

CONSCIOUS EVOLUTION

By Clayne Conings

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Foreward

Consciousness could be defined as that thing that desires expression and awareness of the manifest reality of existence. It operates through human mind, moved by the impulse for expansion or evolution. In other words it is compelled to know and understand its own dilemma as it moves through time and human experience, as if to say, “Who am I that created all things and all creatures? I desire to know!”

Consciousness evolves through language and thought. You and I are the vehicles for its expression. We are individualized parts of the cosmos attempting to respond to the impulse for expansion or evolution. We are creatures of free will able to function as we please, guided only by our intuition, thoughts and degree or level of our consciousness.

There is obviously a blue print, plan or reason for our individual existence. The difference between each of us can be calculated by applying mathematics or numbers to the letters of our name, and so separating the component parts of the spectrum of consciousness. This reveals who we are in the scheme of things and the lessons to be learned if we are to become self-realized or fulfilled.

We evolve only as we understand and move through the different levels of consciousness. Each level represents a concept with its own feelings, emotion or quality of thought. This evolution has little to do with the quantity of our thoughts and everything to do with quality of thought.

For instance, individuality, diplomacy, non judgment, patience, compassion and the development of intellect all define qualities of people’s thoughts or character. They are parts of the spectrum of consciousness. They cannot be acquired simply by an intellectual observation as viewed in others. They are first awakened as a mental response to your Name. If your name is not right or balanced it is very difficult to learn and experience these qualities of consciousness.

Everything you are or have become is a product of your thinking. You may possess a happy or miserable disposition, be healthy or sickly, rich or poor. Whatever problem you might suffer, the source of it is in your mind; **you have created the problem consciously or otherwise, and you are responsible for solving it.**

The first symptom of wrong thinking or a problem in the mind is stress or mental tension. If the problem or source of tension remains unresolved it eventually causes a dysfunction within the organs of the body. The body’s problems therefore emerge or appear as **symptoms in response to the dysfunction originating with the mind.** The mind therefore is the original or root cause. There are 9 qualities or levels of consciousness. Each quality governs specific organs within the body. To determine which organs are infected can be calculated by applying mathematics or numbers to a persons name and birthday.

To one person an experience registers as a problem, to another having the same experience there is no problem. Our inherent mental state determines our reaction to any or all problems. If we could understand and acquire the characteristic of the person who has no negative reaction to that problem we would possess a great treasure, a wisdom that would change the entire way in which we deal with problems, particularly our health.

In the area of health, we have accepted the fatalistic view that we have no power over the invasion of viruses and deadly bacteria from some obscure source? In so doing we have no means of curing any disease, we can only treat their symptoms, with a very dubious degree of success. At the present time a doctor is as likely to succumb to disease as easily as his patient is. With this fatalistic viewpoint (the treating of symptoms) it is impossible to believe in yourself and your inherent power. It is not enough to merely assume a confidence.

The first requirement in transcending this contagious viewpoint is a profound self-confidence born of experience and knowledge of a profound universal principle dealing with the understanding and creation of mind or consciousness itself. That principle is mathematics as it is applied to language and the giving of a name.

Only then can we awaken the confidence to pursue our personal problems to their source within our own mind. This can only take place through understanding the process, evolution or expansion of our individual consciousness.

We begin this process by accepting, however blindly at first, **that all problems originate within our own mind.** Otherwise we will always be subject to the forces of fatalism and a victim to unscrupulous institutions and practices that become wealthy in treating and supporting us in our misery no matter how sincere some of them might be.

Defining Consciousness

It is a mistake to limit the meaning of consciousness to a collection of thoughts pertaining to a specific subject. Consciousness has quality or feeling in respect to life as it registers itself through human mind and its emotional counterpart.

A man may present himself as intelligent and even wise because of the quantity of his thoughts and lack completely in convincing us of his wisdom. Even though he may be a man of academic credentials, worldly in his intellectual pursuits or sincerely religious, without quality, wisdom or nobility of mind what has he gained?

The contents of this book deal primarily with the quality of thought or consciousness. A man or woman will always feel incomplete if their level of consciousness is not always expanding. This expansion of thought must be both quantitative and qualitative. There is no real expansion or growth of consciousness without understanding the quality of our consciousness.

An expanded consciousness takes in that much more of life and all of its beauty. Yes, it is simply a matter of thought, but thought that has come through traversing the layers or planes of consciousness that lie behind or at the very root of thought.

Those few who are the wise men and women of the earth stand out because they not only speak truth but demonstrate that they can live that truth. Truth then is both quantity and quality. We know the meaning of patience but until we acquire it we don't really understand or live its quality.

A politician may possess a large vocabulary or quantity of words and even convince us of his integrity but fail completely in demonstrating nobility and morality of character. Quantity of thought will not necessarily allow for the evolution or development of the quality of thought. On the other hand the development of the quality of thought will spontaneously bring a rush of thoughts that corresponds to the quality of thought learned.

Even great minds must wonder why they have been able to solve the pressing problems of their daily lives while others cannot.

This book is my humble effort to present a knowledge which solves the mystery defining the seeming unfairness between the potential of people. In other words why is it that only a few are able to evolve their consciousness to the level where they are able to experience and embrace the wholeness of life?

Accept for the moment the idea that the most important decision parents of a new born child could ever make is to give that child the right name, and a name that will define its future.

Accept also, for the moment, that the wrong name given to the child can make its life so difficult that it stops growing and never experiences the thrill of solving a personal problem.

What is being introduced here is the knowledge underlying the very structure and creation of the human mind. Mathematics and its relationship to language is truly the 'Holy Grail' sought after for so many centuries. As you read through the following pages you will come to understand a wisdom that was known throughout the ages under different names, then lost or suppressed.

INTRODUCTION

A BALANCED MIND

Only in the balanced state can the mind see beyond its egotism. It is through an inflexible mind that egotism develops unconsciously, to work against itself. In egotism a lifetime of work can render the individual unfulfilled, and make their final moments of life and effort seem pointless. On the other hand if the mind can draw from a force separate from its egotism, it can be empowered and vital, and finally experience a satisfaction in living that is lasting and permanent.

Why so few people are even brought to face this great impediment (egotism) is the substance of this book. The mind has to be prepared to face its egotism before it could ever succeed in dealing effectively with the problems from day to day. Our life's agonies arise through an attachment to worthless goals and ambitions. This occurs when the mind's incentive is drawn from its egotism. If the mind can be awakened by the force of its own suffering, it is possible to see its own deceit.

Our deepest fears are dissolved through an expansion of mind and concept. Defeat occurs under the pressure and influence of fear as it registers itself through the emotions and nervous system. If the mind is strong enough it can use its fears as a mental stimulant for positive thought and action. If the mind gives into the fear, the rationale is to escape from the pain into safety and non-growth.

Egotism is the subtle element that can creep into our every effort and ultimately make that effort a pointless exercise. It has been said that it is virtually impossible 'for a rich man to enter into the kingdom of heaven'. Why is that so? Usually because his presumed self-esteem, self worth and his material well-being are gained through the unnatural force of his egotism, and measured unfairly against those who have less than he does. He also feels good because he has made the grade amongst his peers. If this man is to come into wisdom he must face the fear of the possibility of loss and be willing to sacrifice all if necessary. If the mind cannot first establish itself with the highest intentions, the fear of the loss of things gained and worked for can be devastating. In this case, letting go of, or having to sacrifice all, sets up the struggle between his egotism and the noble aspects of his nature. In this illustration lies a profound lesson, a lesson dealing with 'intention' and the virtual impossibility of disentangling ourselves from our creations when our ego's survival is so subtly entrenched within them. The rich man in this illustration is most likely to take his achievements, along with his misery to the grave with him.

The first of two rhetorical questions I would put forward here is: How does egotism develop in the mind? First of all, it takes form as incorrect thinking due to the wrong or negative response to a difficult situation. Through time the wrong thoughts require more support due to the inflated ego, as the egotism distorts the truth. The bias, due to the mind's escape from a difficulty eventually cripples the mind and it stops growing in the

areas that it seeks to escape from. Every time we pit ourselves against people or situations that arouse an irrational response, the egotism tends to grow in strength in order to support its illogical position. In time the mind or character loses its innocence and beauty. Eventually this egotism takes on a life of its own, and absolutely fears its own destruction. This negative part of the mind is the illusion that separates us from our true spiritual source.

If we assume that the spirit is the individualized spark of universal intelligence can we also assume that this force has no fear? The function of mind is to acquire wisdom so that ultimately the mind and individualized spark of life merge to become one. In this state there would be complete self-confidence, in the absence of fear.

The second question is: How do we overcome this egotism? We overcome its influence when we understand why our mind seeks to escape from specific experiences that register too much pain or difficulty. When we can address all situations with a degree of equanimity our mind will not veer off into extremes through impulsive and reactionary responses. Our names when unbalanced produce tendencies and extremes that cause a mental response that favors, to the extreme, some experiences over others. In the highest sense we are whole and complete and are here to embrace all that life offers as it registers itself through our senses. It is the improper name that represents the source of all problems. The destruction of our egotism lies in an understanding of the component parts of our mind, and how these separate parts can work against each other through an unbalanced name. The previous statement is not an idle thought made without knowledge of a profound principle. Be patient with an open mind or you may miss a most vital opportunity for learning.

This phantom or egotism that has become an integral part of our mind through imbalance and irrational thought absolutely fears its own destruction. Its destruction requires a mental endurance and a concentration, combined with the ability to see where we have erred in our thinking.

The prime objective is to achieve a state of mental balance. If this can be done consciously, at least to some degree, then the mind can come to know itself and its motives for progress. It can then bring itself to a point where it is willing to sacrifice things for the sake of life, and then express itself through acts of service, and ultimately through the spoken word.

In its egotism the mind can experience great power but is ultimately self-destructive and ends its life in disappointment. In the selfless state the mind becomes fearless and never loses any sleep over trifles. The selfless mind is master of its own time. The egotistic mind is enslaved by the spoken and unspoken rules of society. It strives to reach the top with promises of wealth and happiness and finds only deprivation and sickness. Remember that it is only our egotism that is prone to worry, and the more we worry, the harder we work, until we simply drop dead.

Egotism is the curse of all humanity. It dissolves through creativity and only when that creativity comes before all other needs. The ego will have its way when the mind is undeveloped and lacking in creative ability. It will seek every excuse to be drawn into its duties, its indulgences and finally away from its creativity. Fear can be overpowering and keep us in our place so that we do not violate the rules of our cultures. Power is given to those who can overcome the fear of the outcome of personal events. This is unquestionably known by the few who are motivated by spirit and the will to live their dreams. The rest will have to wait for a time when they will have no choice but to tackle the problem of their egotism.

It seems that the dissolution of selfishness is too difficult a task for most people. To balance the outward or material effort with the inward growth of mind and spirit is essential. In my own observation the efforts of well meaning people is mostly outward. When they make their material gain they cannot let go and relax because it has been achieved through enormous effort and sacrifice of the inner life. Their entire self-worth and self-esteem are involved in that effort as well as a subtle egotism. They cannot sustain it without terrible bouts of fear. Even if they do acquire a fortune, it is very unlikely that they would be content.

The contents of this book deal with the subject of a 'spiritual foundation' so that the two natures within are perfectly balanced to each other. It is the inner or mental building of character that forms a spiritual foundation and that ultimately sustains the outward accomplishment.

The outward obsession for excessive material gain can drive the mind towards ever greater fear and confusion, no matter how sincere the effort. How character or strength of mind is developed is hardly ever addressed. Wisdom, unfortunately has taken a back seat to so called spiritual activities that lead to fatalistic resignation, where the mind gives in and escapes into common religion.

The man or woman who desires to be free and to choose their own path through life sets themselves an enormous task. This is the only path that allows for growth and the possibility for conscious evolution. This requires the development of a creative mind and a profound spiritual education in the lessons of humbleness.

It is infinitely easier to be dependent upon the system and to habitually depend upon its benefits. Expansion of mind first requires individuality, and the freedom to govern your own time. To stand free and supremely self-confident demands a complete separation of mind from its egotism and its fears.

CHAPTER 1

To him that overcometh will I give to eat of the hidden man-na, and will give him a white stone, and in the stone a new name written which no man knoweth saving he that receiveth it.

Revelations, Ch, 2, 17

HAPPINESS

Life is not meant to be worrisome. It is to be enjoyed and embraced for all of its beauty. To be happy in every moment is our inheritance and our right of birth. The happy child demonstrates that happiness is not a great attainment. It is a natural product of its easy response to its inward and outward life. The child's senses and mind are capable of registering and experiencing as much beauty as any Holy man.

It is only later that the child's mind can become distorted and unhappy due to the lack of conscious response to its difficulties. If its reference point for analysis and reflection on its problems is drawn from ignorant parents and teachers who have passed on their beliefs and their poor example of imperfect living, what chance does the child have? This problem in turn can be blamed upon the collective ignorance within our societies due to an absence of Wisdom.

The earth is a magnificent place. To the sensitive mind the earth with its natural beauty is a place of refuge and contemplation. In the highest sense the mind can receive impressions of beauty that are akin to receiving grace from God, with its accompanying tears of gratitude. To the uninitiated this is beyond even their imagination.

The wise contain within themselves the capability to commune with each other in ways that the ordinary man could only dream of. The deep connection which is possible between any two people when properly understood will revolutionize the way in which we look at health and happiness. The nurturing force that awakens when two minds are truly and deeply connected is unequalled as a transforming and healing experience. We only have to stop the babble.

Being happy and sustaining that happy state are not as difficult as you might imagine. If the child embraces every moment with enthusiasm, why cannot the adult do the same? The child is completely free from concern and worry. It lives in an atmosphere of complete safety and unconcern. It goes to sleep at night to awaken to a new day full of adventure and promise. What is it that escapes the adult mind as it awakens into the new day full of concerns?

Is it possible to approach life as the child does, with complete openness and abandonment to the beauty of it? Of course it is! It is ultimately a matter of willing yourself to be happy or to choose the thoughts that make you happy. That after all is what the child does to sustain its openness to the day's possibilities. Unhappiness is simply an unrealistic concern that things are worse than they really are. Once these concerns become a fixed part of our consciousness, the ability to sustain happiness evaporates.

The secret lies in believing that being happy is the primary or basic premise from which all good things emerge. **Anything created under stress perpetuates that condition.** Every person's life has meaning or direction, and that meaning is discovered as it emerges through a happy mind. When *unnatural* force is applied to any effort, what is produced is unsustainable.

Stress, worry and fear are products of an unnatural life and make our work unsustainable. Happiness must be the *first* consideration. To quote the Christian scripture: "Seek *first* the kingdom of Heaven within and all these things are added". "These things" of course refer to the essentials of life, food, clothing etc. When the outward things become the *first* concern we put the cart before the horse.

Outward success can become an obsession. If we spent even a fraction of time focused on the principles leading to happiness we would be amazed at the results, even in our outward accomplishments. If our focus and efforts are fixed on survival through materialism we are lost. It has been said in view of the principles of balance that we should allot "50 shekels to the sanctuary", the sanctuary being the holy place within us.

It would seem that a few souls reach a realization that fulfillment in life lies beyond the obsession with materialism, and is essentially a trusting in the divine essence that emerges within the state of happiness. Acquiring happiness is probably much easier than accumulating wealth. In achieving happiness these days the mind is compelled to move in a contrary direction to the prevailing mass or mainstream force. The spiritual path does not exclude the thought of material wealth, only the stress or force that accompanies the material effort.

In other words in the state of happiness the mind refuses to acknowledge stress, worry or fear as acceptable incentives for action. It only takes action in the happy state, and in time fear is mastered. All thought forms and mental images that produce a negative emotion must be transcended. This can never be accomplished by denying the outward aspects of our responsibilities. Our inward journey must begin with noble and outward ambitions. These goals must relate to an understanding of our inherent talents and spiritual possibilities.

CONVERSATION

The ultimate goal for all of us is identical. We are all here to discover ourselves through our association with others. Life's greatest pleasure is experienced through our love of each other. It is the words spoken between our self and others that holds the potential to release and experience the love force as life's greatest gift. Our own self is revealed as we

seek the meaning of another's life, or as we discover the lesson within ourselves that allows a complete connection with them.

It is the nature of the mental or psychic force that exists between our self and another that allows an easy connection or a difficult one. If the qualities of character between any two people are compatible, conversation flows easily. If not, the feeling between them is awkward and speech is forced. If two minds are open to each other there is the possibility of awakening the very spirit of life. This happens when there is a mutual interest shown toward each other. If there is wisdom inherent in their minds the connection is sustainable. If not, the pleasurable experience is short-lived. Intolerance or misunderstanding closes the door immediately.

Our speech reveals all of our joys as well as our imperfections. At times we can feel our incompleteness as we express ourselves in the company of others. Our nervous system registers thought impressions as they are spoken and recorded in mind. It is the wise mind that is able to interpret the underlying reasons for its discomfort or joy as it communes with others. The Divine expresses as consciousness through sound and the spoken word. The written word is secondary but still serves the conscious force as a good medium. We come to know ourselves as we relate every mental impression, good or bad, to a source within our mental character. Every problem we ever experience is an incomplete understanding of the 9 different aspects of our consciousness or personality. When there is no longer conflict between the 3 basic qualities of our personality, the mind is able to sustain a connection with the life current as it moves through sound and our conversation with others.

Our personality is revealed to others as it expresses through our thoughts in speech. Everything we are or are not is exposed to the wise when we open our mouths and speak. The more we learn and include of the 9 qualities of consciousness the more our speech reflects it.

SPIRITUALITY

Spirituality is a condition of the mind having reached a position where it is no longer dependent upon outside influences. It has become a master of its own thoughts and can choose how it feels from moment to moment. It is no longer subject to moods, depressions, doubts or fears.

At this point the mind understands the machinations of the world mind and its intentions. It has mastered the problems of the world and sees clearly the folly of the struggle to survive in a world of abundance. It has transcended the agonies of the work place and earned its position as a servant of life. It has earned the right to receive through its labors in consequence of its self-realization. In other words it sees and understands its practical and spiritual function and pursues it with confidence and reward.

It has reversed the mental focus from the obsession of self-concern to considerations of a higher order. It sees the futility of being drawn into argument, guilt and reconciliation in

endless repetitions. It has broken through the entanglement of personality and found love and an intimacy exempt from familiarity.

Spirituality suggests an unimpeded flow of energy, an energy that can only flow as it expresses through a mind's capacity to give to others. In the spiritual state the mind knows the way to happiness and has finally something to give to others. It has found its voice and expresses with certainty and power.

In other words there is no such thing as a spiritual path until the mind has risen above the problematic plane. To accomplish this, the individual must study and understand the structure of their mind, and how the imbalance within that structure can make finding solutions to problems virtually impossible. Negative thoughts come from a negative source. A problem does not register as a worry or fear arising from a single thought; it arises from a rent in the fabric of the mind. The problem is a product of an incomplete understanding of the component parts of the mind. These component parts represent lessons and concepts that must be understood.

SURVIVAL

Survival provides the means through which we either give our life away to the controlling forces or through which we awaken a passion for the things we do. This passion then becomes the driving force. In the first instance we sell our soul to the proverbial devil. In the second instance we are forced to overcome the fear that would drive us to a meaningless expense of time and labor, or into work that only pays the bills.

We are all here to work at something for the sake of life. We can only truly express ourselves through the love of our work and through the many things that deeply interest us. It is interesting to note that the great minds of the world are mostly free to do what they want. They have earned that freedom by virtue of their talents and their wisdom.

A money incentive behind work may be the driving force for the materialist but it signifies death to the spiritual aspirant. It is interesting that money should promise so much and deliver so little. Because it serves as the medium of exchange for the basic necessities of life we become dependent upon it. The shortage or loss of money will drive most people into acts of desperation. A money incentive behind any effort can set forth a chain reaction leading to dishonesty and loss of happiness. Money should be earned as a secondary motive. An act of service should be the primary motive for all business transactions. It is in genuine acts of giving that we are able to sustain a sense of well-being. Any kind of job that is done exclusively to earn and hoard money is counter-productive to spiritual growth.

The great mistake is to assume financial responsibilities ever before we are ready to do so. In this way we become tied to a chain of events that ultimately makes spiritual growth almost impossible because the life becomes too problematic. Our very existence depends upon money. For most, the need for money causes an aggravation and fear that keeps them on the treadmill. Few ever develop the confidence and the perception that guarantees income and survival, in the absence of fear.

To survive in life requires a perception that goes beyond a fear motive. All that is created and unwittingly enslaves the mind will in due course self-destruct. In other words all that serves the selfish part of the mind (ego) cannot withstand the movement of time. What prevents the mind from going forward into happiness is desperation. It is an insidious mental state arising in the mind due to lack of wisdom and mental balance.

Only in the state of happiness will all actions be perceived as being timely or untimely. To the unhappy mind an action arising out of stress will perpetuate that condition. Those who have established happiness as a way of life will always sense the timeliness of their actions. To transcend the fear of survival the mind must draw from a place where egotism cannot exist. This is a place where the mind becomes insightful.

EGOTISM

Egotism could be defined as the aspect of the character or mind that is in error. As I have mentioned earlier, fear, anger and all other thought impressions registering upon the nervous system as agitations, are part of the mind's egotism. This egotism interferes with human evolution. It grows in response to the mind's inability to see correctly into the causes of its reactions to difficulties. This egotism can establish itself as a dominant force in the mind through a defensive reaction regarding its personal interests. In time the mind can become totally self-serving and never see or understand that its egocentric attitude is destroying its happiness.

As well, egotism resides in many of our accomplishments through self-pride, self-importance or a self-esteem that is false. This egotism gives us a false perception of our true position in relation to others.

The Hindu equivalent of ego is well explained in the concept of the Sanskaras. The Sanskaras being the sum total of the mind's false impressions or illusions of its true nature. These Sanskaras become impediments to spiritual progress and must be dissolved through raising the mind's perception high enough so that the Sanskaras or egotism simply dissolves. This they say is accomplished by reversing the focus from a life of self-interest to a complete commitment to life, service and God. Their theory is that these Sanskaras are accumulative. In other words they can grow and evolve in the mind, and even be passed on from one life to another through the process of birth and rebirth.

If we accept the theory of Reincarnation, it would seem that the present Indian interpretation is not completely accurate in assuming that these Sanskaras are carried over from one life to another. In understanding mind in its creation through language and name we can see that each life or mind is 'new born' and a clean slate. This new mind is here to reflect and express that which it is in spirit. It is the spark of spirit or reason that is attempting to express that which it is through its successive incarnations. At death, if the mind or personality has not merged with its source, it simply dissolves as the body does, back through time into the elements from which it came. Only truth evolves, all the rest dissolves. Ignorance may be passed on from person to person and from generation to generation but it is not subject to the laws of incarnation. The soul may carry an imprint of each life but the personality with all its imperfections is dead and gone or wearing itself out in the mental realm, as the body is in its grave.

Most people pass through periods of time when they feel quite happy without ever knowing the reason why. Then suddenly the next day that feeling is gone and is replaced with a range of unidentifiable sensations with their accompanying negative thoughts. This represents the duality or the accumulation of good and bad thoughts that come and go with the attendant good or bad feelings. In the life of a descent child bad thoughts have not had enough time to accumulate and so the child is happy every day. Without wisdom the accumulation of bad and good thoughts replace each other alternately as happy or unhappy days.

How to identify egotism or unhappiness is not so easy. Morality is not so much the issue here. Good and bad thoughts are a complex issue requiring knowledge of the principle of numbers, or being able to identify a violation of the component forces within one's character. Negative Karma should I say, accumulates through an imperfect response to an experience. How close we are to responding positively to any experience depends upon the breadth and depth of the character created through the name. This will be explained in due course.

The penalty of our egotism or the accumulation of Sanskaras, is the loss of our happiness. In that mental state of unhappiness there is a tendency of the mind to justify its unbalanced position until the accumulation of egotism makes life a trial most of the time. So this is the nature and cause of our suffering. This state of mental suffering is perverse and often inexplicable, and transcended only as the accumulated egotism is dissolved. It is well to remember that egotism can only exist where there is ignorance. Ignorance, then, can only be dissolved through a thorough study of life, and life is a perception of the mind. In fact life is limited in its expression through mind according to the principle of mathematics as it relates to language and our names.

Self-pity is the curse of the mind. In that state the mind strikes out in blame or submits to forces outside of itself for help. In so doing it denies the existence of its own inner-consciousness. Self-confidence grows as the mind refuses to give in to self-pity. Only the mind that is strong enough to face this demon of self-pity is able to discover the unlimited source of answers to their questions. The conquering of self-pity eventually leads to humility and then to love.

Sooner or later the evolving mind must face this demon of self-pity. Or otherwise the mind cries out in the wilderness and searches in vain for the meaning of its life. In self-pity there is only complaint and little or no true self-inquiry.

HUMILITY

Humility is experienced by degrees as egotistic intentions are removed from every aspect of our living. As we attempt to submit to the higher part of ourselves, and shake off the elements that have been created by our egotism, it is inevitable that we will encounter the fear of losing things. In the experience of loss lies the potential for humility. In our egotism we separate from much of the beauty of life and relationships. When humility comes the mind expands to include all things and all people.

When we accept the inevitability of loss, and humble ourselves to it, the mind opens up to new perceptions. The experience of loss is usually associated with our egotism and when properly understood makes way for change and progress.

Of course the weak mind is saddened by loss and is prone to self-pity. This state interferes with the possibility of new insights and is likely to cause a degeneration of the mind. If the mind cannot solve its problems it eventually becomes rigid and justifies its position with a form of self-perceived logic that quickly ages the mind and body through stress.

Through a sincere desire for self-understanding the mind can unwittingly prepare itself to shed its deceit, and bring upon itself the experience of loss. The agony of loss is simply the ego's suffering. We may lose a home, a job, a position in an organization, a friend or family, a title or money. The loss of these things must be endured if we are to see the naked truth of our intentions for acquiring them in the first place. To have been humbled is the ultimate experience because it brings us closer to our true reality. Humility transforms us into a very ordinary person, with an extraordinary sense of the love of life. Humility allows us to see that to work for self leads to disappointment.

SUCCESS AND BALANCE

A person's success can only lie within the capacity of their thinking mind. The mind's power to materialize its dreams and desires is limited only by the limitations within its structure, growth or expansiveness.

If we have success in one area and not in another we will not experience happiness. It is easy to observe the successful businessman by his material wealth, but if other aspects of his life are missing he simply will not be happy even though he experiences moments of satisfaction when things are running smoothly, which on the material plane is rarely. Eventually his imbalance will make him miserable. We cannot violate or suppress any part of ourselves without suffering the consequences.

We are all equal in the fullness of our spiritual potential but obviously unequal in our capacities to express it. The point of life is to understand the way to express all that we are. Inherent within us all are common and natural desires and needs that if not satisfied will render us unfulfilled. These desires relate to the 9 different aspects of every person's basic mental and spiritual being.

If the mind as created through the name lacks a component or number quality, it simply cannot feel the essence of that missing part. We can only feel, desire and work to manifest that which is within the range of our mental qualities. A person may admire the talent of an artist and wish they could emulate that talent, but if the qualities of the artist are not present in the observer, all the wishing and even the effort will be in vain. Why the vast majority of people work so hard, and experience so little happiness, relates to the question of balance. Balance is the main component in the quest for enlightenment.

For the mind to expand or take in quality of life it must begin with a balanced name. If it favors specific qualities within itself due to an imbalance it will eventually pay the price for its extremes in living.

To those who require a more personal illustration of the importance of a balanced name I thought it might be appropriate to share with you something of my own life.

The point being that when any numerical quality in the makeup of our personality, from 1 through to 9 is lived too much in the extreme it upsets the whole, and eventually takes away our happiness and then our health.

Each and every part of our character and its expression is subject to the infallible law of equilibrium. In other words, no single part of our character can be isolated from the others without courting disaster. **Each number or life lesson can only be learned and expressed through the support of all other numbers or lessons. All problems dissolve when we are complete or whole. This is the wisdom of numbers.**

This is my story:

At 27 years of age something strange and uncommon occurred that at the time was completely devastating. I felt completely helpless. Somehow I knew well enough not to share my trauma with any mainstream professionals. The effects of the problem were physically and mentally debilitating, and at the time, completely incomprehensible. Was I going to continue to agonize and wallow in my misery or could I summon up enough courage and willpower to overcome my predicament. What I discovered, as many others have, is that all problems originate in the mind. That is, *every* kind of problem whether physical (through disease), social or mental in its myriad or endless forms, no matter how complicated they seem to be, in some way relate to our thinking. I had been told this, but not until I was faced with the symptoms of my unbalanced mind did I understand the full implication of the statement that 'all problems originate in mind through imbalance'. Keep in mind that *all* problems are perpetuated through self-pity.

Here is what happened: Periodically throughout the day my right nostril would clamp shut, as fast and tightly as a clam. Now, you should know that our nostrils receive the life force within the breath, and direct it to vitalize both the body and the mind. The right nostril extracts the life force, and the mind is vitalized, while through the left, the physical body is vitalized. As the mind evolves, the intake of vital force through the nose indirectly activates specific glands that secrete substances that bring health to the body, and through which the mind opens to higher states of awareness.

In my case the closing off of the right nostril left me mentally and emotionally dead. I simply could not function normally. If the right nostril closed while watching a movie I had to quickly leave because what was being projected on the screen were merely dead images; I could feel nothing except a deep and disturbing restlessness. When I was with people and it closed, there was simply no connection with them. I could hear and speak but without any feeling whatsoever. Others could sense the lack of connection with me but would never know why I suddenly tuned out. I could walk through the tranquil woods or lakeside, and be totally devoid of any sensation.

Emotion produces sensation and acceptance of life. I was emotionally dead when my right nostril closed. If you place your finger over your right nostril for, say 5 minutes, you will have some idea of what I mean. You can only imagine that without feeling there is no life; nothing has meaning. Emotion registers all that life is depending upon your state of mind. Without feeling and emotion, life is without purpose. This effect then began to produce both a mental depression and a physical degeneration. This dysfunction left me confused, disturbed, dejected and feeling very sorry for myself. The only sensation that I could experience was mental agony with its accompanying self-pity. I could not laugh, cry or feel any sensation. It was truly horrible.

Of course periodically throughout the day the right nostril would open and all emotional sensation returned. How long it stayed open would depend upon my surroundings and level of acceptance and adaptation to those surroundings. Even when I was by myself I was subject to this problem. At least half of every day the right nostril was closed. At

times my central balance was affected so that as I walked I would veer off to the right and almost fall. My vision was also being affected.

When this first occurred the effect upon my psyche was more than I could understand or bear. I thought that if it lasted more than a day I would not be able to endure it. And when it went on for a month I could only cry and feel miserable. I endured it for 14 years. The first 7 years caused a progressively degenerate mental and physical condition. Why was this all happening to me?

In the seventh year I knew without a doubt that the problem was not a physiological one. I met someone at that time and dared to share my dilemma. It so happened that they too had suffered the same problem but not so severe. Knowing their mental makeup through their name I realized for sure that my problem had to do with the conflict of specific number combinations within my name. We both shared the same qualities in their unbalanced state.

This awareness convinced me that this problem could be overcome. I had now awakened the resolve to stand up and fight. I knew that I must begin by countering the effects of my self-pity. I suspected all along that it was my over-sensitivity that was the root of the problem, due to an excessive amount of 7 in my name. The 7 blocked the natural extroverted tendencies of my true nature and caused me to respond to life in a way that eventually made me into an overly sensitive introvert. This introversion developed slowly, through my reaction to life over a period of many years. I had changed my name when I was 23 but it wasn't soon enough to prevent the problem from occurring. The name change was my saving grace. It gradually provided the basis for actually changing my attitude and my whole mental state.

My recovery began with facing my self-pity. I refused to accept my suffering. There was no other way to begin. Gradually I saw clearly how my reactions to people were causing me to withdraw, and to justify my escape from them. At this point I began the process of balancing and bringing myself out of my introversion, and much more. One valuable thing I learned was that self-pity keeps problems alive. The last 7 years of my 14 year curse, or so it seemed, had finally brought me to a reasonable state of balance.

It is important to say that had my right nostril stayed open when this problem began I would surely have died. I had reached a point in my imbalance where the right nostril closed naturally, and the left nostril opened to allow for the build up of vital force within my body. Had the right one remained open my mind would never have been able to sustain the realms that it entered. These realms produced great insights and deep feelings but caused deep psychic reactions within my nervous system. My lesson was to balance that deep sensitivity (that I still possess), with the practicality of dealing with everyday life and also not to judge others and society too harshly. The negative aspect of the 7 is judging others unfairly from a place of sensing their imperfection and sometimes from a deep knowing.

Each and every one of us has our own story regarding our problems. Just how our deep-seated problems develop, is clearly understood through the numbers. (This idea or concept will be explained in detail later on.)

I will continue with my story in order to explain how most of us go off track through compulsions set in motion through our names and at an early age.

I grew up along the banks of the Fraser River in a Vancouver suburb. My sensitivity drew me away from people into the natural beauty surrounding my home and neighborhood. The woods and creeks were my refuge. All problems were dissolved and forgotten in my escape into the wonders of nature. My imagination soared as I communed with this life force as it worked its magic through me. Life and play were exquisite and my energy was inexhaustible!

My school years, after about grade three, were an exercise in pure boredom. I longed to be outside playing ball or just playing. Fishing in the river or in the creeks or just roaming through the woods was pure enchantment. My mother and father immigrated to Canada with little or no education, and it was easy for my brother and I to convince them that homework was not a large part of our schooling. Consequently I never did any, or very little that I can remember. When the school day ended, the relief was enormous and life was good. Waking up to another day with the thought of going to school, and in my later years, going to work, eventually made life a bitter experience, and gradually the beauty and innocence of my childhood faded away or could no longer be sustained from day to day. It followed that my academic credentials did not serve me at all. Even had I acquired some academic titles, I could not have adapted to a professional life. I was born to experience the vast beauty of living as it can only be lived in a completely happy, relaxed and tranquil state. Nature has always been a source of rejuvenation and my link with my natural self.

At seventeen I joined the Canadian navy believing that once again I could recapture the spirit of adventure and that sense of freedom and independence. You can just imagine my surprise and my naivety. My natural and inherent sensitivity came under severe assault, leading me to a near mental collapse. I simply could not adapt to a military environment. (It was later in my 23rd year that I discovered that it was my name that made me so sensitive and that made it virtually impossible for me to find any part of myself in the company of most people or particularly groups of people. I realized then that I was structured differently.)

In 1960 I sailed into Pearl Harbor on a destroyer escort in a dangerous state of withdrawal. I could not communicate with anyone. I was totally depressed. This was also my first of many excursions into the magic and mysticism of Hawaii. The contrast between life on the ship and life on shore just about drove me insane. We sailed to the big island of Hawaii where I hiked by myself into the tropical forest and experienced a beauty that brought tears of relief and gratitude that reached to my soul. Back aboard the ship I nearly died from loneliness and my growing introversion. On the way to San Diego fortune brought me in contact with a naval Padre (a Christian minister) who at the time

seemed as desperate as I was to get out of the Navy. He obviously recognized my mental state and obtained my release on our return to Canada. This was fortunate; otherwise I would certainly have gone a.w.o.l (absent without leave) as I had done before. It would have been essential for my very survival.

Why, I asked myself many times, could I not adapt and respond to people and situations like everyone else? I wanted to. I longed to in fact. **Or perhaps I needed to understand how to adapt to this deeper side of myself?** In any case I was being torn apart inside.

No longer confined by my naval contract and the rules and conditions of Navy life I wandered through life seeking the answers to these questions. I withdrew into myself and into nature to such a degree, that to this day I can commune with all creatures of the forest without fear or harm to me. The 7 quality opened me up to a depth of sensitivity that allowed me to see things that others could not see or experience. Unfortunately I paid the price for my imbalance. In this horrible confusion and the fight between these contradictory forces, the door eventually closed to this higher plain and became inaccessible until I learned to create a balance with all parts of my being. This higher state was closed off to me for my own protection because I had inadvertently violated the whole. How was I to combine my responsibility to my inner life, (and its response to the glorious feeling of nature), with my responsibilities in the outer world? How could I survive without sacrificing any true and inherent part of me?

To carry on with my story, I took on jobs that were so ill suited to me that I cringe to think of how much of a liability I was and of the problems I created. I must also confess that at the moment I also feel a delightful sense of humor surging up in me. I was fired from jobs more than once. Was the problem only mine? Was the problem lack of education or parental discipline? This was my life in all of its imperfection and imbalance.

At 23 in 1963 as I have mentioned, I had changed my name, and at 27 my life caved in. I had reached the extreme end of my imbalance and my right nostril simply closed and life shut down for me. I should also mention that I was introduced to a vegetarian diet along with breathing exercises, which have been a part of my daily practice to this day (2006). Unfortunately the diet and extra breathing intensified my sensitivity, which contributed to the inevitable and ultimate breakdown.

I could not work for about two years as I agonized over my condition. Eventually I ended up in sales, which was about the only thing left to me considering my abysmal work record and my condition. Being confined to a building of any kind was impossible and suffocating, so sales offered a degree of freedom. Being in commission sales I was paid only if I sold my wares. Initially my over-sensitivity made it almost impossible to approach my customers without my right nostril clamping shut, but somehow I struggled through.

My new name was beginning to see me through some of my weaknesses and sensitivities.

I was introduced to a man who had started a new business and he asked me to be his salesman. I remember telling him that I would be happy to be his salesman under the condition that he would allow me to operate under my own rules, or something to that affect. He agreed, knowing very little of me, and my habits. There were times that I think I just about drove him crazy. This relationship was destiny. We became friends and partners of a sort. I traveled throughout the Provinces of British Columbia and Alberta, and for a while business boomed. In between golf, fishing, swimming and hiking I sold my products. The only way I could keep my right nostril open was when I was enjoying nature. In between my nature excursions I would dash in to see my customers, and out again before my right nostril closed. I also discovered that as long as I could lead my customers into a philosophical dialogue my right nostril would remain open for a time. In these moments I was exhilarated and became over-stimulated. This level of excitement in turn created a short circuit and caused a depletion of the vital force of the body, and at a certain point the right nostril would quickly close.

I would never have believed that my depth of sensitivity and love of nature and all things beautiful could have caused my horrible problem. How was it that my reaction to crowds of people and their pretense and noise moved me to seek my peace and tranquility in nature? I found out when I was introduced to the principles of numbers. Then I began the study that truly leads to self-realization or self-knowledge.

The problem of course developed through extremes. Too much of any quality moves the mind away from the possibility of learning the other lessons as enumerated through the numbers from 1 through 9. I moved almost exclusively into the realm of the 7 and refused to acknowledge the other aspects of life and living. In this negative reaction to inaccessible parts of my self I justified my escape into a single part of life until the forces of imbalance moved in and shut me down.

Had I not changed my name it is possible that the experience that I had with my right nostril may never have happened. In that case I would either be dead or living as a recluse; most likely dead. It is for sure that I would not be sitting here writing this book; that I see clearly and say with insight.

I should say that I have known thousands of people who have changed their names with no such side affects like those I experienced. My case was unusual with a meaning specific to me alone. I see now that I could not have mastered my difficulty without readiness and spiritual resolve. No one will be dealt a difficulty that is beyond them; that is to say, all problems such as cancer or any other problem, large or small, contain within themselves a solution. That solution resides in the mind as we study the mathematical disposition as created through the name.

So the moral of the story is that all qualities from 1 to 9 give us access to different parts of our self and of life. Unfortunately when any single quality or number becomes too dominant and pushes us too far into one aspect of life, it unconsciously creates problems in the mind that can become almost impossible to resolve on the deepest level.

Is it true that our name should be held responsible for all problems in our life? The influence of the name has far reaching implications. The theory behind numbers and their relationship to language and your name is not so easy to comprehend. What is comprehensible is seeing and observing the advantage that has been given a child that starts out life with a balanced name. Anyone who has changed their name through this principle will testify to the changes that have taken place over time, which they know could not have been achieved without a name change.

To end the story of my own life, it is important to say that on one level I have not changed, but I have expanded. I learned that with my deep sensitivity I was never meant to adapt to a life in the military or to the regimentation of the school system or to a material world and all of its demands and stresses. But I did have to learn to honour that deep beautiful side to my character and understand the forces within society that would have me conform to a life that would destroy me. I knew intrinsically that I must become strong and creative in my own right, and somehow function in the world as an individualistic force, free from the confusion of a system created without wisdom. I had been given the knowledge of the numbers but had not yet discovered how to access their wisdom.

In conclusion I have this to say: Without balance the higher lessons or the qualities of the 7, 8 and 9 cannot be accessed. These numbers allow the mind to come to humility and to prepare itself to relax or surrender into a more tranquil state where thinking is no longer problematic. In my experience I will touch upon three incidents to illustrate the point: The first relates to the number 7. I was teaching a class the knowledge of the numbers as I had been doing for many years. This particular evening there was a pause in my presentation and as I looked out to my audience I strangely had nothing to say nor could I speak had I wanted to. My teaching days came to an abrupt end for several years. Off the speaking platform my verbal spontaneity returned to normal. In front of a class my mouth was forcibly closed. It was not stage fright or anything I could understand at the time. At the time I was devastated and thought my life, without the chance to teach, was meaningless.

I learned that any man or woman who would be a spiritual teacher must lose their voice ever before they could find it, that is, in the spiritual sense. The seven represents the 'open door' to the spiritual domain, which is not accessible to the egotistic mind. A spiritual mind cannot speak of things which do not originate from a place of pure consciousness or originality, nor can it speak inappropriately; it is simply not possible. The spiritual teacher speaks only when the student is ready and humble, and only on the level that the student can understand.

The second incident occurred with a close intimate whom I was having an ongoing struggle with. I detested myself for my intolerance and my temper, and determined to deal with the problem once and for all. When I had committed myself to help rather than to hurt this person I never realized the difficulty that I was to face. As I rose above my lower impulses I discovered a new world, above personality and familiarity. The difficulty in this process was the alienation of all my friends and intimates. Initially I felt

a growing separation between them. They felt me moving away from them. What was actually taking place relates to the number 8. It was a natural detachment from personality or involvement with emotionalism. In the emotional state it is almost impossible to break away from fighting and arguing without feeling guilty and being drawn back in to apologizing and to fight yet another day. The whole Western psychology unconsciously supports the struggle and perpetuates the fight. The 8 being a spiritual force, transcends the fight through humility and responds, by helping their adversary, rather than hurting them.

In the number 8 there is clarity and understanding. I gradually saw the futility of the fighting that goes on in the world between family members and between nations; a fighting that is self-perpetuating and never-ending. Only in the detached state can there be true love and the experience of power in service and in the 'brotherhood of man'. In the 8 the mind sees clearly into the minds of others and into its own foolishness.

The third incident was my own experience of loss; the loss of personal security and the slow and gradual dissolution of all things that tied me to my daily life and my perception of success or reality at that time. I had drawn to myself the greatest fear I had ever experienced. How was I to survive financially? The fear would grip me in the wee, dark hours of the morning. It was absolute terror. This brought me to the realization that there was simply no going back to a life of dependence on anything or person, neither could desperation force me into action. Everything I tried to succeed at, by the world's standards, no longer worked for me. I was forced to find or create a new reality. I had to discover an entirely new motive force for living; a force beyond fear.

This new reality came it seems, not by my own choice but through readiness. The task was to discover what lies on the other side of fear. The smallest amount of worry or concern about my survival and future was simply not acceptable; to feel even the slightest twinge of self-pity was not an option. To indulge in these horrible sensations I knew, was destroying me.

True self-realization comes only to those who set themselves the task of conquering their fears. Only then can the mind open to life and all of its beauty, and discover its own true nature. Then we can commune with each other on the deepest levels and feel our own power or essence and oneness with each other, and with all creatures of the earth.

It is in the number 9 that our greatest fears and highest experiences in love are contained.

So, this has been a short story of some of my experiences. Where am I in my evolutionary journey? By comparison I begin to see the struggles of humanity and the dire need of a principle that can bring clarity along the path. The concepts behind Numbers bring that clarity in such a beautiful and impersonal way.

TWO PATHS

The outward path initially awakens the mind to itself and its inherent interests. An interest in music, science, religion, business, politics and the like, awaken the motive force and a promise for happiness. They are pursuits that we follow, not only to satisfy our personal ambitions and desires but also to move ourselves to create a workable society. These things represent a stage in the evolutionary mind. In themselves these things promise great satisfaction but do not usually bring the mind to the greater fulfillment and to rest. This outward path is necessary, indispensable and an integral part of the mind's evolution. Our spiritual idealism is rooted and evolves through our social, scientific, artistic and material ambitions. Our very creativity depends upon the expression of our dreams. It is through our talents, practical and social that we set the stage for entering into a spiritual journey or the inward path.

In this outward journey the mind must discover or awaken to a deeper cause or reason if it is to find a lasting peace. If it is to be satisfied in its effort, the mind must awaken to a profound humanity. It is this search for humanity that brings the rare few to a place of wonder and gratitude for life and living.

It is this inward path, so called, that humanity has never been educated to. It is this path that awakens confidence in the face of fear, health as a product of happiness, and success through natural attraction rather than through stress or force.

At this stage the mind must choose its motive for living; that is between emotional, intellectual or spiritual incentives. It might be explained in the following:

1. Emotional incentives relate to that body of people who live primarily to satisfy the lesser emotional pleasures and who thereby, become sense dependent. For this group their power or life force is hardly awakened and withdraws quite early in life. This group responds to, acts and plays out their life blindly in accordance with the rules and forces within society. They do it mostly without question.
2. The next or intellectual group could be considered the achievers who have created our society and have awakened the drive for discovery but who are still bound to the emotional planes through their desire nature and the residue of their egotism. Their energy is usually more intense and dynamic but is exhausted at a certain point when it finds no higher place to go. These first two categories define those who die without experiencing fulfillment.
3. And finally there are those who are destined to overcome their greater fears concerning possible losses, and fears surrounding their mortality, and enter into a more powerful or could I say spiritual domain. At this stage more energy is released and conserved. Their happiness is sustainable, and their depletion of vital force can be easily replenished with a good night's sleep. The actions of these few are derived from incentives that transcend egotism.

This inward path is set upon by virtue of a person's readiness. It is not something that is consciously or deliberately chosen. It creeps up on a person when they have no other place to go. This is a contrary path to the mass movement of humanity. At first this new

path seems to operate under a different law, and that is what makes it so difficult. Any effort that is put forth in the usual sense will not succeed when the corner is turned and the first step on the inner path is taken.

Going 'inward' is merely a figure of speech. All effort whether it is material or spiritual is dealing with outward possibilities. We don't really go inward but we can access or gain insights that might be perceived as coming from some inward source. I mention this because there are philosophies and religions that have formulated exercises that are designed to take the mind 'inward' with the promise of accessing wisdom without having earned the right.

Our finite life is the embodiment of all of our manifest thoughts. It is also a container of a vast expanse of unmanifest thought, spirit or reason. The function of our mind is to evolve or intuit this unmanifest part of ourselves. This evolutionary urge for expansion seems to be pushing us toward recognition of the truth of our own thoughts as they apply to the universal truth of the inner part of ourselves. This outward part is limited in thoughts according to its experiences and evolution. This inner and invisible part seems to contain all that life is and could become, and is waiting for expression through our finite minds. These two parts represent the duality of our existence; the visible and the invisible aspects of our minds. It is only through the effort of thought that the mind ultimately intuits, evolves and finds the solutions to its problems, whether those problems pertain to materiality, science, marriage, religion, morality or spirituality. It is this unknown or mysterious part of ourselves that promises an answer to all of our questions and miseries. The unmanifest reveals itself as we pursue the questions pertaining to the manifest realm.

The main point here is to realize that we intuit the infinite or mysterious part of ourselves only by striving to improve our relationship to the earth, the people and other creatures that inhabit it.

CONFIDENCE IN THE UNKNOWN

Confidence represents an aspect of mind that brings certainty, conviction and fearlessness. We become confident in any specific problem as we gain knowledge or information of it. Confidence grows on many levels and through diverse experiences.

As the mind moves into areas of accomplishment that require separation from elements of dependence and outside support, the challenge of remaining confident increases. Established or mainstream professions and occupations may seem secure and safe but at the same time usually turn the mind away from the inner path and the potential for greater creativity, self-discovery and an unusual self-confidence. Great minds are inventive and go where others would not dare because the fear is too great. The greatest fears arise and are associated with survival. Pursuing freedom through following our most noble dreams will naturally force the mind to see its egotism.

Mediocrity is a mental condition in consequence of the mind's inability to endure and work through fear as it registers itself through the nervous system. The more evolved the

mind the more mentally astute it must be in order to discover the source of its fear. In the latter case there must be less egotism and more humility.

As the evolving mind further separates itself from the forces that would control its time and restrict its freedom and happiness, it experiences a face to face confrontation with the ultimate fear; that is, fear itself, in the form of its own egotism.

If this fear can be endured and the wisdom revealed that is associated with it, then power is released into the mind and body. It seems that few people are even drawn to consider this great step. It comes when there is little choice. The mind must be ready by virtue of its evolutionary position. Then it is possible to make the great breakthrough and conquer its fears and endless suffering.

When the experience of breaking through occurs, the infusion of life engenders a confidence that is unshakable. Even in this state the future is an unknown quantity. In this state the future is of little consequence. It will play itself out with little complaint or excitement. Now the work goes on in confidence, moving naturally from one experience to the other in a more timely fashion, timely because the patience is there to know when to act and when to mark time in anticipation of the inevitable fruition of its efforts.

FEAR

There is a dearth of literature coming from the Eastern and Middle Eastern religious traditions exploring the concepts of a higher mental state or state of enlightenment. This gives hope and even promise that such a thing is indeed within the realm of possibility. Unfortunately, there is almost nothing explaining the process leading the mind to this higher mental state.

To view this process through numbers is very interesting. This ultimate step is revealed through the lesson of the number 9. This lesson deals with emotional aspects or experiences relating to loss, or of losing possessions, material and human.

Having possessions and experiencing the joys of love are not wrong but until the mind can bring them to itself through the proper concepts, these things will be subject to personal sacrifice or at least to the fear of loss. (most likely loss itself)

When the life is consumed with the effort to sustain its love connections with its intimates and to its obsession with money, and is then subjected to the loss of those things, the ego can suffer so severely that it never fully recovers.

You can only truly make gains when the experience of losing things is accepted without complaint. Life always demands an accounting or balancing for all actions. All thought and our actions register in the deep psyche and produce the appropriate result. Life gives to us and takes away. We evolve through that process. Evolution is based on right action or in the balance of things.

The evolutionary process of moving the mind beyond fear has always been shrouded in mystery and enigma. Fear is the greatest impediment to spiritual progress. It is also the doorway we must walk through to experience peace of mind and our own true power. When mind includes enough of life it becomes strong enough to push fear aside as an intruding impediment. When the concepts of life are large and true the mind is able to summon the power of will to transcend the influence of fear. It sees that fear is an illusion or creation of the ego.

The goal is to draw our motivation or incentive for living from a force beyond fear. We may call this the spiritual aspect of mind. This inherent spiritual force is not separate from mind. Mind is all-inclusive. It includes all things. It could be said that ignorance creates an imaginary separation through its egotism. Self-realization is a perception where mind finally sees itself in a singular way. Spirit, soul and mind are indivisible parts of each other, only separate as homogeneous layers separated from each other through ignorance. You should not be misled in believing you can move beyond mind or thought. The object is to move the mind past its own ignorance so that the mind experiences a place beyond its ignorance. In this place the mind is still capable of receiving thought impressions but now they are positive and insightful. Of course there are times when the mind is restful, inactive and open to sensations of pure joy.

Mind and its thoughts are created through language and words, for the purpose of becoming self-conscious, or to actually know the reason of its being. It is here as a creative force to create a heaven on earth as an expression of itself and to realize itself.

Fear is the impediment separating the mind's human self from its divine origin. Fear manifests and grows when the mind becomes too self-serving and fails to acknowledge its divine self.

The few that are ready to deal with this fear are brought to this challenge through a natural process. That process deals with the mastery of the numbers or lessons from 1 through to 6 and then to the higher lessons of the 7, 8 and finally the 9.

This process brings the mind to the point of accepting or at least dealing with the loss of things as a more natural and inevitable experience. As the mind is forced to turn inward for its security and confidence, it sees that it has brought this condition of loss on to itself, albeit, at first, unconsciously. It realizes afterwards that there was a turning point in the life, where the effort could no longer produce success as it had done before or as others succeeded. In other words if the effort is self-serving the motivation or egotism and all that it is attached to eventually begins to die a natural death. If the mind is wise enough to easily accept the inevitable loss of things, then humility emerges within the loss experience, and the motive force changes. This new motivation will only emerge in a state of humbleness, or when the mind's focus is not so self-centered.

This new motivation, incentive or intention is drawn from a higher level or plain of consciousness. In this higher state the mind understands that all things created or drawn to oneself with a lower intention will sooner or later become problematic and be subject

to disappointment and eventual collapse. This transition from lower to higher intention is the evolutionary process emerging out of sacrifice, humility and then realization. If the transition is to be successful the mind must make conscious decisions to suppress its urges when they come from the lower plains. When living in the lower plains the desire nature is fed by the ego, and suppression is not a consideration. In the higher plains the desire nature is balanced carefully between consideration for others and the satisfying of one's own personal needs.

In the lower mental planes the mind is incapable of solving problems; it can only create them. In the lower states the mind is compelled to justify its case against itself. It feeds upon its self-pity. The ego in this state will do anything to preserve and justify its status as a complainer.

TWO CHOICES

Through fear the masses move according to the dictates of the ruling force. At its roots this force is disembodied and operates through the mental realm. This force is composed of both good and bad influences. The masses are tied together through personality and ignorance and are dependent upon this mainstream force for its survival. The individual's survival depends upon playing the game. They know no other way. In this state a man's confidence comes, not from within himself, but from his trust and adaptability to the professional and non-professional institutions designed to support him. It is like an ordinary man who has been given a uniform and a position of power. His confidence goes with the job and the uniform. Take the uniform away from him and he becomes ordinary and powerless once again.

Over the millennium we have been molded by successive generations of people who add to this mass momentum and force. It is comprised of both the dead and the living.

There comes a time when a person's growth reaches a certain level where the pain of belonging to this mass movement can no longer be tolerated. Then the mind naturally turns inward. Individualization is a mental process that ultimately releases itself from this mass influence to gain its freedom. This alternate path or choice is not taken as an escape from difficult situations or responsibilities. It occurs as the mind's strength and powers of perception increase.

THE FINAL SOLUTION

A complete surrender or commitment to life is required if the mind is to transcend the problematic planes of thinking. Keep in mind that millions of people join Monasteries or become ascetics, recluses and teachers, and take on titles or put on Holy airs of a Master without ever achieving their spiritual goals.

If the act of surrendering to a contemplative or religious life is premature, all the effort will be in vain and in some cases prevent mental growth entirely. There is no escaping all the requirements that lead to a full life. The initial stages of a spiritual life are not made by personal choice. Your spiritual destiny creeps up on you by degrees and stages until

you realize you have no choice and never did. At that point you give up the foolishness of pursuing your personal ambitions and replace them in service to the greater good.

This requires talent and ability, strength and tolerance and finally humility, and above all it necessitates a balanced mind. If any single part of one's basic character or mental makeup remains unexpressed it will always register as an incompleteness or suppression within the emotional body. In other words there will be no sense of deep fulfillment as the life comes to a close.

As the mind learns its lessons it moves gradually into a state of balance. It is not necessary to solve every single insignificant problem. If the primary lessons of life are learned the mind naturally gravitates to higher levels of consciousness that bring with them new insights and by degrees a confidence that is true and unshakable.

The solution lies in shaking off this egotism that has interfered with clear perception. My point up to here has been to lead you to the idea that it is your name that holds the key to self-realization. This knowledge is both profound, yet simple and remains an object of ridicule, skepticism and derision amidst the intellectual elite of our mainstream society.

How balance through the name influences our every decision, is the object of the following chapter.

CHAPTER 2

*If names are not correct, language is
not in accordance with the truth of things.
If language is not in accordance with the
truth of things, affairs cannot be carried
on to success.*

Confucius (551 – 479 BC)

First of all a question: What is it that we are trying to really achieve in life? Aren't we simply trying to enjoy the beauty of life and living from day to day? Isn't it the simple pleasures that afford so much satisfaction; good friendships through deep and pleasurable conversation; time to read good books and listen to good music; to go off to work every day, governing our own time and earning a decent income in the pursuit of those things we love to do. To desire and acquire material possessions and the good things that money can buy seems to be inherent in all of us. These finite and material things can and do bring some lasting pleasure or at least a feeling of stability.

In the East it is taught that desire leads to desire endlessly and fulfillment then becomes impossible. There is also the idea that attachment to anything is the root problem of the mind. These ideas if not understood properly can lead to dangerous extremes. For the sake of argument and clarity we can take a contrary viewpoint and state that desire is intrinsically essential as a driving force for the mind. We can even state that attachment or closeness to people and to things is essential for eventually experiencing oneness or unity with life. When ego is transcended to some degree, the mind sees that desire and attachment are only wrong when they become obsessive and possessive. The evolved mind can desire and acquire things and easily let them go when it is time to.

So as Confucius infers (above), the influence of name is essential in bringing about the ultimate success and experience of fulfillment. In my book **Numbers-The Master key** I have outlined the progressive steps toward expanding and then strengthening the mind. Now I want to illustrate the basic principle of a **balanced mind** without which we cannot make substantial growth. We must understand the futility of an endless pursuit of information as separate from actual wisdom. There are brilliant minds that end up in mental institutions, successful business people who end life being miserable, renowned scientists, spectacular artists, writers and musicians who are considered genius' who are often completely dysfunctional. It is a problem of imbalance or one-sidedness where the mind can achieve in only one direction and unconsciously neglect other parts of itself. Before the mind can solve its dysfunction it must understand the very structure of itself.

Problems are solved and dissolved only as the mind shifts from its present position into an entirely new position or plane of mind. If the mind cannot change or access different

parts of itself and favors only one part it will not be able to solve its problems. If it cannot rise from the plane upon which the problem appeared it simply cannot evolve. It then pursues an endless dialogue with itself that goes nowhere and eventually shuts down completely. Society is filled with institutions that feed off and become wealthy trying to help people that are sadly lost in this problematic state.

How to make this shift from one plane to another begins with a balanced name. The unbalanced name creates an extreme that traps the mind in seeking the solution to problems from its present mental state or plane. The shift of consciousness necessary to solve any problem is difficult without a reference point that can lead the mind out of itself and its emotional association with the problem.

In theory, a problem arises out of an improper reaction to a difficult situation. The difficult situation arises out of an incompleteness or imbalance within the mind itself.

MOODS

In an enlightened or balanced state moods do not occur and happiness is sustainable. A mood is a condition which is related to loss of vital force within the body. When this vital force is depleted, the mind loses its grip on things and is influenced from the lower planes of worry, impatience, intolerance and a host of other fears. If the mind is not sufficiently evolved it simply cannot retain its mental objectivity. The mood or one's egotism then takes over and directs the show. In this lower plane of the mental realm, the mind when faced with an issue can never allow itself to see another person's point of view. It only thinks of itself.

As long as the mood prevails the mind is incapable of experiencing happiness. The senses are dulled and the joys of life become inaccessible. When the mood is dispelled or simply fades away, the senses can once again register the beauty of life and friends. If the mind cannot evolve and grow, moods become a permanent part of the life and mind, and recur in never ending cycles gradually leading to degeneration and helplessness.

Moods occur cyclically in response to the suppressed life force or spiritual energy. It is the responsibility of the mind to awaken to thought and the wisdom of life. If it cannot gain a concept of what is happening as it enters into a mood, it moves into a process of shutting down where evolution eventually becomes impossible.

The spirit or life force is here to evolve through thought and positive action. The mind must understand this force as it moves in its effort to express that which it is, through time and experience. The mind is here to define, identify and relate to this spiritual force. This force represents the mind's true self. Mind is an instrument of thought and creation and is intended to receive the impulses from its deeper essence. When the mind and spirit begin to merge they impress themselves upon the senses, more and more deeply. In this higher state life is more profoundly enjoyed from day to day as nature reveals its mysteries and connections with friends go more deeply. Life at this point brings feelings of gratitude.

Why the mind at times loses its positive position and moves into a mood is little understood. In one sense it is very simple in that it cannot see an experience for what it is and what it offers as a possibility for evolution. In every experience there is an inherent lesson that if learned, releases the spiritual force on a specific level.

The difficulty is in identifying the true source of a problem. The problem is not as most might imagine; a condition of some external issue, but the reaction of the mind to that issue. It is the actual structure of the mind that must be studied. In other words, why does one person move through an experience with ease while another moving through the same experience becomes dysfunctional?

First of all the mind must have a reference point from which to begin its search into the true source of its problem or dysfunction. In this book, numbers are that source. Numbers represent concepts or plains of mind and thought. In other words a problem is a consequence of something that is suppressed and wants release or expression. What is suppressed is the life or spirit force itself. The responsibility of the mind is to identify that suppressed force or to align the mind to it in the form of a new concept or realization, which in the end is numerical.

We are all made of 9 basic mental elements. Our journey through life is to express all that we are or to identify these 9 levels or concepts of life as they relate to the challenges of our lives from day to day. It all begins with a balanced name.

EVOLUTION

Growth, expansion or evolution of mind is not without an end. Consider the flower's beginning as the seed and its completion as the bloom. So mind and thought begin in the little child and should evolve to reach completion as pure consciousness, devoid of problems. Our life's fruition is the transcendence of the problematic states. All that the above means is that the mind is no longer preoccupied by its worries and fears. It has now entered into a state where it is only open or accepts those thoughts that allow the senses to receive the impressions of life's magnificence.

Evolution is not an endless struggle to reach some hypothetical state of self-realization or enlightenment through an endless collection of thoughts and concepts. Neither does it finalize its process through trying to still itself through various types of disciplines and mental exercises designed to bring peace.

The evolution of mind or consciousness reaches completion at the point where it brings the 9 component parts of itself into a state of **equilibrium**. This occurs through an expansion of perception or through learning the lessons of the numbers from 1 through to 9.

In this state the mind is open to the beauty of this earth and all that is on it. It is able to sustain that state without interference from the lower planes. In this state it can choose to contribute and to create freely on the levels of its natural talents. It draws or receives

from pure consciousness, devoid of troubling thoughts that earlier in its life were products of its incompleteness or imbalance.

Pure consciousness is not in the process of evolution it just is. It could be classified as the universal reason of life taking on human mental form, and then evolving through mental expansion until it is fully expressed on this finite plane of form and dimension. Evolution is the play of consciousness as it fulfills itself in and through creation.

We humans seem to be creations of consciousness designed under evolutionary principles to evolve as vehicles of reception, creation and finally to experience the mysticism of it all.

With the use and application of the infallible knowledge of mathematics and numbers the mind can eventually bring itself into a state of equilibrium where evolution and time do not exist.

A BALANCED MIND

A balanced mind through a balanced name sets the stage for our journey through our life's experiences. The name is the mental structure created through language and a mathematical principle. A balanced name takes into consideration the arrangement of letters that are based upon the knowledge of the harmony of the nine numbers as they relate to the principle of thirds.

Without this knowledge parents generally give their children unbalanced names which inevitably create extremes that take away from a positive response to a variety of their experiences. In time the accumulation of negative responses simply shuts the mind down and growth or expansion of mind ceases.

The simplest and greatest way to demonstrate this point of balance would be to provide my readers with an analysis of their life and problems on the basis of their names and birthdate. Because that is not possible I will demonstrate it by setting forth here the means of working out your name and birthdate numerically and then explaining what occurs when any single part of your life and spiritual essence is being suppressed.

As an example I will use the name of Albert Einstein, born on March 15 1879

BELOW IS THE KEY CHART USED IN WORKING OUT YOUR NAME

1	2	3	4	5	6	7	8	9
A	B	C	D	E	F	G	H	I
J	K	L	M	N	O	P	Q	R
S	T	U	V	W	X	Y	Z	

Looking at the above key chart you will note that each letter has a numerical equivalent, in that A,J,S have the value of '1', B,K,T have the value of 2 and so on.

The top number of 6 then is the soul number of Albert, the 1 is the soul number of Einstein, and the 7 is the soul number of Albert Einstein. The bottom number of 4 is the expression number of Albert, the 5 is the expression number of Einstein, and the 9 becomes the destiny number of the full name of Albert Einstein.

NOTE: The middle numbers of 7 in the 6-7-4 combination of Albert, the 4 in Einstein, and the 2 in Albert Einstein have no assigned name because it has no influence in the analysis. Only the soul numbers, the expression numbers and the destiny number are analyzed.

Exception to the rule:

In the name of Lynn for example, where there are no vowels, the `Y` then becomes the vowel. If the name is spelled Lynne then the `Y` of course becomes a consonant. Only when there are no other vowels in the name does the `Y` become a vowel.

In the analysis, the most dominant influence is the first name or name mostly answered to, then the second name and finally the two names combined.

It is a rule that the strongest influence is always from the name that is most used. In the above example of Albert Einstein, if the nickname of Al was ever is used then Al should also be analyzed as well as Albert.

If there is a middle name but it is never used then it has no influence. If the middle name is used in place of the first name then the influence of the middle name is stronger than the first name, but the first name is still the blueprint and therefore has some influence even though it is never used.

When a woman marries and adopts the husband's surname she naturally takes on a new influence as well as a new destiny number, and she will gradually change accordingly.

A DESCRIPTION OF THE SOUL, EXPRESSION AND THE DESTINY NUMBERS

SOUL:

Most important are the soul numbers. They are derived from the vowels and represent the very soul of the language and the name. It is from here that we draw our desires and most basic urges. The breadth and depth of our mental perception is determined by the soul number. The soul number of the first name is the most dominant, followed by the soul number of the last name and thirdly the soul number of the two names combined.

EXPRESSION:

The expression number shows how the soul number expresses. The expression number defines another aspect of the basic character. If the expression number is not relative to or balanced with the soul number then life will become more difficult for the individual. The expression number of the first name is the most dominant, followed by the expression number of the last name.

DESTINY:

The destiny number shows the direction the person is compelled to move in. This usually takes place unconsciously. In other words they move in the direction shown by the destiny number whether they want to or not. It also forms another aspect of a person's personality or character but to a lesser degree than the other numbers.

NOTE: THE NAME COMPELS WHILE THE INFLUENCE OF THE BIRTH DATE IS THE FORCE THAT INCLINES ONLY. IF THE NAME IS NOT BALANCED THEN THE TRUE NATURE WILL NOT EXPRESS.

Each number or quality has both a positive side as well as a negative aspect to it. If the name is not balanced, then to some degree the qualities will be lived on the negative side. A further explanation of this will be explained later.

NOW WORK OUT THE TRUE INNER NATURE OR THE BIRTH PATH

This is done through breaking down the time of your birth. For example, In Einstein's case he was born on March 14 1879. You then break it down into the 3rd month, the 14th day of 1879. Reducing these numbers to single digits we put it down like this:

March 14 1879
3 5 7 = 6

The '6' then becomes the major life lesson in the birth path and influences Einstein's life from the first to the last breath or from birth to death.

The '3' is called the first minor life lesson and covers the period of time from birth to the age of twenty-seven.

The '5' is called the middle minor lesson and covers the period from twenty-seven to fifty-four years of age.

The '7' is the last minor lesson and covers the period from age fifty-four to the end of life. It is shown like this:

1st minor	2nd minor	3rd minor		Major life lesson
March	14	1879		
3	5	7	=	6
0 to 27yrs. -	27 to 54yrs. -	54 to end	-	always

The major life lesson always has the strongest influence. The minor life lessons are equal to each other in the strength of their influence, but less strong than the major life lesson number. In the above example we would say that Einstein, in his middle years, was a 6 major life lesson or birth path, under a '5' middle minor.

His true purpose in life then is signified by the '6' birth path with the minor influences of '3', '5', and '7'. We always look to the birth path and minor lessons to see what the true purpose is before going to the name. Remember, the birth date defines the true inner nature. **It is important at this point to realize that the manner of expression (positive or negative) of the birth path numbers is dependent on the degree of balance that is contained in the name.** Now, the first name of Albert (6-7-4) represents the strongest

influence in his life. The surname of Einstein (1-4-5) tells the story of his background and the type of influence that was there from his parents. Later on as he is called Mr. Einstein, the surname takes on more influence, but never as much as the first name unless the surname is mostly used. The two names combined of Albert Einstein (7-2-9) show a lesser influence but important nonetheless. It is these combined names of 7-2-**9** that also give Albert Einstein the DESTINY of '9'. The destiny defines the overall direction, the success or lack of success, his environment and the types of people in his life.

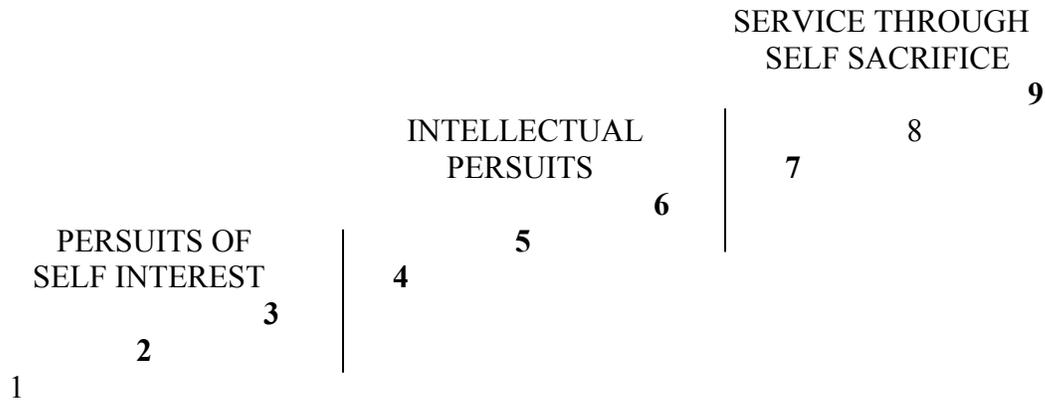
At this point I suggest you work out your own names and birthdate qualities as shown above. As you read the following explanations of the 9 qualities in their positive and negative expressions you should begin to see and understand your own mind with its positive and negative characteristics.

THINGS TO KEEP IN MIND

1. If the major or minor life lesson numbers of the birthdate are suppressed through the inharmonious number qualities of your name then **all** will express on the negative side to some degree.
2. If the soul numbers in any of the names are not in harmony with the expression numbers, destiny number or birthdate numbers then **all** will express to some lesser or greater degree on the negative side.
3. If the destiny number of the combined names is not in harmony or balanced to the soul numbers or the birthdate numbers then **all** will express on the negative side to some extent.

Sometimes the problems of imbalance of numbers stem from their suppression, sometimes from the absence of numbers altogether and at other times from too much of specific numbers within the name. The positioning of numbers within the names is all important.

The law of harmonics applies to mathematics and language as much as it does to sound or any other aspect of life. With respect to letters within a name they must be arranged with an understanding of the harmonic principle within mathematics, or letter position which is mathematical in its simplest and most pure form. It is only when numbers are arranged sequentially and become a 'constant' that they take on meaning and can then be used as powers of calculation and discovery. Here we are studying numbers, not from the quantitative aspect but from the qualitative point of view. The illustration below shows the 9 numbers as they are arranged in 3 ascending stages of growth.



It is not possible to explain in book form all that makes up the negative aspects of a person's name and life. This must be done in a classroom environment. I can only say at this point that there are three kinds of numbers that must be understood in the creation of a balanced name. They are the independent numbers 1, 5 and 7, the social numbers 2, 4 and 8 and the emotional numbers 3, 6 and 9. Where these 3 numbers occur in relation to their equivalent letters within our name makes all the difference in how we respond to our experiences. It can make our life easy or in extreme cases a veritable hell.

The intelligence of life as it takes form as consciousness, does so through language and the human mind, through thought and perception. It seems that this great universal intelligent force has created the conscious mind as the medium for self awareness and for the perception of its own creation. The evolution of consciousness or expansion of thought depends entirely on acquiring balance or in learning the lessons from 1 to 9.

I propose now to explain what happens to each number from 1 through 9 when its relative lesson is not learned or when the mind struggles to solve a problem within the confines of its limited mental structure.

Inherent within every mind from birth there is the urge for growth and expansion, and if ignored the mind will become problematic, and degeneration will set in. Consciousness must evolve. It is not a choice but a necessity.

1 QUALITY

POSITIVE QUALITIES

The power of the 1 provides the confidence to move past the mass or herd influence. It seeks to individualize itself and to create its own life free from the influence of others. In its complete freedom it awakens to an originality of thought. In its self-absorbed and creative state it does only what its natural interests dictate. It then becomes a master of its own time. In this complete state of independence it makes its contribution. Within the realm of its natural interests it has the confidence and the perseverance to achieve and therefore realize its separateness and uniqueness from others.

NEGATIVE QUALITIES

If the 1 quality is found in the soul positions of the names, particularly in the first name, then the 1 becomes too dominant and fails to incorporate the other qualities or their lessons. In this case it never experiences the deep connections with others because it measures everything and everyone's thoughts from a position of 'self'. This is not necessarily wrong but in the unbalanced state it will cause alienation from others, even amongst its intimates. In this condition it can only see and accept the ideas of others if they come within the range of its own experiences. The 1 by itself cannot put itself in the shoes of someone else; that is left to the 2 quality; the 1 and the 2 being opposites.

If the 1 quality is found anywhere in the birthdate position, particularly in the major life lesson position, and the person's soul numbers of the names are made up of the passive numbers of 2s and 9s for example, then the 1 will be suppressed. In this case the physical force of the 1 will express its frustration or suppressed feeling in an outward aggression at times, and then end up feeling terribly guilty afterwards because of the 2s and 9s. The 1 is such a strong physical force that when suppressed its natural response is to escape or fight. In this unbalanced state it invariably, through time, seeks to avoid contact with too many people because of the conflicting or opposite influences that it cannot understand.

The 1 being a non-adaptive quality it becomes stubborn and closed-minded when it is even slightly pressured to change its position or its views. Its views are generally black or white and it refuses to take in the possibility that someone else's ideas may be worthy of consideration.

The 1 is a number that must be balanced carefully with the deeper numbers such as the 6 and the 7. It is not good in the soul positions of the names because it takes away the mind's depth perception. In this case it cannot relate, intuit or merge with the ideas of deeper minds and eventually seeks out its own character types exclusively. With time it reacts to difficult social situations by becoming more and more reclusive.

The unwillingness to change its self-oriented position will cause the 1 to suffer in the senses of the head, through eye, ear, sinus, hair loss or allied problems. In an accident it is their head hands or feet that are usually injured.

Balance between the positive and negative aspects of the 1 lie in the understanding of the arrangement of the other numbers within the name. It all begins with what we call a balanced name.

COMMENT:

The above description of the negative attributes of the 1 is an illustration of how egotism develops unconsciously through a violation of the principle of wholeness or balance of qualities. Eventually that imbalance limits the mind's ability to move forward. A refusal to acknowledge the ideas of others is a denial of the whole or oneness of life. We become separated from each other through our impulsive intolerance due to the absence of specific qualities and their concepts. If we shared the qualities of another, it would be easy to communicate with them. Egotism develops through a narrow view of life. Numbers represent concepts and the larger the concept, the greater the adaptability. In its

selfishness or one-sidedness egotism becomes very subtle. It hides within the imbalance of qualities and expresses in innumerable concepts that lack a wholeness or acceptance of life in its entirety.

If the reference point for solving problems does not take in a large enough concept of life evolution become impossible. In this case the mind, sooner or later, becomes problematic.

2 QUALITY

POSITIVE QUALITIES

The 2 draws its power and its sense of purpose in merging with other minds. It can momentarily relinquish its own position and interests in order to support the thoughts of another. In so doing it gains the respect of others by drawing them out. It has an intuitive faculty that allows it to tune in to another's thoughts and then to help clarify and build on to those thoughts or to correct them if need be. As a counselor the 2 can nurture and lift a person beyond their problem by stimulating their mind and thought. Its power is gained from taking on a passive role, unlike the more active role of the 1. The 2 can genuinely become interested in listening to the problems of others and see precisely what has to be said to be helpful. This passive element of the 2 is the essential ingredient that the world requires to bring about peaceful solutions in troubled times. The nurturing force of the 2 has a powerful healing effect when it merges with others.

NEGATIVE QUALITIES

The 2 is incomplete within itself without support from the other numbers. When unbalanced its passivity serves to cause the 2 to escape from difficult situations for fear of conflict. To avoid being hurt it can hide from the truth and never reveal its true feelings. It will suppress its own individuality and follow others blindly all for the sake of peace. In this state it seeks out those who would support it in its case against others. It turns to gossip in order to make itself better than others.

When its passivity turns into a negative expression it loses its confidence and becomes unreliable and procrastinating. At this point its charming ways can hide its true intentions. It can be lazy and prone to indulgence. In the extreme it can suffer the loss of its integrity. It can lie without a conscience and easily find justification for its position. Being a soft feminine influence the 2 in its imbalance can destroy a man's masculinity and rob both sexes of their self-motivation and drive.

When the 2 is found in the soul position, particularly in the first name, it becomes almost impossible to achieve personal autonomy. If they succeed it is only as a follower or as a professional supported by its institution. True individuality becomes very difficult.

If for example the 2 is found as the major life influence within the birthdate and the 1 is in the soul position then the 2 will be almost entirely suppressed. In this case both the 1 and the 2 will express in the negative and feel the frustration of their suppressed natural urges.

(The 1 will feel inwardly frustrated because it will be deprived of its self-initiative or drive and the 2 will feel frustrated because it cannot express itself with softness and understanding.)

The 1 and the 2 are complete opposites and when put together in a person create a preoccupation with small things. The 1 cannot speak its truth because the 2 interferes by feeling the possibility of hurting someone. The 2 loses its verbal fluidity and charm due to the 1's candidness and insensitivity. They both counteract the positive qualities of each other and the mind ends up playing it safe through small talk and gossip. If the non-social qualities of 1, 5 and 7 are found in the name, and the 2 is the major life lesson within the birthdate, the person will simply withdraw from social situations and never know why it feels so miserable and misunderstood.

The 2 in itself cannot go very deep and requires the supportive influence of other numbers or it becomes lost in a preoccupation with itself. It is still part of the first third or 1, 2 and 3 which deals with 'self'.

The 2 governs the kidneys, bladder and fluid functions. In the unbalanced or tense state the 2 must relieve the fluids in the bladder continually. Later in life they can suffer swollen feet and ankles as their circulatory system fails to move the fluids from the lower body. The lack of discipline over the intake of sugary foods can lead to a complete breakdown of the kidneys and or the pancreas.

COMMENT:

Most of us never know the true source of our anguish in life. In my experience with many people whom I have analyzed and pointed these things out, there is a rush of tears, both in anguish and in relief. Finally they can see where the source of their frustrations lies. The balancing of the name begins the process of self-discovery. Creating balance out of imbalance is a road that must be traveled. It is not an easy road. Those few who take on the task are rewarded.

3 QUALITY

POSITIVE QUALITIES

The 3 is the first of three qualities - 3, 6 and 9 - that open the mind to the emotional force. Emotion gives feeling to life and subsequently more depth, joy and meaning. At the root of this emotional force is love combined with the urge to speak or vocalize what is felt. The 3 awakens the strong urge to debate and experiences the joy of self-expression. It loves all people and does not discriminate because of cultural or religious differences. This is a naturally happy quality that will do anything to make others happy. Its purpose is to inspire others through all forms of artistic endeavours, especially through the spoken word. Its laughter is contagious and it will easily laugh at its own mistakes. The three can be child-like, and play should always be a part of its life.

NEGATIVE QUALITIES

In the unbalanced state, the 3 being an emotional force tends to swing from highs to lows. When it is depleted through emotional excesses the mind drops into momentary depressions which are usually short lived. In these low periods the 3 becomes a complainer. At these times it can lose sight of the difference between constructive debate and argument. Then it is blind to its own egotism as it fights to be right and to always have the last word. It can become critical of others to a fault

The fine line between self-gratification of the emotions and the transforming of the emotional force into creative endeavor can be difficult for the 3 in the unbalanced state. The 3 can indulge in music and the need to be entertained and never awaken to its own talents and potential for creativity. When this creativity is suppressed it can indulge itself in eating to the point of obsession. In the extreme case the sexual urge can also become obsessive leading the mind into all kinds of emotional depravity.

The greatest difficulty here is the management of this emotional force. The 3 is motivated by this emotion and its inspiration but cannot always follow through with its dreams. In the unbalanced state it seldom finishes what it starts because of its lack of patience and perseverance. Then it becomes lazy and untidy.

In some cases the 3 is a good number in the soul position of the name, but not good when combined with some of the other numbers within the names such as the 5. In this case the impulsiveness of both qualities makes it too hard to handle. The intensity can become self-destructive.

Where emotion reigns the mind loses its capacity to think logically and with objectivity. In time the mind turns more and more into its indulgences and finally stops growing.

The 3 governs the liver and the skin. In their unhappy or tense condition the 3s generally eat too much and suffer from a sweet tooth which shows up in rashes and other skin conditions. Alcohol is deadly for people strong in the 3 quality; it causes a degeneration of the liver.

COMMENTS:

While all people can solve problems to some degree it is usually not enough to move past the problematic state. In the unbalanced state it becomes very difficult to identify the source of a problem. When the mind is frustrated the tendency is to move into self-pity and then into emotional indulgence. This reaction to problems can become habitual wherein the mind lapses into non-growth.

The study of the relationship of one number or quality to another serves the mind as a reference point for understanding the source of any problem.

4 QUALITY

POSITIVE QUALITIES

The 4 quality gives the mind the power of concentration. The mind can now solve any problem through the use of reason and analysis. Unlike the 3 quality, whose over emotional nature can bring confusion, the 4 is steadfast and focused. It can research a subject or problem and patiently wait for the mind to draw to itself all the details necessary to bring about an answer or solution. The 4 has the capacity to work and never tire because of a fascination and total absorption in what it is doing. This is the number of the scientist whose fascination with the earth and the material universe can lead to the discovery of how it all works and why. This quality brings stability, perseverance, order and patience.

NEGATIVE QUALITIES

In the soul position of the name the 4 is limiting. It becomes too materialistic and concerned with domesticity and the details of making a living.

In the unbalanced state the 4 lacks the vision and the more aesthetic qualities that are so necessary for a full life. It only sees those things which it can taste, touch and smell. They cannot see the forest for the trees, as they say. Consequently they develop a skepticism and close-mindedness towards all things that go beyond their own experience. In the unbalanced state it becomes stubborn and withdraws into a realm created by its limited interests.

This quality by itself lacks the confidence to move forward and to take on too much responsibility. Eventually it loses itself in the mundane tasks of their home and their hobbies. Their conversation at this point can become quite boring. Their penchant for detail and their slow methodical approach to problems in time can be taken to a fault where their very mind and speech becomes slow and halting. At this point they lose the capacity to mentally keep up with the conversation of others.

The 4 governs the stomach and intestines. In their unbalanced or tense state they suffer the problems relating to indigestion and constipation. In their tense moments the peristaltic action of the intestines seizes up and they then suffer from a blockage in the bowels. Their stool can move from a watery or to a too solid state.

5 QUALITY

POSITIVE QUALITIES

The 5 can produce change in an almost miraculous way simply through discovering a truth. Its function is to first register the untruth of any situation and then to search within itself for the underlying truth. Evolution is dependant upon change and the breakdown of ideas that show weakness and imperfection. The 5 perceives these weaknesses and is compelled to challenge them as it is affected by them in its activities from day to day. While others fear to take issue with convention the 5 is fearless and is compelled by the force within itself to fight for the freedom from restrictive philosophies and dogmatism. In this way life evolves and the 5 finds meaning to its existence. It is through their solar plexus that they first receive the impression of a fault within another's thought or idea, and the immediate impulse is to challenge and then to search within themselves for

clarity and insight until the truth is revealed. When their fight is for a noble cause they cannot lose. This is an intensely mental quality that can draw from an insightfulness that is almost inexplicable.

NEGATIVE QUALITIES

In the unbalanced state this intensity of the 5 becomes self-destructive. It is prone to the loss of control over its impulses. In the midst of its challenges it can take things too personally and then defend its position by striking out at others.

Because of this intensity the 5 in the soul position of the name is in most cases quite difficult to handle. It feels driven much of the time and cannot easily relax in the midst of excitement or difficulties. Sleep becomes impossible in those situations.

On the wrong path it can become destructive to others and to itself. When the 5 fights against an injustice and loses its temper, it can never win the battle because it is then taken over by its egotism. In that case it cannot find the inherent truth within itself as related to the injustice.

The 5 can become obsessive in its compulsion to get even with someone who has violated them in some way. Their rage in such cases can blind them to the consequences of their actions.

The 5 governs the solar plexus and registers any intensity there, which can, because of its close proximity, cause ulcers and stomach upsets. This intensity can also tighten their neck and shoulder muscles and cause them some pain. If the 5 is in the major life lesson the tightening of the neck muscles can affect the eye-ball muscles and cause the eyes to become crossed.

COMMENTS:

The 5 especially, must be combined with the right number qualities in the name if it is to realize its potential as a true reformer in society. In this study it is not difficult to see how imbalance in the name leads to extreme difficulties in life.

6 QUALITY

POSITIVE QUALITIES

The 6 awakens a sense of responsibility for others. The 6 is the first step as it climbs the evolutionary ladder that sees beyond its own needs and begins to consider others before itself. It has the urge to take charge and to instruct others in moving forward. It is the most mental quality of all. It quickly learns about the important things of life and has an inner knowing of what is right and wrong. It quickly rises to positions of responsibility and leadership. It will not be subordinate. The 6 awakens a strong maternal or paternal urge making it the best in mothering and fathering of children. It can experience a love of

children and of others that is without any selfish motive and where it expects nothing in return.

The 6 is the first stage in the evolutionary journey that allows the mind to have confidence in an unknown future or should I say in one's own inner consciousness. It provides a sensing that a good effort put forth will and must produce a good result. It is the beginning of the process of breaking down the ego or aspects of selfishness to become aware of that which is beyond the personal self.

It is here that the mind overcomes worry and begins to understand that the outcome of events is not in its own hands even though it is responsible for them in some way. Now the mind begins to accept the existence of an inner consciousness and begins to merge with it. It now sees that the outcome of events is neither good nor bad but necessary in bringing clarity regarding its true nature and true purpose. Now it sees clearly the futility of worry and is becoming an individualized mind.

This is a very good number to have in the soul position of the name because it is most easily able to learn the lessons of the other numbers. It can adapt and move in any direction in order to solve a problem. The 6 has an intelligence that takes in all things fairly. It is the number of balance.

NEGATIVE QUALITIES

If the 6 is suppressed because of the dominance or interference of the other numbers then they become bossy. Then they can sometimes force their opinions on others and be looked upon as interfering.

When they cannot achieve recognition as a positive force of authority they suffer inwardly and worry about things excessively. In this case they begin to avoid responsibility. They become skeptical of other people's ideas and generally become disagreeable. In this case they can suffer from an inflated ego or see themselves as being better than others.

If the 6 is the true inherent path or major life lesson, and the soul or expression numbers of the names are, for example in the 2s, then the suppressed 6 will show a resentment towards anyone that does not agree with them.

Worry arises within the mind of the 6 when its egotism can no longer direct the show. It fears the disgrace of failure and the loss of face.

The 6 is the quality of intellect, thought and analysis, and does not relate to any physical organ. When the 6 is out of balance it can become a compulsive worrier and in some cases shut down mentally, particularly women.

7 QUALITY

POSITIVE QUALITIES

The 7 attunes the mind to a higher truth of things. It is the number of contemplation and is able to draw deeply from planes beyond the mundane. It represents the inner door to life's mysteries and can commune with the forces of nature; the animals, the birds as well as the forest itself. The spiritual function of the 7 is to intuit the greater truths and to communicate them to the world. It is designed to move away from the outward aspects of life and to provide a greater reason for living, beyond a preoccupation with material pursuits. The 7 is capable of experiencing deep tranquility and a feeling of profound gratitude in living. It feels a mystical element and a wonder about life as it looks out in the night sky. Those people with the 7 can create through art and writing and leave an impression in their work that can deeply move the observer. They are the true philosophers drawing from planes of original thought that can explain the origin of things.

This number or stage deals with the plane of cause and can materialize anything it requires to make progress or evolve as a spiritual force, but only when it has transcended its own egotism.

The 7 quality is too sensitive to place in the soul position of the names. Perhaps if society were more evolved, those with this kind of sensitivity could more easily be understood and supported in their creative and philosophical contribution.

NEGATIVE QUALITIES

If the 7 is not balanced properly with the other numbers it becomes too sensitive and simply shuts down and roams the world living in unreality. It can pursue the occult realms and imagine things to be true, when they are actually pure fantasy.

It is too easily influenced by the imperfection of others and the world generally. When this happens the 7 becomes critical and judgmental and then seeks escape into unreality. In time it becomes so introverted it loses its capacity to express itself verbally. This happens because nobody understands them nor do they understand themselves.

Their moods make it impossible for them to see things objectively. In this case they move into self-pity and justify their criticism of others. They become self-righteous and a victim of their own their egotism.

Because they draw from such a depth of feeling it becomes quite difficult for them to see the error of their ways. When this happens they escape into their imagination and lose the power of critical and objective analysis. At this point they can stop thinking altogether.

When the 7 is undeveloped or not sufficiently balanced, try as it might it never gets what it wants materially or otherwise.

The 7 governs the heart, lungs and bronchial organs. They can suffer heart murmurs, heart attacks, and irregular heart rhythms. Mental stress can induce an asthmatic

condition. They can inhale a breath of air into the lungs and know that it is not being absorbed into the system. They are prone to deep chest colds and pneumonia. They can suffer stage fright to the extreme where they simply seize up and go into a feint.

8 QUALITY

POSITIVE QUALITIES

The power of the 8 is in its objectivity and its detachment. Its self-control gives it the power to think clearly and without bias. It is profoundly self-confident and moves itself into positions of leadership.

The spiritual function of the 8 is to organize others for the collective good of humanity. Fairness is its inherent response in all situations. At an early age it can sense its power and influence and seeks an outlet through business and politics, or any other field of endeavour where it can be a leader or take charge.

In the highest sense, as it transcends its lower nature its power and confidence grow, as does its benevolence and responsibility to the material world. It can become a builder of beautiful things. It has a natural appreciation of good quality things.

It is capable of administering justice in human affairs as well as demanding it from others. It misses nothing in its effort to be fair in money matters and in personal disputes. When it has earned the right to act as an authority, people listen. Only in the 8th stage can the mind transcend the ego sufficiently to maintain its attitude of kindness to all. In its humility the 8 works for the sake of human progress and benefits all.

This is the preparatory stage before the mind can find its voice and be recognized as a spiritual teacher in the 9. Through mastery of its emotional impulses it experiences the power of its constructive influence amongst people.

Sometimes the 8 could be used in the soul position of the first name but it is difficult to balance it with a last name.

NEGATIVE QUALITIES

When the 8 is suppressed and is not recognized as an authority it then forces its views on others and can become quite bossy and domineering.

The 8 being such a powerful and influential force it can destroy others and whole nations when it becomes unbalanced. When it wants something it has no qualms about destroying anyone who might get in the way of its plans.

In its position of power and overlord it looks down upon others as mere pawns. Its voice can boom with great ferocity. When it has taken a position of power by force it lacks proper authority and loses the respect of others.

The 8 can become altogether too materialistic and greedy. The more money it gains the more it feels the negative aspect of its power and it loves that feeling. It has a big ego and accumulates things exclusively for itself. It has a distorted perception of itself and feels that it must lead by force and dictate to others for their own good.

The 8 governs the generative organs of men and women. Child birth can be difficult for women. They are not generally stay-at-home people; they are business professionals.

9 QUALITY

POSITIVE QUALITIES

The 9 can awaken to compassion, attune to people sympathetically, and then draw from its own spiritual force to express an appropriate wisdom. It is the highest expression manifesting as sound and the spoken word.

It is the epitome of inspiration and comes to inspire others through love and the expression of wisdom. The 9 is the teacher having found its voice or the difference between speaking to just hear itself and speaking in response to the needs of others.

Having overcome the suffering of loss and learned the lesson of humility, the 9 now comes to give of itself in a complete absence of egotism. They actually see the needs of others before their own and would give generously all that they have. They experience the great joy of giving and serving their fellow man/woman. They know that that is their mission and the mission of all people. Having given to others on this level they have had the experience that life brings to them all that they need and much more. They want for nothing and receive everything. They know the power of love and how to surrender their whole being for the sake of their lover.

The 9 is a specialist and can commit itself to any task that it is interested in and pursue it with abandon. Passion must be the motive force behind their interests. In this case they will sacrifice everything for the pursuit of that passion and take their chances that life will provide them with all their basic needs.

NEGATIVE QUALITIES

The 9 is the most emotional force of all numbers. When it is suppressed, the mind is taken over by its problems. The intense emotion it feels around a problem renders the mind incapable of objective thought. It can live out its life in a kind of emotional limbo.

It moves into religion for its spiritual appeal and lives in mystical sensation but its reality is anything but happy. The 9 can live in emotional extremes experiencing religious ecstasy and the next moment drop into deep depression. Religious fanaticism can lead them into being self-righteous, with inflated views of themselves as spiritual reformers.

In the unbalanced state these people can awaken to love and be moved to extreme generosity and happiness in their giving to their lover. In the next moment they can be devastated through fear of the loss of that love. They are jealous and possessive lovers

who soon fall out of love due to this possessiveness. In the loss of love they can grieve for years and become possessed through self-pity.

Their complaints can be obsessive and difficult for others to tolerate. They can be over-sexed due to the suppression of this love force and to the lack of creative outlets. This over-emotional quality can make them compulsive talkers and prone to mental disorders.

The 9 in the soul position of the name is a little too difficult to handle because of its intense emotion.

The 9 governs the nervous system and when unbalanced they can suffer from minor ticks and shaking when nervous, or to a complete loss of control of their nerves. They are prone to epilepsy, Parkinson's disease, strokes and other nervous disorders. They often feel deeply unsettled and never know the reason why.

CHAPTER 3

*When the mind is at peace,
the world too is at peace.
You are neither holy nor wise, just an
ordinary fellow who has completed his work.
- Layman P'ang (c. 740-808)*

The above quote I thought appropriate for this, my final chapter. Prominence, greatness status, popularity and recognition seem to be the driving forces within our civilized world. Being at the top of the heap seems to offer great promise and reward, and yet we know deep inside that that is not so.

What is offered in this book is a new way of thinking and a revolutionary approach to solving problems. That is by studying the mind and its structure. In other words understanding why one mind produces a problem and another moves through the same situation and encounters no problem at all.

These following quotes make a fine point:

*There is nothing either good or bad but thinking makes it so.
-Shakespear – Hamlet*

*Ego is the absence of true knowledge of who we really are.
- Sogyal Rinpoche*

*Resolve to be thyself; and know that he who finds himself
loses his misery.
-Matthew Arnold*

We live in a world governed by pressures and forces that are so strong that we seem powerless at times to escape them, that is, without the knowledge of a spiritual principle. So there is in the far reaches of outer space powerful gravitational forces or 'black holes' that gobble up anything that comes too close. We have created a monster in our materialistic civilization that absolutely demands attention and obedience, leaving little room for relaxation and contemplation of the earth's beauty and magnificence. Who's mind is strong and wise enough to resist this powerful and invisible force; a force that draws us into itself and gives so little back for the effort put forth, so little that we wonder sometimes whether we would be better off living in a more natural and even primitive state in order to preserve our sanity?

THE MIND

The mind is a collection or accumulation of thoughts, ideas and memory. This mind owes its existence to a body. Behind both there exists an animating force that survives through the breath. These three elements coexist as a trinity but are united as a single unit.

The function of the mind is to become self-realized or conscious of a reason and purpose to its existence. It is here to understand its relationship to its body and to its spiritual source. If it is to survive as a spark of universal consciousness it must enter into the process of evolution. If it will not evolve, the body will begin to breakdown and the spirit or spark to withdraw.

Within the mind there exists a rhythm that must be understood. The mind must bring the component parts of itself into a balance or a harmony so that enthusiasm, peace of mind and happiness can always be sustained. In fact the vitality of mind and body is a product of mental forces as they are brought into a state of balance or equilibrium.

The body

The body is an extension or vehicle of the mind, and its survival and health depend on the mind's evolutionary process.

The body lives through the breath, water and food and its health is entirely in the hands of the mind. If the body breaks down at some juncture it is the mind's responsibility. **It is the mind that must be looked to for the root cause of bodily dysfunction.**

Every organ and gland functions in response to mental impulses. If the mind is not evolving, sooner or later one organ or another will become dysfunctional or simply atrophies.

The digestive function for instance, when responding to mental stress can render healthy food indigestible. All organs of the body respond in health or in sickness to the conscious or unconscious influence of the mind. The main glands, particularly the hypothalamus, pituitary and pineal glands manufacture the hormones and chemicals necessary for health and vitality but only if the mind is evolving. If the hormones and chemicals of these glands are not manufactured and secreted into the blood stream the body degenerates as does the mind.

If the mind loses confidence in itself to solve the problem of its own bodily functions it is lost. If the mind loses its vitality and energy and blames it exclusively on the absence of nutritional substances, it misses the point. It is little understood why vitamins for example are almost entirely indigestible to certain mental dispositions of specific character types. Given a simple diet of healthy foods the balanced or evolving mind and its body will manufacture, from those foods, all that it requires to sustain itself.

To replace chemical and nutritional substances artificially into a depleted body has disastrous mental consequences as well as harmful side affects. First of all if you take away suffering as the incentive to seek a solution to your problem as it exists within the mind, you become addicted to unnatural remedies believing you have solved the problem. It is disastrous to the mind because it seeks out its health problems from a physiological point of view rather than from a mental one, and then never experiences the power of its own mind to heal its body.

If expediency or temporary measures replace the true understanding of the cause of sickness, what are we doing? If we relieve the individual of the symptoms of disease to the point of dependence on the doctor, where does that leave the mind in its attempt to evolve? Keeping people's bodies alive may seem a noble act of expedience but consider also the patient's mental state.

The mind will not experience its own powers when it seeks outside of itself for solutions to problems that it created in the first place. Once it discovers, through experience, its own powers in producing health and vitality, it is on the way to realizing a great wisdom. The body if relaxed in the absence of stress will absolutely heal itself as was so humorously expressed by Benjamin Franklin in this quote, "[Nature] heals, and the doctor takes the fee".

It is understandable why science is lost in effect or the symptoms of disease. The search for the true cause of things may begin with the observable but must eventually move to an understanding of this invisible influence called the human mind.

Medical science has studied and understood the body's requirements for health. They know the glands must secrete specific hormones and chemicals, and the body manufacture vitamins and proteins from the foods that it ingests. What they don't know is why the digestive and glandular systems of so many fail to perform their natural function. Then in response to the body's failure they introduce these missing elements from a laboratory, with mixed results to say the least.

In a general sense it is important to know that medical doctors are prone, and succumb to the same diseases and sicknesses as their patients. The same applies, in the mental sense, to psychologists and psychiatrists. Both rely heavily on administering prescribed drugs, and somewhat blindly, in hope that they work, and that their patients recover.

The pharmaceutical industry works to create antidotes that will attack invasive microbes within the body, and kill them off. Our medical professionals have become hugely dependent upon the fallibility of these drugs. This method of treating physical dysfunction is not working. Sickness and disease are rampant and they know it, but are blind to the futility of endlessly treating symptoms. The cry for more money for research goes on and on and on...., and the pharmaceutical industry rakes in billions of dollars in profits. Fear drives the common man or woman to try anything to stop the agony of sickness, except to take personal responsibility.

It is important to know that the body is the only thing that will heal itself. It contains within itself the remedies to all physical dysfunction; this is a simple but profound truth. When a person first discovers and experiences this for themselves the elation opens the mind to untold possibilities. This is the beginning of true self-confidence.

The human body, like that of all living creatures was not created imperfectly. It does not evolve a better and healthier one through time. Only consciousness evolves through the

nature of our thinking. It is not the responsibility of medical science to seek, in a laboratory, a cure for the ailing body. This may seem a paradox, but only sick people are prone to disease, and sickness begins in the mind and then registers itself as a symptom within the body.

Root cause

All sickness begins as it registers in the mind as a tension or stress. In time if the tension is not removed it shows up as a physical symptom in a specific part of the anatomy according to number i.e., the liver, kidneys, heart, stomach etc., all according to one's mathematical makeup or character. The basic cause of this problem is rooted in the imbalance within the name.

The mental tension is a result of an unsolved problem within the mind; an undiscovered perception of an aspect of one's own character and of one's own making. The longer the mental problem remains unsolved the longer the body has to sustain the negative affect or tension. Tension then becomes a fixed part of the mind, usually on an unconscious level.

Tension is a negative force that subtly depletes the vital force of the body and the individual eventually feels it as an energy loss. As the individual ages and more problems are avoided through a mental rationale or escape, the body simply responds by getting sick.

The degeneration of mind and body can occur early or later in life depending upon the mind's ability to evolve, release or express the life current or spirit. The more the life current is suppressed the less energetic the individual becomes.

After awhile sleep no longer replenishes the body's expended daily energy reserves because the stress is carried into the sleep state. In this state the mind simply cannot rest or sleep properly and the body is forever depleted.

If the mind is evolving into a more balanced state, tension can be removed and when body and mind enter into a normal sleep state it can awaken happy, positive and ready to approach the new day.

It all relates, on a fundamental level, to an understanding of your own mind and why it cannot solve problems in its journey through life's experiences. The lesson here is to realize that **all problems originate in the mind**. What is being offered here is a practical understanding of the human mind; a principle so basic and easy to understand.

If the wisdom offered here, in the form of mathematics, language, name and human mind is studied seriously you will have a map of the mind that will eventually give you the confidence to truly believe in yourself and your own inherent mental powers. You cannot merely assume a positive thought and expect results. To be positive you must arrive at the truth through experience and the right concepts. A positive thought has no power in itself if it is not supported by an inherent mental quality or natural talent. You can wish, dream or affirm a positive thought for an eternity without drawing to you the intended result. If

the necessary quality of mind through the name is missing, effort is wasted. It is easy to gather or accumulate others' ideas and thoughts but not so easy to assimilate their essence.

Mind is unique and mysterious. It needs to be trusted and relied upon for answers and expansion. When it moves from old concepts to new ones in search of a greater truth, it must be prepared to experiment and experience and then wait for results.

The relationship between mind and body:

The body is a creation of two mind/bodies united physically, then, through procreation, conception and finally birth, the physical and mental cycle is continued through an evolutionary process which is **primarily mental**.

The birth and life of the new-born baby **physically and mentally** ends if the child fails to take its own breath after the umbilical cord is severed. If the breath is taken, it lives and breaths to potentially evolve as a conscious and mental force.

Within the breath there is a causal or animating life force that unites **body and mind**. This animating or life force must now become conscious of its life. Consciousness has its beginning in language. Hence 'In the beginning was the **Word**, the **Word** was with God (Reason) and the **Word** was God (reason).

The invisible link between the body, mind and conscious force is the **name**. Mind comes into being through an accumulation of thoughts but only if the child first responds to a name. If there is no **name** the child will not consciously recognize itself as it hears the symbols of language spoken to it. Like the other animal forms it will become more instinctual than conscious.

Only consciousness evolves. A bear for example will do precisely the same thing millennia after millennia without change and without evolving consciously. Its brain cells are not designed to respond to the forces of consciousness. It does not require a name because it performs the reason of its being primarily from the instinctual level. It is interesting to note that animals generally maintain good health without an effort because their instinctual mind does not create dysfunction within their bodies. They are programmed to adapt to changes in their environment but their instinctual mind is not subject to evolution or expansion.

Mind then is created through language, thought, and the **name**.

The **body** functions and responds to the influence of every mental thought that registers upon it as it is received through the brain cells and is felt in the solar plexus and nervous system.

If there is to be an evolution of mind and consciousness there needs to be an understanding of the structure of that mind as it relates to **language** and the **name**. If the **mathematical** arrangement of letters within the name does not conform to the harmonic

principle then the mind and body will eventually become dysfunctional and evolution ceases. In the same way, the musician must understand the prescribed harmonies within the notes of a musical scale, within an octave of sound, if they are to express all the variations of beauty within that sound. So it is through the structure and creation of the mind as it is revealed through the application of numbers to letters of a name.

Mathematics is basic to all of life; to the visible and invisible, and is here used to study the invisible forces that make up thought or consciousness. All is mathematical in that all things have their existence in and through number or order. We arbitrarily give numbers their order or position in relation to each other and once that position becomes a *constant* within the conscious mind, they take on the power of calculation. In other words, they can then be used to discover the order in all other things visible and invisible. The order of numbers is simply the sequence of them from 1 through 9. The numerals themselves are arbitrary shapes or designations but the fact that we give them position and order is the magical key that is used to discover the mystery of life and the universe. Mathematics is the only thing that is infallible and unchangeable.

A Basic Principle

It isn't until we accept the concept that all problems originate within our mind that conscious evolution can take place. Then on the other hand until we understand that concept, it is useless, until we know exactly how that mind prevents its own evolution.

On the physical plane and in our health we need to have the experience of overcoming disease and ill health through bringing the mind into balance and by removing stress from our lives.

On the mental planes we must become conscious and fully aware of how we are transcending the problematic states of mind through changes in our concepts. We need to overcome our dependence on established medical views and the fear that we cannot solve our own health problems.

In matters of religion we must move our minds beyond the beliefs that our minds are incapable of solving problems without assistance from forces beyond mind. We must have the confidence that the over-coming of self-pity will bring answers to all questions and all problems that the mind has created in the first place. We must understand that once the mind gives in to fatalistic ideas, and gives itself over to forces outside of itself it is lost to its own power. With this knowledge we can overcome our fears and finally experience personal freedom and true self-confidence.

Know that the basic cause of all problems originates within the idea of an unbalanced mind. Bringing balance into the mind will automatically bring wisdom with it.

The knowledge of the principles outlined in this book are provided for those few who have no choice but to walk the path of human destiny and so discover freedom and the joy of life and its great beauty.

Life compensates with reward

Why bother with all this effort? What is the ascetic's reward, but a realization that it doesn't require a great deal to survive? How much value is there in a life without personal ambition, and the acquisition of the beauties of the earth and the contributions of men and women of great creativity?

There is a rule of law that is learned as great minds overcome their fears, and when they live only for their passions and for the sake of life and others. Life responds and compensates the giver with those things that can enhance and make their journey more comfortable.

Personal desire for things can work in two ways. If the desire is motivated by fear, desperation or any other negative or unnatural force, the thing desired moves away or if acquired, the work to keep it becomes unsustainable. This 'unnatural force' is negative and counter-productive; it burns up energy and leads to sickness.

If the fear, desperation or doubt associated with any desire is transcended the mind becomes a far greater force for attraction. The work must still be done but it is done in the absence of self-interest, and primarily for the benefit of others. It is with this higher or noble intention that egotism is put aside and the law of attraction brings our desires and our work into fruition.

The first step in a person's spiritual journey is a contradiction to everything that has been learned and acquired before that moment. The first stages in this journey are a preparation and the building of sufficient courage to face and overcome fear as a way of coming into humility and then strength. Life does provide when there is a commitment to acquire those noble components that would make us wise human beings. Is it so difficult to see then that our desire to serve our fellow man will naturally draw forth that Divine essence and enlighten our way? It requires no prayer.

When we are consciously drawing from that Divine essence life is less complex. There is no need to continually agonize about a million different concerns; concerns that are all products of our own egotism with its worries and fears. We see the sophistication and intellectual excesses in a problematic society actually only adding to the confusion. Can you see how the common man in his desperation works against himself and fails in finding contentment, while the Master who desires only to serve, needs only to – I quote - “ask, and it shall be given; seek and ye shall find, knock and it shall be opened unto you”?

It is impossible after the first step has been taken, to conform to the ignorance and pressures we put upon ourselves, and watch it seeping into our family life, our society and world culture. We know that to accept this way of life would be our death. Now the adventure begins as a true self-discovery. Step by step, as we separate or detach from those things that are not part of our destiny. We gain a confidence as we open to new opportunities and new ways of seeing and doing things.

Those who begin to sense and feel their appointed destiny come to understand the statement “Oh ye of little faith”. This faith can never be acquired without the wisdom and knowledge of your own mind.

GOD

The Holy books of all religions have attempted to point out that in our life there is a high moral issue, a matter of acquiring qualities of character that would allow the mind to alter itself and its conduct while dealing with issues of human relationships. There is no mystery in what we must do to get along with people, but how to do it is another matter. Developing the qualities of patience, tolerance, humility, compassion, objectivity and finally love in the highest sense seems an impossible task to most.

Such an idea as ‘Judge not, for as you judge so you are judged’ is not an idle thought, but is arrived at through a profound insight into the reaction and consequence of a single and negative thought.

We evolve by degrees, as our conduct alters in the midst of personal and social conflict. The measurement of our personal growth is in our changing attitude towards those we are in conflict with. The growth comes in the growing perception of every reaction of our own thoughts to an opponent’s. Egotism lies at the root of all conflict, and its subjugation is the solution to all social problems. Egotism registers itself as a subtle disturbance on the emotions with every wrong or untrue thought. Only the evolved mind can detect that disturbance and then make a personal correction of thought. When the mind conquers its negative responses it gains the power to teach and influence others by virtue of its true understanding of any particular situation.

The goal is love in the highest where the mind understands the opponent and has no reason for judgment. In egotism there is always reaction and judgment. In love the mind is never troubled because it never takes things personally. It has transcended the planes of emotionalism. All problems are created in the emotional states and perpetuated therein. This negative energy that brings with it all the fears and worries of life is not easily dissolved until a balance or wholeness of concept has been reached. When the mind reaches this place of objectivity it will experience a great freedom.

Wisdom, mental evolution or the expansion of consciousness is not so much a product of the quantity of thought as much as it is the result of the quality of thought.

What I have put forward in this book is the suggestion that Spiritual insight comes not through the mere accumulation of thought but the mental capacity to alter the quality or plane of thought with every new and pressing experience. This is accomplished as we move from the reaction of a bruised ego into the lessons of humility. Only when the mind is capable of yielding to consider an opponents position can there be a change of heart and a shift in consciousness.

How much any single individual is capable of rising to the challenges presented by their egotism depends upon how much egotism there is in their mind and body. If they are too burdened by their problems it indicates an almost impossible task.

I have said that egotism grows and expands as the mind responds incorrectly to its life experiences, and that this is a product of the incomplete structure of the mind created through an unbalanced name. My purpose in writing this book is to awaken an interest in studying the principles behind the concept of a balanced name.

The value of visualization and holding to a positive thought is worthless until the wisdom surrounding a problem brings with it a feeling of certainty.

First of all there is individuality and then universality. Individuality is complete confidence in oneself or a self-realization regarding purpose and direction in life. Until that point is reached there will always be conflict with others and of the unknown. The absence of individuality draws likeminded people together to learn from each other until there is understanding or purification. When there is understanding there is universality or a union of minds. In this state there is the recognition of oneness or sameness. When this happens, love rises and becomes sustainable. The deep pleasure of another's company is so completely nurturing, that with it comes the love of life itself, and ends the conflict and the feeling of incompleteness.

What does it mean to love God and then be in conflict with your neighbour? Now there is a contradiction. Should we even pursue the love of God without first pursuing the love of life and of each other, deeply and profoundly? The religious man or woman will fail miserably in their pursuit of God and inflict upon themselves endless pain and agony if they create a separation between God and God's creation.

Is it even possible to love God and then be loved by God? If it were possible to become God-realized, how would this take place? Religious people study God through the creation of an image in the likeness of God in the form of a Holy man or woman, and create a relationship with their images and have many wonderful and even illuminating experiences. Their Gods are all-wise and all-knowing. What or who is God? I ask these sincere questions for the benefit of those who dare to ask them in their quest for answers to the mystery of life and their own mind.

If you believe in spiritual evolution or the evolution and expansion of a human mind where does God come into the question? If God is the intelligence and creator of life it stands to reason that from this source all things must come. Therefore let us define God as the intelligence behind all things and the bringer of all things.

In the religions of present day humanity God becomes more accessible when brought into human form as a redeemer, prophet or intermediary, as laid out in the Holy books of the great religions of the world. We are asked to consider faith as a prerequisite to prayer and the means of communion with God. Some believe in a God external to themselves, others as dwelling within themselves. We may use meditation as a way of preparing the mind to

receive insights into who we are and where we are going, and to access those things we require for a complete and happy life. The experiences and writings of the Holy men and women - not withstanding the accomplishments of great men and women of all walks of life – testify to the accessibility and existence of a profound or divine source for all thought and all good things coming out of thought.

There are many fine people in all religions and a few fanatics also. It is rarer to find the profoundly wise in these same religions but they are there and they have taken the wisdom in their Holy books and applied it to transform themselves into beautiful human beings. Most of us fail in this daunting task.

Let me make my point here. Why does one man pray and receive the answer or thing of his prayers, and another man prays and receives nothing? Why the inconsistency? Why does the faith in God of one man produce a seeming miracle and in another nothing but a huge disappointment? I ask again, why the inconsistency? In these same men at another time the results may be reversed. Are we to blame God for the poor results? Is God deliberately ignoring us, or is it to the mind that we must turn to solve the dilemma. Is it the lack of proper ‘faith in God’ or just the lack of proper understanding in the concept of faith itself? What is the relationship between a man’s prayers and his God?

Could a man receive the results of his desiring, asking or praying without bringing a God into the question at all? Are all the blessings of life accessible to all of us regardless of whether we believe in a god or not? Again we must turn to the mind for the answer.

We only have to observe the greatness, ingenuity and wisdom of the few, regardless of their religion or the absence of one, to wonder how they came to achieve so much.

What is mind and thought? What gives mind its power to think, create and receive? Is it of God or separate from God? If it is of God then is there any point in God praying to itself? Mind cannot be separate from God the Reason if all things are of God the Reason.

Human mind is unique in that it is subject to evolution, growth and truth. We feel the urge or impulse to know ourselves and the source of our existence. Perhaps it is more accurate to say that God the Reason, taking on form or life, subjects itself to an evolutionary process as it attempts to express all that it is through human endeavor and an ever expanding human consciousness.

Life is not static or standing still and neither is consciousness. It is always in motion. If it cannot or will not evolve, the essence of it will withdraw and leave its vehicle the body to die.

Religion today is static and insists that we cannot solve our own problem without some personal association with God. It is not aware of how that idea subtly supports a person’s unconscious need to escape from the effort required to solve their own problems. Solving the philosophical dilemma of a spiritually corrupt society has been left for the few wise souls of the earth. You can absolutely pull forth from the inner resources of your mind

answers to all problems. You are not separate from God and subject to the whimsical fantasies attributed to God by the minds of those who lack confidence in themselves. There is no such thing as angry Gods, jealous Gods, vengeful Gods or Gods we should fear. God is a Law unto itself and through human achievement it evolves its plan and does so according to its own immutable rule. Our job is to understand and use that Rule to create beauty in every aspect of our living. God the Reason will make its presence known only under circumstances consistent with the pursuit of truth and the patient observance of the laws relating to time and growth.

Equilibrium

Have you ever wondered why, in a period of a month, you experience both good days and bad days? The sequence of good and bad days play themselves out in the lives of all of us in varying degrees, depending on where we are along our spiritual journey. These bad days seem to creep into the mind unbidden and stay there for a prescribed period of time and are then replaced by the good times once again.

These positive and negative states are usually accepted and lived out without question as to their cause. They represent the forces of good and bad or if you will have it, good and evil, and these two opposites cannot be separated as long as the mind is subject to its dysfunction or fragmentation in its evolutionary journey. Their influences seem to be never ending. It inflicts the highly evolved as well as those who exist without an awareness of this duality. This duality of good and evil perpetuates itself in the form of our egotism as long as we remain incomplete or in a state of imbalance.

The less evolved a person is, the more destructive is the negative aspect of their duality. This is so because the negative aspect of this duality closes the mind off to its positive side, and always seeks an opponent to carry out its negative intentions. It does this through judgment and blame and through the deceptive game of right and wrong.

The more evolved mind can observe the play between these two opposites, but only if it understands how this duality is created and evolves through an unbalanced mind. If the positive aspect is developed enough it can see its own deceptive and negative side, and the play between the two.

Now we must understand that this duality is an illusion created by the conscious mind in consequence of its free-thinking capacity and its lack of wisdom. The animals that exist alongside us humans are not free-thinking. They do not consciously make choices between whose ideas are right and whose are wrong. They do not go to war and slaughter each other through selective reasoning and judgment. They simply respond instinctually and innately to their natural functions and carry out their purpose in accord with that instinctual response. They are not subject to moods, depressions and fluctuations in temperament.

In the life of a normal child, every day of every month it draws from its innate tendency to be happy and is exempt from depressions and moods that can last for days or weeks in

the adult. This is because it has not lived long enough to develop this duality or illusion of good and evil. The child is generally open to all people and has not yet created a separation between itself and others.

This separation is a condition of every culture and every individual who has responded to their experiences in judgment of others and presumes to be right while their opponent is wrong. In this negative condition the mind is susceptible to worry, fears, propaganda, imaginary slights and a million untrue thoughts and impressions coming from sources as negative as itself.

Of course good and evil seem, and are very real in the mental realm, but in the objective and non-dual state the wise man or woman makes no judgment and is left free from negative consequences of karma or the illusion of duality, in other words there is no build-up of the negative mental condition that creates alternately, good and bad days. In this higher state there are no moods, no depressions and no inexplicable bad days. Problems in life are inevitable, but solvable if the mind is not too strongly affected by this dark side of itself.

The dissolution of this buildup of negative force that comes unbidden in the form of consecutive bad days can only be accomplished by understanding the whole of oneself. If any single part of ones total nature is unexpressed or suppressed it is impossible to overcome this negative creation that forms a part of the duality of one's own mind.

I have previously explained how the mind builds this negative part or bad side of itself through its wrong response to its experiences due to an imbalance in the very structure of itself through the name. Through the study of our character, using this knowledge we can begin to see clearly where the very root of all problems begin and how these problems accumulate and establish themselves as a collective negative force. When unchecked this negative force can take over the mind almost completely as it becomes obsessed with its own problems, and seldom experiences the absolute beauty of life as it registers itself through the senses.

What we are trying to achieve is an equilibrium where there is but one nature, not two. This is done through understanding all the component parts of our conscious mind or of consciousness itself.

Each quality of consciousness as seen through this mathematical principle can be studied and related to our own life and mind. Each part as numbered from 1 to 9 is a concept with feeling or quality of life and expresses through mind either positively or negatively, and is subject to the laws of harmony and equilibrium.

As the growing mind comes closer to the point of equilibrium it begins to experience the oneness or kinship of each other and with all life and species. In this state the mind is more sensitive, intuitive and creative. It is less problematic and is able to access answers to questions more quickly.

This equilibrium represents an even distribution of parts within the mind itself; each part defining a quality of consciousness or lesson learned. Escaping from the hardships of life is the sure way of closing down the mind through an irrational response that justifies the escape.

In this state of equilibrium the mind is pure consciousness, undisturbed by external conditions, and noise. It is not in the process of creating negative force that then has to be dissolved. It is wise and aware of the effects of both a negative or positive thought.

This peace that prevails and is sustained is not induced through exercises but is earned through the gradual expansion of consciousness.

Like the still pond, the mind now reflects clearly all the beauty of its surroundings. Because it possess the power of discrimination it sees the good and bad, and in its wisdom reflects back to itself those thoughts that are a true representation of what is occurring, which at this level is not the response of an egotism.

In other words; when the mind is whole, it takes in the whole of life; it is completely adaptable to all situations; it is no longer emotionally reactive because it sees the truth of any situation; it has risen above its egotism, and can draw from the necessary qualities of its own inner consciousness and respond to life in an appropriate manner.

It all begins with the right Name.

I offer here an opportunity to study this valuable knowledge through class instruction. If there is an interest please Contact myself:

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