and change never ceases. Nothing is ever quite finished with; it may always begin over again. And nothing is quite new; it was always somehow anticipated or prepared for. A seamless, formless continuity-in-mutability(+7 & +1) is the mode of our life.” (C. S. Lewis, “*De Descriptione Temporum*,” *Selected Literary Essays*, p. 2)

“There are many parts of my youth that I’m not proud of. There were loose threads, untidy parts of me that I would like to remove. But when I pulled on one of those threads (x1), it unraveled the tapestry of my life (~7).” (Captain Picard, “*Tapestry*,” *Star Trek: The Next Generation*)

“I made it through that experience. Things got better, and then they fell apart again. I changed careers. I changed partners. I cut my hair and lost thirty-two pounds. Things got better, and then they fell apart again. In the process, something wonderful(+7) happened. I picked up certain abilities, habits, and practices that led me to the realization that things never really fall apart ~(x1), they simply change (+1).” (Iyanla Vanzant, *One Day My Soul Just Opened Up*, p. 12)

“It is not that people won’t betray you. It is not that your heart won’t break again and again. Opening to whatever is present can be a heartbreaking business. But *let* the heart break (+1), for your breaking heart only reveals a core of love unbroken (+7).” (Gangaji, *The Diamond in Your Pocket: Discovering Your True Radiance*, p. 13)

“Only to the extent that we expose ourselves over and over to annihilation(+1) can that which is indestructible(+7) in us be found.” (Pema Chödrön, *When Things Fall Apart*, p. 9)

“The *truly natural* response is to recognize experiences come and experiences go (+1). And, if the experience that is present in this moment is deemed ‘less’ than the experience of the last moment, then experience that *lessness* (+1), and you will see there is an openness to experience that *and much more* (+7)!” (Gangaji, *Open, Unprotected and Free*)

*"It's about not forgetting how to enjoy life. You know, sometimes we get caught up in our troubles and our problems (x1), and we let life sort of slip away (~7). But, life is precious—all of life—and one must try to take in as much of it as possible. The song is called *Until the Last Moment* (+7 & +1)." (Yanni Chryssomallis, *Live at the Acropolis*)*

*"Some say that in life there are no second chances ~(x1). Experience tells me that this is true. But we can only look forward (+7). We have to be torchbearers, casting the light so we may see our path to lasting peace. We will continue exploring, discovering new worlds, new civilizations. Yes, that is who we are, and who we will always be." (Lt. Cmdr. Michael Burnham, "Will You Take My Hand?," *Star Trek: Discovery*)*

*"Don't waste your time on the past, no, no / It's time you look to the future / It's all right there if you ask / This time if you try much harder / You'll be the best that you can be!" (Michael Jackson, *On the Line*)*

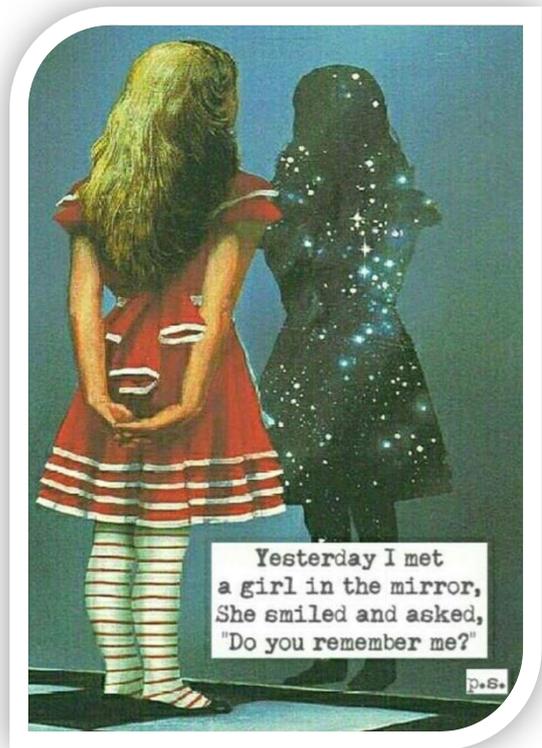
*"This is your life! / You seem to have it all / You reached your peak / They wanted you to fall / It's very sad, this world can be so bad / But through all the heartaches / When they put you down / You know you were the victor / And you earned the crown / It's like walking through fire / Determined to win / You were beating life's battles / Again and again!" (Michael Jackson, *Elizabeth, I Love You*)*

COSMIC THOUGHTS

“The taste itself is a mystery to which we can apply numerous metaphysical theories, but the mystery continually defies all theories. The idea that the truth of who you are can penetrate your individual consciousness for even an instant and reveal what individual consciousness is made of, while remaining independent of individual consciousness, flattens your mind.” (Gangaji, *The Diamond in Your Pocket*, pp. 67-68)

Once out of nowhere, I immediately knew (a) “Michael” is just a mask, (b) I AM ancient, and (c) everything that ‘i’ do is selfishly motivated.... It was as if the walls of reality had come crashing down ~(x2), yet everything still looked the same (+2). Perhaps a classic case of the left brain not knowing what the right brain is doing? For a long time, I referred to such experiences as *empty mountains* (+6), noting that no movie special effect could ever depict it. Suddenly, a primal fear of non-existence(~2) rose up my spine, and the ego contracted once again (x2). A few timeless minutes afterwards, I saw my beloved grandparents, and—remembering the clarity and extraordinary bliss of that brief glimpse—wished:

« *If only we could LIVE this way!* »



– Sharmin Parveen

The resemblance to the following series of quotes is *uncanny!* The first is from “*This Valley of Terror*,” a third-season episode of the 1970s TV series *Kung Fu*, starring David Carradine. The scene opens with young Kwai Chang Caine experiencing a panic attack:

MASTER KAN: “Your heart beats too fast. You must quiet it. What frightened you?”

YOUNG CAINE: “I heard the silence, master. I felt my whole being diffuse, like a cloud. Then, rain fell from the sky *through me* ~(x2). I was part of everything, yet I was myself(+2).”

KAN: “You have experienced oneness(+6).”

CAINE: “Yes, master. But in this great joy(+6), I felt as if I was dying(~2)! That is what frightened me.”

KAN: “You know the lesson of the silkworm?”

CAINE: “The silkworm dies, the moth lives. Yet, they are not two separate beings, but one and the same.”

KAN: “It is the same with man. His false beliefs must die, so that he may know the joy of the Way. What you felt in the silence was real. Something in you is dying. It is called ignorance.”

Neuroanatomist Dr. Jill Bolte Taylor references Impressionistic paintings to describe the “fluidity” of her perceptual and subjective experience during the morning of her stroke at 37 years of age (*My Stroke of Insight*, pp. 69-70):

“My left hemisphere had been trained to perceive myself as a solid, separate from others. Now, released from that restrictive circuitry, my right hemisphere relished in its attachment to the eternal flow. I was no longer isolated and alone. My soul was as big as the universe and frolicked with glee in a boundless sea.... My eyes could no longer perceive things as things that were separate from one another. Instead, the energy of everything blended together. My visual processing was no longer normal. (I compare this pixilated perspective to Impressionist pointillism paintings.) I was consciously alert and my perception was that I was in the flow. Everything in my visual world blended together, and with every pixel radiating energy we all flowed *en masse*, together as *one*.”

“And all at once (they never knew exactly how it happened) the face seemed to be a sea of tossing gold in which they were floating, and such a sweetness and power rolled about them and over them and entered them that they felt they had never really been happy or wise or good, or even alive and awake, before. And the memory of that moment stayed with them always, so that as long as they both lived, if ever they were sad or afraid or angry, the thought of all that golden goodness, and the feeling that it was still there, quite close, just round some corner or just behind some door, would come back and make them sure, deep down inside, that all was well.” (C. S. Lewis, *The Chronicles of Narnia: The Magician’s Nephew*, p. 103)

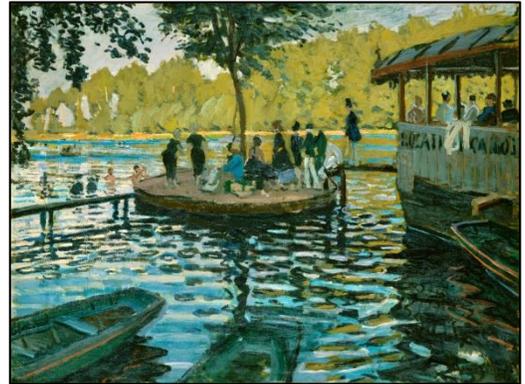
The following script is from a scene in the 2006 BBC mini-series *The Impressionists*, about the 19th-century French painters. Notice how it takes Monet a few tries to get the art critic interviewing him not to be so dismissively left-brained!

CLAUDE MONET: "Close your eyes. Open them. What do you see?"

ART CRITIC: "A bunch of flowers. I think—"

MONET: "Close your eyes! Open!"

CRITIC: "Purple flowers. Uh, yellow flowers. I—"



MONET: "No, no! Close them. Keep them closed! What's *really* there?"

CRITIC: "*Balls of color... Yellow! Purple! Green!*"

MONET: "*That was La Grenouillère! I looked nature in the eyes, and I saw her clearly as she was on that day in that place, for the very first time!*"

CRITIC: "Is this what you called Impressionism?!"

MONET: "By nature, yes, but not yet by name..."

Dutch painter Vincent Van Gogh said, "I experience a period of frightening clarity in those moments when nature is so beautiful(+6). I am no longer sure of myself ~(x2), and the paintings appear as in a dream (+2 & +6)."

“Cosmic thoughts, gentlemen?” “We were speculating: Is God really out there?” “Maybe he’s not out there, Bones. Maybe he’s right here: Human heart.” (Captain Kirk and Dr. McCoy with Spock, *Star Trek V: The Final Frontier*)

“So, somebody can call it *Consciousness*. Somebody can call it a *Being*. Somebody says this is *God*. Well, we can use as much vocabulary as you want. Essentially, we are trying to put a *meaning* on something which cannot be defined, which has no meaning. Meaning is a consequence of human psychological process. Psychological process is a consequence of accumulated memory. So, you cannot slap one meaning from your mind upon a limitless possibility which is the very basis of our existence.” (Sadhguru, *What is Consciousness?*)

“As I say, I should use the word *apparently*, apparently, every other apparent word!” (Tony Parsons, *Non Duality* – Berlin, September 2018)

“That’s what I say about all of this, too, because I have been studying all of this kind of material for years. Eckhart’s language is ‘Consciousness.’ Other people use the word ‘Soul.’ Other people use the word ‘Awareness,’ ‘Higher Self.’ And, some people use the word ‘God.’ And, I often say that I believe any power or force that is omnipotent doesn’t care what word you choose to use!” (Oprah Winfrey, *Oprah’s LifeClass* – Jill Bolte Taylor’s *Stroke of Insight*)

“Grammatically, the root word of Elokim is “eleh” the demonstrative pronoun “these.” In the plural, “these” connotes the binding unity between each of the individual items, e.g.: “These five buildings were all built by a famous architect.” Therefore the plural of eleh, (elohim), represents the unity of many different things combined together. When G-d’s name Elokim is used in the Torah, it illustrates the concept that G-d is the “one through whom all the plurality, (by everything being related to him), becomes a unity.”” (Rabbi S.R. Hirsch, *One Creator, a Plural Name*)

“We cannot really name it because all names have been evolved to describe the parts of the whole. The whole itself, there’s no real name for it. But, it is given various names depending on the point of view we take. Religious people call it *God*. Scientific people call it *Consciousness*. Spiritual people call it *Awareness*. Ordinary people like you and I call it “I.” (It’s just the common name for it, the common name for *that which is*.) But, none of those names are accurate because implicit in the word “I” is “you,” so no words can describe it. But we don’t want to remain silent all week, so we use these words, but with understanding. I like the word “I.” There are many other words—*happiness*, *peace*—each of these words indicates something that is true about this reality, this unspeakable reality that we are trying to speak about.” (Rupert Spira, *Awareness is Not Limited by Experience*)

“Also, it’s important in my answer to be a little precise about what we mean by *real*, because even the word *real/reality* is not a good word etymologically because it comes from the Latin word *res* which means *thing*. So, already there is some materialism involved when we define reality as that which is a “thing.” It’s very different from the word *reality* in German, for instance: *Wirklichkeit*, because it comes from the verb *wirken* which has the same etymology as *work*, and the same etymology, in fact, as *energy*. It means that which creates the movement, that which creates, that which sets things into motion. And, that’s closer to what I mean by *reality*.” (Francis Lucille, *Self-Inquiry: There Is Only One Reality*)

“When you are established in and as the Self, whatever is going to happen will just spontaneously arise out of that oneness. If you study and learn as a person, you can only function as a person—maybe as a good person, a skilled person—but when you awaken to the Truth, you start moving as a whole environment. When something arises that needs to be done, that need is recognized, and a movement to fulfill it begins, and other streams join in until it becomes a river. You see how the forces join together. Then you are actually looking at this whole **matrix of life** and seeing that it is the One doing it all. You’re not merely thinking this—you are actually seeing it with God’s eyes.” (Mooji, *Vaster than Sky, Greater than Space*, pp. 13-14; emphasis mine)

“What is important is the *experience* of this reality. It is more readily accessible from within as That Which Perceives, than it is from without as that which is perceived. So, we experience it first as That Which Perceives, and then we understand that everything that is perceived is nothing other than it. And, therefore, in the words of the Qur’an: *Wherever the eye falls is the face of God*. Everything we see is divine reality, divine presence. But, we cannot readily and easily go there through the external path. The teaching in a sense is accomplished through the Teacher seeing the student as God, or as this reality, if you will. And that, in a sense, communicates itself. Then that awakens within the remembrance of the divinity of Consciousness. There is this beautiful saying by Rumi, who says somewhere: *The gaze of Shams Tabriz [his Master] has never contemplated an ephemeral thing [a mortal thing] without making it eternal*. In the Indian traditions, there is also this saying: *To see all beings in the Self, and the Self in all beings*. All of that is the same, and it is really the essence of the transmission, for those who are open to it, which is of course the pre-condition.” (Francis Lucille, *Dialogue with Francis Lucille*, 22 March 2014)

“I am committed to my art(+7). I believe that all art has as its ultimate goal *the union between the material and the spiritual, the human and the divine*. I believe that to be the reason for the very existence of art. And, I feel I was chosen as an instrument to just give music and love and harmony to the world.” (*Michael Jackson Talks to Oprah*)

“Greek, sir?” “Oh, the *Homeric Hymns*. One of the root metaphors of our own culture.” “For the next time we encounter the Tamarians?” “More familiarity with our own mythology might help us to relate to theirs. The Tamarian was willing to risk all of us just for the hope of communication, connection. Now the door is open between our peoples. That commitment(+7) meant more to him than his own life.” (Captain Picard, “Darmok,” *Star Trek: The Next Generation*)

“I remember when I was younger, at least through my twenties, while walking in woods or along a beach, or climbing hills or almost anything lonely, I would quite often suddenly become conscious that I was hearing in my head improvised symphonies of unambiguous beauty. But at the very moment of my becoming conscious of the fact, not loitering even for a measure! the music vanished. I would strain to call it back. But there would be nothing there. Nothing but a deepening silence. Since the music was undoubtedly being composed in my right hemisphere and heard somehow as a semi-hallucination, and since my analog ‘I’ with its verbalizations was probably, at that moment at least, a more left hemispheric function, I suggest that this opposition was very loosely like what is behind the story of Thamyras. ‘I’ strained too much. I have no left hemiplegia. But I do not hear my music anymore. I do not expect ever to hear it again.” (Julian Jaynes, *The Origin of Consciousness in the Breakdown of the Bicameral Mind*, pp. 377-378)



“Who you are *is* reality.
And, this is...

radiant(+7),
joyful(+6),
unspeakable(+5),
mysterious(+4b)

...love. Reality is love!”

(Gangaji, *Love & Gratitude*)

What astronomer Carl Sagan called “the cosmic perspective.”
What Gary Zukav *knows for sure* is your “soul” or “spirit.” What
Dr. Jill Bolte Taylor calls “the masterpiece of life.” What the
Buddha called “the strings of life” and what the Torah calls “the
breath of life.” What Michael Jackson called “the music of life”!
Juan Ramón Jiménez’s mystical poem gives us one more glimpse:

*“I am not I.
I am this one
walking beside me (+4b) whom I do not see (~4b),
whom at times I manage to visit ~(x4a),
and whom at other times I forget (x4a);
the one who remains (calm and) silent (+5) while I talk (x3),
the one who forgives, (and is) sweet (+6), when I hate (x2),
the one who takes a walk (+7) when I am indoors (x1),
the one who will remain standing when I die (+7 & +1).”*

ALIVE WITH COSMIC ENERGY

The similarities in Michael Jackson's poem *Heaven is Here* (*Dancing the Dream*, pp. 136-139) and the story behind the great bronze sculptures of Shiva performing the cosmic dance have long fascinated Kerry Hennigan. Michael dancing in a raging desert sandstorm—some of the most powerful images of Michael—also remind her of the Shiva bronzes. Kerry wrote an essay entitled *Michael Jackson, Shiva and the Cosmic Dance* to explore the synchronicities between Michael's art and ancient wisdom. Kerry adds, "As we all know, when it came to his art he left nothing to chance"!

*You and I were never separate
It's just an illusion
Wrought by the magical lens of
Perception*

*There is only one Wholeness
Only one Mind
We are like ripples
In the vast Ocean of Consciousness*

*Come, let us dance
The Dance of Creation
Let us celebrate
The Joy of Life*

*The birds, the bees
The infinite galaxies
Rivers, Mountains
Clouds and Valleys
Are all a pulsating pattern
Living, breathing
Alive with cosmic energy*

*Full of Life, of Joy
This Universe of Mine*

*Don't be afraid
To know who you are
You are much more
Than you ever imagined*

*You are the Sun
You are the Moon
You are the wildflower in bloom
You are the Life-throb
That pulsates, dances
From a speck of dust
To the most distant star*

*Curving back within ourselves
We create
Again and again
Endless cycles come and go
We rejoice
In the infinitude of Time*

*There never was a time
When I was not
Or you were not
There never will be a time
When we will cease to be...*

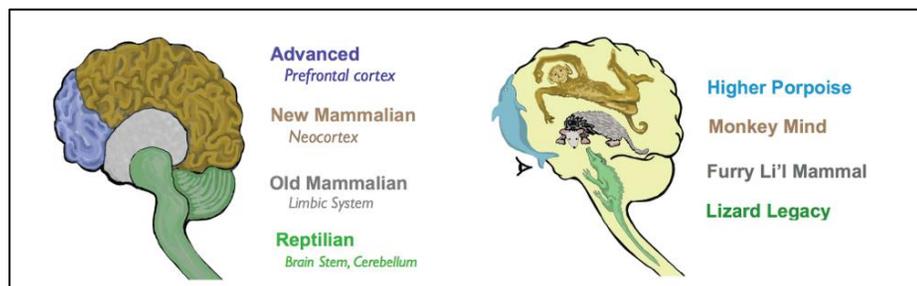
A COSMIC MOMENT

“[I]n the first four or five years of life a language—or even two or three languages simultaneously—can be acquired avidly and apparently without effort. From then on, new languages become harder to learn; and if no language is learned before the age of five, the ability to acquire one at all is severely impaired. This is not true of any other human skill. In other words, adults are incapable of learning to speak. Only children can do it. It may conceivably be true that adults nevertheless invented speech but, if so, then some evidence must be advanced in support of the proposition. It is by no means self-evident. What adults are extremely good at is exploiting this tool acquired in childhood to pass on the accumulated knowledge of their later years to the children who come after them. By this time, a great deal of research has been carried out comparing the verbal capacity of apes and children by studying their responses to a series of instructions spoken by someone invisible to them. Valid comparisons can thus be made of what they are being asked to do, and the performance of a clever anthropoid like the bonobo Kanzi is not far behind that of a two-year-old child. But there comes a time when such experiments run into a snag. Consider the following scenario. A scientist sets up an experiment comparing the cognitive powers of Subject A, a chimpanzee, and Subject B, a child of the same age, presenting each of them in turn with identical tasks to perform. He says: ‘Now put the *ball* into the *yellow* box’. He records in his notebook: ‘Subject A complies. Subject B says, “Why?” It is a cosmic moment. Subject A—even if it is Kanzi—is never going to ask that question. Give him a symbol for it on his lexigram

cards and it will be meaningless to him. But from a child you will hear, according to Rudyard Kipling’s poetic estimate, ‘seven million whys’—and few parents will reckon that he exaggerated. The infant asks this question before he knows quite what it means. The other interrogatives are easier to understand, but they get terse answers, ‘Where?’—‘Over there.’ ‘What’s that?’—‘A tin opener.’ But ‘Why’ often elicits a long string of words, starting with ‘Because . . .’. People treat this word more earnestly; they are more likely to make eye contact, to see whether their answer is understood. So this word is great fun to use. At first, at the end of the answer, young children say ‘Why?’ again, as if they thought the word meant, ‘Go on, talk to me more about that.’ This ploy is subject to the law of diminishing returns. In any conversation, if a sequence of three ‘because’s’ is followed by a further ‘Why?’, the discussion begins to enter realms of philosophical profundity that would tax the powers of a Wittgenstein. The adult shows signs of irritation and will play the game no longer. But in the end, after hundreds of thousands of examples, the penny drops. It does not mean ‘tell me more’. It means that the universe as perceived by the adults of his own species is not chaotic: there are causes and effects. Adults believe that their own behavior is not a series of ungovernable appetites and reflexes, but is mediated by their own understanding of the consequences of their actions. They make it clear that the child will be expected to behave in the same way. Once the child has learned the meaning of ‘why’ and ‘because’, he has become a fully paid-up member of the human race. (Elaine Morgan, *The Descent of the Child: Human Evolution from a New Perspective*, pp. 135-137)

THE TRIUNE BRAIN THEORY

“Roughly speaking, the reptilian brain (+2) corresponds to that in lizards and performs basic life support functions (+2) like breathing; the paleomammalian brain (+3) corresponds to that in mammals and handles emotion(+3); and the neomammalian brain (+4a) corresponds to that in primates—especially people—and handles reason and language (+4a). All animals have some neomammalian brain, but it’s much larger and more important in primates and in people.... The three brains are connected by nerves, but each one has its own personality and its own control system: the “top” doesn’t control the “bottom.” Researchers used to think that the highest part of the brain was in charge, but they no longer believe this. That means we humans probably really do have an *animal nature* (+3) that’s separate and distinct from our *human nature* (+4a). We have a separate animal nature because we have a separate animal brain inside our heads.... The lizard brain (+2) breathes, eats, and sleeps; the dog brain (+3) forms dominance hierarchies and rears its young... The human brain (+4a) gets added on top of the dog brain. So you have your lizard brain to breathe and sleep (+2), your dog brain to form wolf packs (+3), and your human brain to write books about it (+4a).” (Temple Grandin, *Animals in Translation*, p. 54, *emphasis hers*)



THE QUADRUNE BRAIN THEORY

“Our deepest, oldest brain components (and behavioral drives) reflect our ancient reptilian heritage—what might be called our Lizard Legacy (+2). Next, and wrapping around the reptilian core, is our paleomammalian brain, the limbic system, which is the seat of emotions—our Furry Li'l Mammal (+3). Superimposed on those two structures is our newer, neomammalian brain: our neocortex, which is our incessantly talkative Monkey Mind (+4a). Last to evolve is the section of neocortex at our forehead. With a left side and a right side, these are our frontal lobes—the seat of our higher purpose, our Higher Porpoise (+4b).” (Michael Dowd, *Thank God for Evolution: How the Marriage of Science and Religion will Transform Your Life and Our World*, p. 135)

“How our consciousness(+4a) narratizes our own life influences the decisions we make, and how we narratize the thoughts and intentions of others can be a source of either harmony or conflict in our interpersonal relations. It is through the process of re-playing events in consciousness that anger becomes hatred and fear becomes anxiety.” (Marcel Kuijsten, *Reflections on the Dawn of Consciousness: Julian Jaynes’s Bicameral Mind Theory Revisited*, p. 128)

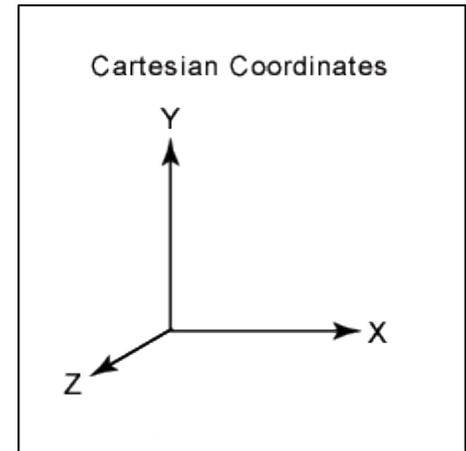
“Consciousness(x4a) operating on human emotions caused shame to become guilt, fear to become anxiety, anger to become hatred, and mating behavior to give rise to sexual fantasy.” (Marcel Kuijsten, *Gods, Voices, and the Bicameral Mind: The Theories of Julian Jaynes*, p. 10; see also Eckhart Tolle, *A New Earth: Awakening to Your Life’s Purpose*, pp. 131-141)

THE DIMENSIONAL PLANES OF SPACE-TIME

“If you were to get up from reading this book, you could move in three independent directions — that is, through three independent spatial dimensions. Absolutely any path you follow — regardless of how complicated — results from some combination of motion through what we might call the “left-right dimension (+1),” the “back-forth dimension (+3),” and the “up-down dimension (+2).” Every time you take a step you implicitly make three separate choices that determine how you move through these three dimensions... And from a more modern perspective, we have seen that Einstein’s work encourages us to think about time(+4a) as another dimension (the “future-past dimension”), giving us a total of four dimensions (three space dimensions and one time dimension). You specify events in the universe by telling where and when they occur.” (Brian Greene, *The Elegant Universe*, p. 185)

“The most important particles/waves for us, per se, are electromagnetic. The electric force binds electrons in atoms, atoms together in molecules, and molecules together into ordinary lumps of matter, such as us. Photons/waves transmit the spectrum that includes light and radio. In their wave incarnation they are thought to be 3-D, because they have a magnetic vibration and an electric vibration which are perpendicular to one another and to the direction of wave travel. (Picture two ropes seen from the side, one vibrating up and down, the other towards and away from you, as they travel together to the right or left.) For many practical radio problems we solve wave equations as if they were 2-D, so how could light propagate if there were not two dimensions for the vibrations as well as a third to travel in? For these reasons, I believe that 2-D electromagnetic waves and the static electric force do not exist in 2-space.” (William R. Alschuler, *The Science of UFOs*, p. 125)

“It still blows my mind (so to speak) that I could not see color until I was told that color was a tool I could use. Who would have guessed that my left hemisphere needed to be told about color in order for it to register? I found the same to be true for seeing in three dimensions.



G.G. had to teach me that I could see things in different planes. She pointed out to me how some objects were closer or farther away (+3), and that some things could be positioned in front of others (+2). I had to be taught that items, which are positioned behind other items, may have some of their parts hidden (~1), and that I could make assumptions(+4a) about the shapes of things that I could not see in their entirety.” (Jill Bolte Taylor, *My Stroke of Insight*, p. 99)

STAGES OF PSYCHO-SOCIAL DEVELOPMENT

CHILDHOOD (PERSONALITY)	ADULTHOOD (INDIVIDUALITY)
<p>1 HOPES <i>Trust vs. Mistrust</i> Oral-Sensory (Birth-2 years)</p>	<p>7 WISDOM <i>Ego Integrity vs. Despair</i> Late Adulthood (65-death)</p>
<p>2 WILL <i>Autonomy vs. Shame</i> Muscular-Anal (2-4 years)</p>	<p>6 CARE <i>Generativity vs. Stagn.</i> Middle Adult. (25-64, or 40-64)</p>
<p>3 PURPOSE <i>Initiative vs. Guilt</i> Locomotor-Genital (4-5 years)</p>	<p>5 LOVE <i>Intimacy vs. Isolation</i> Young Adulthood (20-24, or 20-39)</p>
<p>4a COMPETENCE <i>Industry vs. Inferiority</i> Latency (5-12 years)</p>	<p>4b FIDELITY <i>Identity vs. Role Conf.</i> Adolescence (13-19 years)</p>

“What is unique about the stage of Identity (+4b) is that it is a special sort of synthesis of earlier stages and a special sort of anticipation of later ones. Youth has a certain unique quality in a person’s life; it is a bridge (+4b) between childhood and adulthood.” (Francis Gross, *Introducing Erik Erikson: An Invitation to His Thinking*, p. 39)

“The problem of adolescence(+4b) is one of role confusion—a reluctance to commit which may haunt a person into his mature years. Given the right conditions—and Erikson believes these are essentially having enough space and time, a psychosocial moratorium (+4b), when a person can freely experiment and explore—what may emerge is a firm sense of identity, an emotional and deep awareness of who he or she is.” (Richard Stevens, *Erik Erikson: An Introduction*, pp. 48-50)

“The mental age of so-called normal people is not more than between ten and thirteen years (x4a), not even fourteen (~4b)! And you may be seventy or eighty, but your mental age remains stuck somewhere before you became sexually mature. The moment a person becomes sexually mature, at thirteen or fourteen, he is sealed forever. One falsity has to be protected by other falsities, one lie has to be defended by other lies, and then there is no end to it. You become just a heap of rubbish—that’s what personality is (x4a). Personality has to be dropped, only then does individuality arise. They don’t mean the same thing. Personality is just a showcase thing; it is exhibition, it is not reality.” (Osho, *Maturity: The Responsibility of Being Oneself*, p. 153)

BODY, SOUL, & SPIRIT

THE FLESH SOUL (<i>PSUCHE</i>)	THE INNER MAN SPIRIT (<i>PNEUMA</i>)
1 Body	7 Glory
2 Will	6 Joy
3 Emotions	5 Peace
4a Mind	4b Righteousness

“If you take the mind and divide it into say three subcategories: the intellect or reason (+4a), volition or freewill (+2) as we call it, and emotions or feelings (+3).” (Pastor Melissa Scott, *The Transformative Process of Sanctification*)

“Most of the people reading this book probably have enough teaching in the Word of God to know that you are a spirit, you have a soul, and you live in a body. You are a spirit being; you are not a body... The real you is in the inner man. You have a personality and then beyond that you have a spirit. When a person gets born again (+4b), the Spirit of God comes to dwell on the inside of man’s spirit. So you are a spirit being; you have a soul which is made up of your mind, your will, and your emotions that is demonstrated through your personality. You have a body which everyone can see (+1)... Your mind(+4a) tells you what you think(+4a); the will(+2) tells you what you want(+2); and your emotions(+3) tell you what you feel(+3).” (Joyce Meyer, *Making Marriage Work*, pp. 240, 241)

“Christians have righteousness(+4b), peace(+5), and joy(+6) available to them through the Holy Spirit. The satisfaction that we are all looking for is found inside of us through knowing who we are in Christ. Happiness comes from being able to get up in the morning liking yourself and going to bed at night still liking yourself, without living under a cloud of guilt and condemnation. Peace is the reward of righteousness(+4b) not of money ~(x4a). You can have all kinds of *things*, but if you don’t have peace (~5), you won’t have joy (~6).” (Joyce Meyer, *Making Marriage Work*, p. 194; emphasis hers; Cf. Matthew 6:33)

“The soul is not a separate entity apart from the body, but forms a unity with it and animates the flesh.”
(*New Westminster Dictionary of the Bible*, p. 901)

BODY, SOUL, & SPIRIT

THE FLESH SOUL (<i>PSUCHE</i>)	THE INNER MAN SPIRIT (<i>PNEUMA</i>)
1 Body	7 Glory
2 Will	6 Joy
3 Emotions	5 Peace
4a Mind (1 COR. 2:14)	4b Righteousness (1 COR. 2:15)

“Soul and spirit are closely related because they are both immaterial... Scripture, however, introduces a distinction between these two immaterial aspects of man’s soul and spirit. That they cannot mean the same thing is evident by their mention together in 1 Thessalonians 5:23, spirit, soul, body. The same distinction is brought out in Hebrews 4:12.” (*The Complete Word Study Dictionary: New Testament*, p. 1181, entry #4151 *pneuma*)

“The difference between soul and spirit is not one of substance but of operation.” (*The Complete Word Study Dictionary: New Testament*, p. 1181, entry #4151 *pneuma*)

“The soul [is] the vital principle, the animating element in men and animals... The soul is the aspect of [man’s] immaterial nature that makes him aware of his body and his natural, physical environment.” (*The Complete Word Study Dictionary: New Testament*, pp. 1494 & 1181, entries #5590 *psuche* & #4151 *pneuma*)

“As with other terms such as “body,” “heart,” and “spirit,” “soul” does not designate a part of a human being, but rather the whole person considered from one particular aspect of its functioning.” (*The Eerdmans Bible Dictionary*, p. 964)

“It has been sometimes thought on the basis of some New Testament texts that the human being is a composite of two parts, body/flesh and soul/spirit, or three, with soul and spirit reckoned separately. The New Testament does not, however, look at human nature as a collection of components, but as a unity. Different terms such as “heart,” “flesh,” “spirit,” “soul,” and “mind,” refer to particular aspects of human existence, life, and consciousness. The New Testament writers occasionally list some of these terms to speak of the totality of human life or set different terms in opposition to each other to emphasize the distinction between differing attitudes.” (*The Eerdmans Bible Dictionary*, p. 967)

THE DIMENSIONS OF RELIGION

	AD-DIN
1	7
2	6 <i>ihsan (muhsin)</i>
3	5 <i>islam (muslim)</i>
4a Islam (Muslim) SHARI'AH (LAW)	4b <i>iman (mu'min)</i> TARIQAH (PATH)

Do not say, "We have accepted faith(+4b)."
Rather say, "We have accepted Islam(+4a)," for faith has not yet entered your hearts (~4b).
(Qur'an 49:14)

"These are the three pillars of Islam and Sufism. These three pillars have to be imbibed. And they contain all that is needed for any religious person—Sufi or not Sufi. These three pillars are very essential. **This is a design**, a *naqshbandi*. If you can have *islam*—surrender, peace, silence (+5); *iman*—faith, religiousness, commitment (+4b); *ihsan*—authenticity, virtue, totality (+6) ... **you have the map.**" (Osho, *Sufis: The People of the Path*, vol. 2, p. 229)

"To the two major aspects of Islam delineated in the Qur'an—*islam* or surrender to God (+5) and *iman* or faith (+4b)—the Sufis have attached a third dimension, said to be added by Muhammad himself. This is *ihsan*: the notion of doing beautiful things (+6) through the constant awareness of the presence of God." (Amitabh Pal, *Islam Means Peace*, p. 61)

"Above Islam and *iman* stands *ihsan* ("doing good")... From the preceding discussion it should be clear that not every Muslim is a man or woman of faith (*mu'min*) (+4b), but every person of faith is a *muslim*(+5). Furthermore, a Muslim who believes in all the principles of Islam may not necessarily be a righteous person, a doer of good (*muhsin*) (+6), but a truly good and righteous person is both a *muslim*(+5) and a true person of faith(+4b)." (Mahmoud M. Ayoub, *Islam: Faith and History*, pp. 68–69; italics and capitalization his)

THE SEVEN CHAKRAS

SHAKTI	SHIVA
1 <i>Muladhara</i> Base	7 <i>Sahasara</i> Crown
2 <i>Svadhithana</i> Sacral	6 <i>Ajna</i> Brow
3 <i>Manipura</i> Solar Plexus	5 <i>Visuddha</i> Throat
4 <i>Anahata</i> Heart	

“In other words, and here’s the whole secret, the energy that was formerly projected out to conquering others is now turned back against yourself. This is called the turning about of the *shakti*. The *shakti*, your energy, is not facing outward anymore, but facing inward... Having come to Cakra 4, we’ve taken the energy of Cakra 3 and pulled it up to Cakra 5 against ourselves... The energy of Cakra 3 was brought to Cakra 5. Through its exercise we’ve broken through, and the energy of love, of Cakra 2, is now experienced in its sublime form of love for God (+6)... One, Two, Three, Four, Five, Six, Seven. If we stay up there the body drops off, and we are released from life. The ideal, from the point of view of someone interested in life, is to come back to the heart where the two are together, to Cakra 4, where we realize that the energy of Cakra 3 has functioned at 5 (+3 & +5), the energy of 2 at 6 (+2 & +6), and the energy of 1 at 7 (+1 & +7). Thus we know how to translate our earthly experience into the spiritual exercise... So that’s the lesson of the Kundalini.” (Joseph Campbell, *Transformations of Myth through Time*, pp. 166, 169)

YIN & YANG

YANG	YIN
1	7
2	6
3	5
4a	4b

“Hold fast to the Great Form (+7) within, and let the world pass as it may. The changes(+1) of life will not bring pain but contentment, joy, and well-being.” (Lao Tzu, *Tao Te Ching* 35a; trans. Jonathan Star, p. 46)

“Understand the thrust(+2) of the masculine yang, but keep to the feminine yin in your being, receptive(+6) to all under Heaven.”
(*Tao Te Ching* 28a; trans. Martin Palmer)

“In repose(+5) he shares the passivity of the yin, in action(+3) the energy of yang.”
(Chuang Tzu 25, *Chuang Tzu, Mystic, Moralist, and Social Reformer*; trans. Herbert Giles, p. 192)

“In pursuit of knowledge(+4a), every day something is added. In the practice of the Tao(+4b), every day something is dropped. Less and less do you need to force things (+4b), until finally you arrive at non-action (+5).”
(*Tao Te Ching* 48a; trans. Stephen Mitchell)

ABSOLUTISM, ETERNALISM, REALISM

~1	x7
x2 Self-existence (Own-being)	~6 Ignorance of Emptiness
x3	~5
x4a	~4b

“‘Everything exists’ (x2): That is one extreme.
 ‘Everything doesn’t exist’ (~2): That is a second extreme.
 Avoiding these two extremes, the Tathagata teaches
 the Dhamma via the middle (+2).”
 (Buddha Shakyamuni, *Channa Sutta*, SN 22:90)

“Selflessness(+6) means: all the things that
 we normally see do not exist ~(x2).”
 (Geshe Kelsang Gyatso Rinpoche,
The Practice of Selflessness, emphasis mine)

“The middle way, of course, is one of the terms most associated with Buddhism, and was said to have been set forth by the Buddha in that same Deer Park in Sarnath, where he described in his very first sermon a middle way between the extremes of self-indulgence(x3) and self-mortification(~3), both of which he had experienced prior to his enlightenment. Some centuries after the Buddha’s passing, the term was reinterpreted, most famously by Nagarjuna, in a more philosophical sense, as a middle way between the extremes of existence(x2) and nonexistence(~2).” (Donald S. Lopez, Jr., *The Madman’s Middle Way*, p. xi)

“If you perceive the existence of all things
 In terms of their essence(x2) [Skt. *svabhava*],
 Then this perception of all things
 Will be without the perception
 of causes and conditions (~1).”
 (Nagarjuna, *The Fundamental Wisdom of
 the Middle Way* 24:16; trans. Jay Garfield, p. 302)

“The error of misplaced absoluteness, the seizing of the determinate as itself ultimate, is the root-error, the root form of all errors. It is rooted in the false sense of self (x2), the imagination of unconditionedness(~1) in regard to a specific embodiment, the ego, the body-mind complex as itself ultimate.” (K. Venkata Ramanan, *Nagarjuna’s Philosophy: As Presented in the Maha-Prajnaparamita-Sastra*, p. 247)

RELATIVISM, MATERIALISM, NIHILISM

x1	~7
~2 Utter Non-existence	x6 Reified Emptiness
~3	x5
~4a	x4b

“The meaning of the expression dependent origination is the same as emptiness and not non-existence. Falsely thinking that emptiness $\sim(x2)$ and non-existence(~2) are synonyms, you criticize us.” (Chandrakirti’s commentary to Nagarjuna’s *The Fundamental Wisdom of the Middle Way* 24:7, trans. of Prasannapada; quoted in *Mahayana Buddhism: The Doctrinal Foundations* by Paul Williams, p. 77)

“In general, there are two extremes—the extreme of existence($x2$) and the extreme of non-existence(~2). Everything that exists($+2$) is free from these two extremes. This book, for example, is free from the extreme of existence because it does not exist inherently, and it is free from the extreme of non-existence because it does exist conventionally. By understanding the two truths we shall realize the middle way that is free from the two extremes. Most people veer towards the extreme of existence, thinking that if something exists it must exist inherently, thus exaggerating the way in which things exist ($x2$) without being satisfied with them as mere name ($+2$). Others may veer towards the extreme of non-existence, thinking that if phenomena do not exist inherently they do not exist at all (~2), thus exaggerating their lack of inherent existence. We need to realize that although phenomena lack any trace of existence from their own side, they do exist conventionally ($+2$) as mere appearances to a valid mind.” (Geshe Kelsang Gyatso, *The New Eight Steps to Happiness*, pp. 222-223)

“This verse [by Nagarjuna (MMK 27:33)] teaches us that karmic actions and their results do not genuinely exist $\sim(x2)$; they are mere conventions ($+2$), mere superficial appearances, like the cities of gandharvas, mirages, and dreams. Thus, even though actors and actions do not genuinely exist $\sim(x2)$, in apparent reality they do exist as dependently arisen mere appearances ($+2$). So you do not need to worry or be afraid of reality being nothingness(~2). Reality is appearance and emptiness undifferentiable, and this appearance-emptiness($+2$ & $+6$) is open, spacious, and relaxed.” (Khenpo Tsultrim Gyamtso, *The Sun of Wisdom*, p. 111)

“The victorious ones have said that emptiness is the relinquishing of all views. For whomever emptiness is a view ($x6$ & ~2), that one has accomplished nothing.” (Nagarjuna, *Fundamental Wisdom* 13:8; trans. Jay Garfield, pp. 212, 354)

AWARENESS OF AWARENESS?!

DUALITY (SELF/SEEKER) THE SEPARATE REALITY THE "I AM" DREAM	NON-DUALITY (NO SELF) THE NATURAL REALITY EMPTY FULLNESS
~1 & x7	+7 & +1 Boundless Energy <i>"What is already free-flowing, unbridled, unbounded energy." – T.P.</i>
x2 & ~6	+6 & +2 Compassion, Joy
x3 & ~5	+5 & +3 Liberation
x4a & ~4b Understanding Consciousness Awareness (known)	+4b & +4a Awakening (glimpse) Innocence (mystery)

"When asked the question, *what is consciousness?* we become conscious of consciousness. And most of us take this consciousness of consciousness to be what consciousness is. This is not true." (Julian Jaynes, *The Origin of Consciousness in the Breakdown of the Bicameral Mind*, p. 21)

"In humans, because of the development of the frontal lobes, which enable us to stand back from the world, the need for specialisation becomes stronger. As we stand back, we can either see the world as separate from ourselves, as something we can use, or quite the opposite—as connected to ourselves more deeply: we can see others, for the first time, as beings like ourselves, the ground of empathy. Being able to represent the world artificially—to map it conceptually, substituting tokens for things, like the general's map in his HQ—enables us to have an overall strategy; and this is what language achieves. But it inhibits us from being *there*, in the experiential world. It substitutes a scheme of things that is considerably simplified, but very useful. So with humans the need to have both ways of understanding the world, and yet keeping them apart, is paramount. And it turns out that the corpus callosum, the band of tissue that connects the hemispheres, while it both connects and inhibits, is more involved, in humans, with the process of inhibition, with keeping things separate." (Iain McGilchrist, *Can the Divided Brain Tell Us Anything about the Ultimate Nature of Reality?* pp. 5-6)

"An I—a self, a me—arises, and it arises in an artificial reality. It arises in a reality which is totally finite. It's only finite. It's a reality which only embraces subject and object. It's a subject-object reality. It's a dualistic reality. And me—the I, the self—lives in that reality. It can only exist in that reality. That's how it exists. It exists by knowing itself. It knows itself through self-consciousnesses(x4a). It becomes conscious of itself and believes, in some way or other, that it is real: *I am real!*" (Tony Parsons, *Talk & Q&A – Science and Nonduality* – Netherlands, 2013)

"The more conscious of self we are, the more out of flow we feel." (Adyashanti, *The Existential Paradox of You*)

TAXONOMY – THE SEVEN ASPECTS OF THE SEVEN DIMENSIONS

MEASURE	ONTOLOGICAL	PSYCHO-PHYSIO	SELF-CONTROL	SELF-REFLECTION	SELF-AWARENESS	SELF-ACTUALIZ.
Relativity(1)	Impermanence	Body				
Existence(2)	Duality	Will				
Action(3)	Connection	Emotion				
Time(4a)	Causality	Mind	Morality(4b)	Meditation	Wisdom	Righteousness
Balance(5)	Centeredness	Wellness	Rest	Healing	Security	Peace
Power(6)	Interconnect.	Goodwill	Kindness	Compassion	Selflessness	Joy
Capacity(7)	Continuity	Autonomy	Commitment	Inspiration	Intelligence	Glory

“Man must have spirit to be a full man. It is true that every person must have spirit even to be able to live at all. But all try to live without spirit, and this is what condemns them both to deficient life and to ineluctable death... While it is objectively true that man cannot live without the Spirit, nevertheless the whole attempt of fallen man is to do so, to be self-sufficient, to exist simply as body and soul without spirit (x4a), to explain himself simply in terms of the creaturely world, to fill the resultant vacuum(~4b) with his own ideas of God. It is because of this attempt that man is subject to death (Genesis 2:17). The Spirit is finally withdrawn. Body and soul, ceasing to be spiritual, are subject to corruption.”
(International Standard Bible Encyclopedia, vol. 3, pp. 1046-1047, entry Psychology)

“It is through not understanding, not penetrating four things, O monks, that I as well as you had to wander so long through this round of rebirths. And these four things are: *noble morality, noble concentration, noble wisdom, and noble deliverance (+4b)*. Now, however, O monks, noble morality, concentration, wisdom, and deliverance have been understood and penetrated, the thirst for existence has been cut off, the stream of life has vanished, and no further rebirth is to be expected.” (Buddha Shakyamuni, *Mahaparinibbana Sutta* – Digha Nikaya #16, 4:27; trans. Nyanatiloka Thera, *The Buddha’s Path to Deliverance*, p. 49)

AIR & AWARENESS

“The Navajo identification of awareness with the air—their intuition that the psyche is not an immaterial power that resides inside us, but is rather the invisible yet thoroughly palpable medium in which we (along with the trees, the squirrels, and the clouds) are immersed—must seem at first bizarre, even outrageous, to persons of European ancestry. Yet a few moments’ etymological research will reveal that this identification is not nearly so alien to European civilization as one might assume. Indeed, our English term “psyche”—together with all its modern offspring like “psychology,” “psychiatry,” and “psychotherapy”—is derived from the ancient Greek word *psychê*, which signified not merely the “soul,” or the “mind,” but also a “breath,” or a “gust of wind.” The Greek noun was itself derived from the verb *psychein*, which meant “to breathe,” or “to blow.” Meanwhile, another ancient Greek word for “air, wind, and breath”—the term *pneuma*, from which we derive such terms and “pneumatic” and “pneumonia”—also and at the same time signified that vital principle which in English we call “spirit.” Of course, the word “spirit” itself, despite all of its incorporeal and non-sensuous connotations, is directly related to the very bodily term “respiration” through their common root in the Latin word *spiritus*, which signified both “breath” and “wind.” Similarly, the Latin word for “soul,” *anima*—from whence have evolved such English terms as “animal,” “animation,” “animism,” and “unanimous” (being of one mind, or one soul), also signified “air” and “breath.” Moreover, these were not separate meanings; it is clear that *anima*, like *psychê*, originally named

an elemental phenomenon that somehow comprised both what we now call “the air” and what we now term “the soul.” The more specific Latin word *animus*, which signified “that which thinks in us,” was derived from the same airy root, *anima*, itself derived from the older Greek term *anemos*, meaning “wind.” We find an identical association of the “mind” with the “wind” and the “breath” in innumerable ancient languages. Even such an objective, scientifically respectable word as “atmosphere” displays its ancestral ties to the Sanskrit *atman*, which signified “soul” as well as the “air” and the “breath.” Thus, a great many terms that now refer to the air as a purely passive and insensate medium are clearly derived from words that once identified the air with life and awareness! And words that now seem to designate a strictly immaterial mind, or spirit, are derived from terms that once named the breath as the very substance of that mystery. It is difficult to avoid the conclusion that, for ancient Mediterranean cultures no less than for the Lakota and the Navajo, the air was once a singularly sacred presence. As the experiential source of both psyche and spirit, it would seem that the air was once felt to be the very matter of awareness, the subtle body of the mind. *And hence that awareness, far from being experienced as a quality that distinguishes humans from the rest of nature, was originally felt as that which invisibly **joined** human beings to the other animals and to the plants, to the forests and to the mountains.* For it was the unseen but common medium of their existence.” (David Abram, *The Spell of the Sensuous: Perception and Language in a More-than-Human World*, pp. 237-238; italics and emphasis his)

MUSIC OF THE SPHERES

"If you look around / The whole world is coming together now / Feel it in the air / The wind is taking it everywhere / All the colors of the world should be / Lovin' each other wholeheartedly / Yes, it's all right / Take my message to your brother and tell him twice / Spread the word and try to teach the man / Who's hating his brother, when hate won't do / 'Cause we're all the same / Yes, the blood inside of me is inside of you" (Can You Feel It?)

"I really believe that God chooses people to do certain things, the way Michelangelo or Leonardo da Vinci or Mozart or Muhammad Ali or Martin Luther King is chosen. And that is their mission to do that thing. And I think that I haven't scratched the surface yet of what my real purpose is for being here. I'm committed to my art. I believe that all art has as its ultimate goal the union between the material and the spiritual, the human and the divine. And I believe that that is the very reason for the existence of art and what I do. And I feel fortunate in being that instrument through which music flows.... Deep inside I feel that this world we live in is really a big, huge, monumental symphonic orchestra. I believe that in its primordial form all of creation is sound and that it's not just random sound, that it's music. You've heard the expression, music of the spheres? Well, that's a very literal phrase. In the

Gospels, we read, "And the Lord God made man from the dust of the earth and breathed into his nostrils the breath of life and man became a living soul." That breath of life to me is the music of life and it permeates every fiber of creation. In one of the pieces of the *Dangerous* album, I say: "Life songs of ages, throbbing in my blood, have danced the rhythm of the tide and flood." This is a very literal statement, because the same new miracle intervals and biological rhythms that sound out the architecture of my DNA also governs the movement of the stars. The same music governs the rhythm of the seasons, the pulse of our heartbeats, the migration of birds, the ebb and flow of ocean tides, the cycles of growth, evolution and dissolution. It's music, it's rhythm. And my goal in life is to give to the world what I was lucky to receive: the ecstasy of divine union through my music and my dance. It's like, my purpose, it's what I'm here for." (Michael Jackson, *Ebony*, May 1992, p. 40)

"Sing out loud / Because we want to make a crowd / Touch a hand and sing / A sound so pure, salvation rings / All the children of the world should be / Loving each other wholeheartedly / Yes, it's all right / Take my message to your brother and tell him twice / Take the news to the marching men / Who are killing their brothers when death won't do / 'Cause we're all the same / Yes, the blood inside of me is inside of you" (Can You Feel It?)

RESPONSIVE TO OTHERS' SUFFERING: A WORD STUDY ON SOLIDARITY (+6)

"Typically defined as a sentiment or expression of mutual support, **solidarity**(+6) can be equally understood as an act of collective or **shared responsibility** (+6). Solidarity in this sense is expressed in the Buddhist notion of *karuna*, or "**active sympathy** (+6)," the conduct of "bearing the pain of others." Often translated as **compassion**(+6)—suffering with others—*karuna* is central to all of the Buddhist traditions..." — Doshin Nathan Woods, *The Path of Solidarity*

6 ~(x2)

- Authentic Power (*yield*), Virtue (*strength*)
- **Interconnect.** (*emptiness*), **Oneness** (*unity*)
- Goodwill (*friend.*), Gentleness (*affection*)
- Kindness (*giving*), Caring (*cherishing*)
- **Compassion** (*empathy*), Mercy (*forgive.*)
- Selflessness (*inclusion*), Skillfulness (*tact*)
- Joy (*beauty*), Neighborly Love (*charity*)

"So, it's interesting that this word for **joy** (Heb. *chedvah*) has in its root (if you trace it back far enough) something that creates **unity** (Heb. *echad*)." — Pastor Melissa Scott, *The Divine Source of Joy*

Definition (Wiktionary)

(countable) A bond of **unity** or agreement between individuals, **united** around a common goal or against a common enemy, such as the **unifying** principle that defines the labor movement; mutual support within a group. *A long time union member himself, Phil showed solidarity with the picketing grocery store workers by shopping at a competing, unionized store.*

(uncountable) Willingness to give psychological and/or material support when another person is in a difficult position or needs **affection**. *Only the solidarity provided by her siblings allowed Margaret to cope with her mother's harrowing death.*

Word Origin (Online Etymology Dictionary)

1829, from French *solidarité* "communion of interests and responsibilities, **mutual responsibility**," a coinage of the "*Encyclopédie*" (1765), from *solidaire* "**interdependent**, complete, entire," from *solide* (see solid (adj.)).

Thesaurus (Merriam-Webster)

Synonyms: **affinity**, **connection**, **empathy**, kinship, **oneness**, rapport, **sympathy**, understanding

Antonyms: antagonism, antipathy, enmity, hatred, hostility, **unfriendliness**

NO BORDERS, NO BOUNDARIES (+6)

“A little while back, I was watching an interview with one of the astronauts from the space shuttle. And in this interview, he was describing his experiences while he was orbiting the planet. And, he was saying how beautiful Earth looks from above. And he said that, much to his surprise, when he was going over Europe, he found that he was having a hard time telling the countries apart from each other. He said, “The reason for that was that the lines that are in the maps are not on the ground.” It makes a great point: these lines *really* don't exist ~(x2). They're made up completely, and they perpetuate this *illusion* that somehow we are all different from each other (x2 & ~6). I think the world would be a much better place if we stop pretending that these lines exist, and we concentrated on our similarities (+6) rather than our differences ~(x2).”

(Yanni Chryssomallis, *Live at the Acropolis*)

DARE TO DREAM (+7)

“And, I just want you to remember one more thing:
that everything *great* that has ever happened to humanity since
the beginning has begun as a single thought in someone’s mind.
And, if any *one* of us is capable of such a great thought,
then *all* of us have the same **capacity, capability,**
because we’re all the same.”

(Yanni Chryssomallis, *Live at the Acropolis*)